

# Signs of the Times.

Samuel McCall  
June 68

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37. MIDDLETOWN, N. Y., JANUARY 1, 1869. NO. 1.

## POETRY.

BROTHER BEEBE.—Please insert these lines in the "Signs of the Times." They were sent me by some unknown friend. I think they are worthy a place in your paper, as they contain encouragement for those who are walking by faith through this vale of tears. Your brother,

Though clouds of sorrow lower,  
Yield not to discontent;  
But midst the darkness of the hour  
Bless God for sunshine sent.

Look upward with unwavering faith,  
Hope's brightness joyful borrow;  
And recollect, though dark to-day,  
It may be bright to-morrow.

Yield not to ceaseless vain regrets,  
It is no balm for woe;  
It cannot close the hidden spring,  
From whence the witherings flow.

Forget not that afflictions deep  
By God's own grace were sent;  
The one most precious is refined—  
For water rock was rent.

Then in thy journey through this life,  
If trials thou shouldst meet,  
And sorrow's thorns are strewn along  
Beneath thy very feet.

Look up beyond this weary earth  
To heaven's starry sphere,  
And pray that pure and steadfast faith  
May fill thy soul, even here.

Onward! bend not beneath the load,  
Affliction doth refine;  
Let sweet affection round thy heart,  
Her tenderest links entwine.

Let holy feelings of content  
Repose within thy breast;  
March onward in the path of right,  
And leave to God the rest.

For the "Signs of the Times."  
The following lines were suggested by  
a last words of a dying companion.

Farewell, my loving spouse farewell,  
Thy sorrows and thy pains are past,  
And you have gone with Christ to dwell,  
In everlasting "rest at last."

Rough was the path you had to tread,  
But now your toilsome journey's past;  
For Jesus smoothed your dying bed,  
And gave you endless "rest at last."

Your trials here were sore indeed,  
But now your conflicts all are past,  
And God vouchsafed in time of need  
Triumphant joy and "peace at last."

Through trying seasons dark and long,  
In weariness how oft you've past;  
But Christ the burden of your song,  
Gave glorious light and "rest at last."

In hunger, sore for living bread  
You often times have had to fast;  
But Christ, your glorious risen Head,  
Gave you abundant "feast at last."

Though now we have to say, Farewell,  
Our separation cannot last;  
Together we with Christ shall dwell,  
Together feast with joy at last.

## CORRESPONDENCE.

BUTLER, Taylor Co., Ga., Nov. 25, 1868.

"Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."—1 John iii. 1.

Brother Beebe, I feel an impression to write a few thoughts on the above text, though I am also impressed with a sense of my utter inability to write to edification without the aid of the divine Spirit. If I write any thing which is not consistent with sound doctrine, I deem it your privilege and duty to suppress it. It is evident from the scriptures that the saints were subjects of God's love before it was actually, or experimentally bestowed on them. As an evidence of the Father's love for his chosen, their Savior was set up from everlasting, from the beginning, or ever the earth was.—Prov. viii. 23, which fully proves that God's love to his people was and is like himself, eternal and unchangeable, and the actual bestowment of his love on them in time is but the consequence of his love for them in eternity. Here the question arises, Was this love bestowed alike on all mankind indiscriminately, or on a part of mankind only? To answer this inquiry, let us consider the purpose for which it is bestowed, which purpose is clearly expressed in our text.—That those on whom it is bestowed should be called the sons of God. Then if the Father bestows this love universally on all mankind, the purpose for which it is bestowed is that all mankind should be called the sons of God, and if sons, then heirs of God, and joint heirs with Christ.—Rom. viii. 17. That this is not so with all mankind, the scriptures abundantly testify; it is therefore clear that his love is discriminating, as are also his grace and mercy, which flow from and in consequence of his love, and are applied only to his peculiar people. Among the many scriptural evidences of the discriminating manner of God's love bestowed, take as examples Abel, Noah, Abraham, and Jacob, with their families. God had respect unto Abel and to his offering; but to Cain and to his offering he had not respect.—Gen. iv. 4. Perhaps it may be said, God respected Abel because of his faith. But faith that is genuine is the work and gift

of God. If God had not respected Abel, Abel never would have had faith. Hence God's love to Abel was not a consequence resulting from Abel's faith; but his faith resulted from God's love. God determined to save Noah and his family, and he no less determined to destroy all beside. But, it will be said, Noah was a righteous man. True he was and equally true that it was God's love to Noah that made him righteous; for he was one of the all who have sinned and come short of the glory of God. He was included with those of whom it is written, There is none righteous, no not one.—Psa. xiv. 3. The Lord called Abram out of Ur, of the Chaldees, where he was an idolator, as his fathers were; and while they were left in their idolatry, he was called out and became heir of many great and precious promises, and all in evidence that the Father had bestowed his love on him. The Lord loved Jacob. But for what? Had Jacob done any thing to induce the Father's love? God said that he loved him, before he was born, when he had done neither good nor evil.—Rom. ix. 11-13. And while God loved Jacob, he hated Esau, his twin brother. All this proves conclusively that mankind are not universally the objects on whom the love of the Father is bestowed. His love he doth not bestow indiscriminately.

Secondly. We come now to consider whether the bestowment of the Father's love is conditional, or unconditional. This proposition comprehends the grand points at issue between Arminians and Predestinarians. The Arminians assume the affirmative of the proposition, and affirm that sinners can only become subjects of the love of God, by performing certain conditions. To show the falsity of this, in addition to what has been demonstrated, consider first, that sinners are constitutionally what they are; that is, they are by nature the children of wrath.—Eph. ii. 2, 3, and that by their transgression against God, in Adam, by relation to him, from the first transgression their natural inclination is to evil continually. Hence unregenerated men have no more will or capacity to perform any thing good or acceptable, than a bad tree has to bring forth good fruit, or a bitter fountain to send forth sweet water. As it was said by Paul, so it is now with us. If we should be

stow all our goods to feed the poor, or even give our bodies to be burned, and have not charity, it would profit us nothing. It is therefore evident that we must possess the Spirit and life and love of the Father, to capacitate us to perform acceptable works. How vain then to suppose that the reception of this love is conditional, or dependent on works to perform it.

Argument 2. If the bestowment of God's love is conditional, what are the conditions supposed to be? Worthiness, of course, on the part of the recipient; for unworthiness could not be. Then, if any sinner should be found worthy of God's love by any act of his own, that sinner would be worthy of what results from God's love, sonship, heirship, and joint heirship with Christ. This we know crosses the experience of all the saints, and contradicts the words of God himself. Take Jacob, for example. He confessed with deep humility that he was not worthy of the least of God's mercy, and of all the truth that God had shewed to him.—Gen. xxxii. 10. And if he was not worthy of the least of God's mercy, surely not of the greatest; and of all the mercies of God, none is greater than his sovereign discriminating, eternal love. Conditionality is therefore contrary to sound reason, christian experience, and to divine revelation. The theory, while it pretends to magnify the grace of God, contradicts it, and teaches that salvation is by works; and instead of excluding boasting, it encourages it.

Argument 3. The effect this conditional theory has upon the natural mind of men. If the Lord had made salvation conditional, he would surely have made such conditions as sinners could perform. If this is the true faith, then all men have it except the saints; for all but the saints believe it to be so. But the first work of genuine faith is to empty the soul of all such presumptuous notions of self-sufficiency, and to prepare us to look alone to God for salvation, and to look to Christ as being of God made unto us wisdom, and righteousness, and sanctification, and redemption; while the opposite doctrine leads those who hold it, to presume there is time enough, that they can live in self-indulgence, until they are about to die, and then get religion—and go to heaven. It is probable that all who are now in such a situation were conditional, and



that they either had, or would perform the conditions in time, for it is hardly probable that any are in life, calculating to live and die in their sins, and be lost. But all natural men love sin, they take pleasure in it, and feel secure, with a vow, or determination that they will repent before they die.

**Argument 4.** The manner of the love which the Father has bestowed, surely is not after the manner of men. The highest order of creature love can only centre on worldly objects; hence for us to love our enemies, who, in our esteem are always unworthy, is impossible. And, until the love of the Father is bestowed upon us, we are not prepared to meet the requisition, to love and pray for our enemies, and those who persecute and despitefully use us; as in the examples of Stephen, Paul, and our Lord Jesus. But the Arminians teach that the love of the Father is after the manner of men,—that it can only embrace worthy objects,—such as first comply with terms, or perform the supposed conditions; whereas God's love is sovereign. "God who is rich in mercy, for the great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved."—Eph. ii. 4, 5. Herein we perceive the peculiar manner and quality of God's love; it embraces objects in whom there is no worthiness, even the chief of sinners; all this we know is utterly inconsistent with the conditional theory.

The manner of the love of God, which the Father has bestowed on us, is the base of election and predestination. But as there are many objections raised against the doctrine of eternal election, and to other points in harmony therewith, and as even some of God's children may be perplexed on the subject, it may be profitable to notice some of the objections which are frequently urged.

**Objection.** How can it be just in God to save a certain part of mankind, by a decree of election, and leave all the rest without a chance of being saved, especially when they who are elected and saved, are no better, by nature or by works, than those which are lost?

**Answer.** So far as God's justice is considered, that attribute would have been fully vindicated by the everlasting banishment of all mankind, as much so, as by the salvation of all or of any part. Yea, if divine justice alone were considered, it would require the perdition of all, but for the love and mercy of God, man must have been consigned to endless ruin at once, with all his progeny, for as soon as he sinned he with all his posterity were rendered unworthy of preservation. Besides, mercy, to be such, must be free and sovereign; hence it is not eternal election, but conditionality, that

stands opposed to free mercy, and to free grace. If, as the objection supposes, to save his people, and leave the rest of mankind, as they say, without a chance of being saved be, unjust in God, then that injustice must be inferred from some supposed obligation God was under to sinners. How can it be otherwise? I am sure the arminians will find it difficult to show wherein God was under any obligation to sinners. And if they could succeed in making it appear that God was under such obligation, it would then follow that all that he has done for any, on that principle must be reckoned of debt, but not of grace. "For unto him that worketh is the reward reckoned not of grace, but of debt."—Rom. iv. 4.

**Objection.** Such an election, is said to be inconsistent with God's will, that all should be saved, as expressed in 1 Tim. ii. 4. "Who will have all men to be saved, and to come unto the knowledge of the truth."

**Answer.** If the word *all* in this text be applied universally to all mankind, then it includes all unbelievers as well as believers; all who are now in hell, as well as all who are now in heaven, which the arminians themselves will hardly admit; and such a construction of the text could not be reconciled with other portions of the scriptures; for there are some unto whom God will send strong delusions, that they may believe a lie, that they all may be damned, &c.—

2 Thess. ii. 11, 12. The scriptures frequently use general terms, where nothing is less meant than the universality of mankind. Paul says, "I please all men in all things."—1 Cor. x. 33, where we know that the meaning was restricted to a very few, for but very few of the whole human family were pleased by Paul in any thing, and in *all things*, still fewer. It is also said that all the world wondered after the beast.—Rev. xiii. 3. Yet the saints were not included, for they followed Christ. Again, "The whole world lieth in wickedness."—1 John v. 19. Eve was the mother of all living.—Gen. iii. 20. Not of all creatures which were living, but of her kind. The context of the passage referred to, clearly shows that Paul is not discoursing upon God's love to mankind, or whether it extends to all; but he is exhorting believers to a general duty; that supplications, prayers, and giving of thanks be made for *all men*, which he explains to mean for all classes—kings, and such as are in authority, &c. And this he urges for their own benefit, that they may lead a quiet and peaceable life: that God may so dispose those holding authority, as to prevent such government as would involve the saints in turmoil or strife.

**Objection.** It is said, God is no respecter of persons, Acts x. 34, and this is supposed to imply that his love is unlimited.

**Answer.** Whatever this text may imply, the objection implies the sad ignorance of its originator, as to the scriptures, and shows what contradictory notions obtain when men give heed only to the literal sound of words, without regard to the connection or context. The former objection includes all believers and unbelievers, and now this excludes all; for if Peter's words be taken literally, then God has respect to none. But we know that God had respect to Abel, Abraham, Isaac, and Jacob, and to others; and equally well we know that he did not respect Cain, Esau, Ahab, Jezebel and Judas. But to answer the objector more definitely. The Jews, and even the disciples for a time, supposed that the gospel ministry was to be restricted to the tribes of Israel, and their conclusion was not strange, as until the coming of Christ there was a wall of partition excluding the Gentiles from participation with the Jews, in the privileges and ritual of the old covenant. But Christ having laid down his own life for his people, which he redeemed out of all nations, removed the wall of partition, and granted unto the Gentiles repentance and remission of sins. This was to be made manifest to the apostles who were commanded to preach the gospel in all the world, and to all nations. By a wonderful vision this was made known to Peter, (Acts x.) whereby he was instructed that he was to call no man common or unclean whom God had cleansed. In reference to this, the words of Peter were uttered. That is that spiritually, God did not respect the Jews more, nor the Gentiles less, because of geographical or lineal distinctions. It is not the predestinarian, but the arminian that would make God a respecter of persons. Predestinarians contend that there is nothing in men by nature to induce or secure the respect of God. But the ancient and modern pharisees and arminians thought God respected them, because they made broad their phylacteries, and prayed at the corners of the streets; so it is now, the arminians hold that God respects the *eminently pious*, and such only. But if that were the case, he would respect none, nor would he bestow his love on any, either Jew or Gentile; and on such ground, universal damnation would be inevitable.

**Objection.** Election is according to God's foreknowledge of who would; and who would not repent and believe, according to 1 Peter i. 2, and is therefore conditional.

**Answer.** If God foresaw mankind in their fallen condition, as he certainly did, he foresaw them in their total depravity, without any thing good in them, except what he would put in them; and if he works effectually in any to repent and believe, as he certainly does, such works to such ends, are not conditions, but unmis-

takable evidences of election. Otherwise, why should sinners thus predestinated, and elected to do what God foresaw they would do of their own accord? The election of which Peter testifies, is not through obedience, but through sanctification (separation or consecration) of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ, which plainly shows that God foreknew that his elect would need to be sanctified by his Spirit, and cleansed from sin and all pollution by the sprinkling of the blood of Jesus Christ, to prepare them for the enjoyment of the salvation to which election has destined them.

**Objection.** If salvation is made certain by a decree of election, what is the use of preaching the gospel?

**Answer.** The absolute decree, Gen. viii. 22, that day and night should not cease while the earth remains, does not render it unnecessary that the sun shall daily rise and set; nor the decree that seed time and harvest should continue throughout all time, does not exempt the husbandman from the performance of his labor; nor do men argue that in view of such a decree, it is unwise for men to labor. It is more reasonable to conclude, that as the Lord has determined the end, so he has provided all necessary means for securing the end. And so, having determined the salvation of his people, he has also appointed and provided the preaching of the gospel for their benefit, and every thing necessary for the accomplishment of his purpose. Paul was forbidden by the Holy Ghost to preach in Asia, because the Lord had no work for him there at that time; but at Corinth he must preach and not hold his peace, because the Lord had much people there.—Acts xviii. 18, 19. Many of God's chosen ones were there, and to be brought in by the ministry of Paul. It is so even now, wherever the Lord has a people, whether many or few, he will cause them to be gathered; and if a minister is necessary, the Lord will prepare and send him, and preach he must, and not hold his peace until his work is done.

**Objection.** If God has chosen and ordained a certain number of mankind to salvation, such as are chosen man continue in sin to the last day of their life, and yet be saved.

**Answer.** Such as have no fear of God before their eyes, may thus presumptuously speak; but election teaches that God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love. God hath not chosen them that they may continue in sin, nor hath he chosen them because they are holy; but that they should be holy.—Eph. i. 4.

I will now leave the objectors and their objections in the hands of God, who will vindicate his truth, and



judge those who dare oppose it, as my first intention was to treat upon the effects and evidences of the bestowment of the Father's love upon his chosen people, which, if treated according to their experience, perhaps would have been more edifying to them. But my mind has been led, by some spirit, in a different course, until my communication is already extended to too great a length. Still I desire to add a few brief remarks, according to my first design.

Whatever theories the scriptures may or may not sustain, the all important matter that personally concerns us is, whether the Father has bestowed his peculiar love on us. We should therefore consider well what evidence he have of it. This manner of love was bestowed upon about three thousand on the day of pentecost, and with broken and contrite spirits they cried out, Men and brethren, what shall we do? The same manner of love was bestowed on Paul, when a pharisee, and on his persecuting errand to Damascus, and it made him inquire, Lord, what wilt thou have me to do? Was there ever a harder heart than that of Saul? He could without compunctions of conscience, witness the death of Stephen, and hold the clothes of them who stoned him; but how quickly is he turned about and made with child-like spirit to ask what the Lord would have him do. We consider the humility and contrition of the three thousand on the day of pentecost, and which Paul manifested were the effects and evidences of the bestowment of God's love upon them. Reader, have you such evidence of it? Do you remember a time when you were altogether carnally minded, and cared for nothing so much as to gratify your pride and vanity? Perhaps your heart has not been so suddenly and so keenly pricked as were the three thousand, and you may not have been smitten to the ground at once, as Saul was; but have you ever felt poor in spirit, or so gloomy and depressed that the very emotions of your heart were, God, be merciful to me, a sinner? Or have you much of your time had to grieve over a hard and unfeeling heart? If your heart seems hard and unfeeling, and yet at intervals you deplore your state and loath yourself, these too are evidences of life, for the dead do not weep. God has declared that the heart of man is deceitful and desperately wicked.—Jer. xvii. 9. This is true, not only of some, but of all; for all have sinned, and come short of the glory of God.—Rom. iii. 23. There is none righteous, no not one. Christian reader, as to any thing that pertains to your nature, the above is as true of you as of any other person. Have you received it so? If you have, it must be by the life and light of God's Spirit, for nature could not reveal or discover it.

The pharisee thanks God (or himself) that he is not as other men; but where the love of the Father is bestowed, his children feel and know that they are by nature the children of wrath even as others. And when Paul asks, Who hath made thee to differ from another? every saint responds, If I differ at all from the vilest sinner, the grace of God has made me to differ. This is an evidence that the Father has bestowed his love on such. Our being quickened, our heavenly calling, our repentance, faith, hope, and love to God, with our preservation, are all the fruits of God's love bestowed. O how blessed is our state if indeed the Father hath bestowed this manner of love on us. If he has bestowed it, it is that we should be called the sons of God; and rest assured, that God's purpose in the bestowment shall not fail; nor shall we be disappointed in our hope. For if we are children, then heirs, heirs of God, and joint heirs with Christ.—Rom. viii. 17. Surely this secures the infallible preservation of the saints; for if the saints are joint heirs with Christ, if it be possible for Satan to disinherit a saint, why may he not, by the same rule, also disinherit Christ? Christ and his people are one even as Christ and the Father are one. But what follows our being sons and heirs? The world and all its fullness is the Lord's, then it is ours too, and why should we be covetous, as though we needed more? Our Father knows better than we, how much, or what will be for our good, and no good thing will he withhold from them that walk uprightly.—Psa. lxxxiv. 11. Have we persecuting enemies? They are our Father's enemies too, and their persecutions he regards as done to himself, and, as vengeance is his, he will doubtless repay them in due time. Let us not be envious, nor fret because of evil doers. Have we wicked rulers? When the wicked rule, the people mourn. But let us not rail. The powers that be are ordained of God.—Rom. xiii. 1. If our rulers afflict us, be sure our God will put hooks in their jaws, and turn them back, as soon as we have suffered as much as is for our good. "For our light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. iv. 17. If we are not crucified to the world, as Paul was, we shall be, and the world shall be crucified to us. And if we are crucified unto the world, and the world crucified unto us, then the world knoweth us not, because it knew him not. The world knows nothing of the wrestling warfare which Christians daily feel, of the flesh against the spirit, and the spirit against the flesh. The world is ignorant of the wretched, gloomy, depressed feelings you experience, they know not of your secret sighs, when the Spirit maketh inter-

cession for you with groanings which cannot be uttered. Nor does the world know of your unspeakable joy when in your silent meditations the Lord reveals to you his countenance, and gives you a full assurance of faith that his rich, full and free grace abounds above all your sins. Then you realize that his love is better than wine.—Songs i. 2. Then you feel to say, like David, Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.—Psa. xlii. 6. The world knows not the saints, in their doctrine, their experience, nor in their practice; and the reason is explained in our text; it is because they know not our God.

Your unworthy brother,

JOHN ROWE.

HERRICK, Pa., Dec. 9, 1868.

DEAR BROTHER BEEBE:—Having many things to say, I would much rather, than with pen and ink, speak to thee face to face, that our joy might be full. But as providence prevents this privilege, I will try, in my weakness, to pen a few lines to you, though it is with much difficulty that I write, on account of extreme weakness of my eyes, from which I suffer daily. I cannot express to you how deeply I feel the affliction, but I think I realize in some small degree the hand of the Lord in all of the trials through which he has led me for seventy-five years, and I desire to be reconciled to every dispensation of his providence, for he has said, "When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." Yea, "I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen." Says the apostle, No affliction for the present is joyous, but grievous; nevertheless they afterwards yield the peaceable fruits of righteousness in them that are exercised thereby. I have a little hope that I have been born of the Spirit, and have seen that kingdom that is not of this world; but I cannot conclude with some, that the natural powers of the mind or body undergo any change by the new birth, for after my travail and experience with the church of Christ and people of God, for over fifty years, I find myself a poor sinner still. My old nature often rises in opposition to the Spirit of truth and holiness, and it is only by the power of reigning grace within that my old depraved nature is kept in subjection to the law of Christ. The apostle Paul made the same complaint. "For I know that in me, that is in my flesh, there dwells no good thing; for to perform that which is good I find not." Paul could not have been mis-

taken, for he spake as the Spirit gave him utterance. Then let God be true, and every man a liar.

I have been highly gratified with many letters and editorials that have appeared in the "Signs" of late. Your reply to inquiries about baptizing those coming from the New School, was timely and conclusive. I think those wishing to unite with the church, and who object to submit to the ordinances of the house of God, resemble those seven women that the prophet Isaiah spake of, that should take hold of one man, saying, Let us eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach. The apostles have warned us against false teachers, forbidding that we follow them or receive them into our houses, lest we be partakers of their evil deeds. The word of the Lord is peremptory, and admits of no exception. Then let us have no fellowship with the unfruitful works of darkness, but rather reprove them, and put on Christ, that we may have fellowship with the Father and the Son.

To the enlightened mind and truly heaven-born soul, how beautiful the sight to behold, when the church of Christ is found walking in the truth, observing the word and the testimony of God, in relation to doctrine, faith and practice, walking in all the ordinances of the Lord's house blameless. It is then she reflects the glory of that divine light on all around, which she receives from the Sun of righteousness, and every living plant in the garden of the Lord is made to feel the heavenly influence, and becomes warmed and revived, and is made to rejoice in the salvation and love of God.

I desire to say to brother Woolford, of Church Creek, Maryland, that I reciprocate his message of brotherly love. It would be a gratifying privilege could I enjoy his personal acquaintance. My brother, may the all supporting grace of our covenant keeping God sustain you through the remaining days of your pilgrimage in this lowly vale of tears. I truly sympathize with you in your many and deep afflictions, both in the loss of your sight and the sad bereavement in the death of the dear companion of your youth, and other loved ones of your family, who have been called home before you. Though here our vision is dimmed by age and infirmity, the time is drawing nigh when we shall lay aside this frail nature, and be clothed with immortality. Then will we be received into those blessed mansions where there is "fulness of joy, and pleasures forevermore. There we shall have no diseases of sight, nor dark clouds to obscure the resplendent glory of that heavenly world. Here we see but in part, and know but in part; there we shall see as we are seen, and know as we are known.



## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1863.

The substance of a discourse preached at the funeral of our aged sister, Rebecca Dorman, in the city of New York, November 29, 1862, by the editor, prepared and published by special request of the family and relatives of the deceased.

TEXT.—“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.—2 Tim. i. 9, 10.

We wish it understood, that we do not attempt to give a literal or verbatim copy of the discourse alluded to, as that would be impossible, as we never use notes, or any thing of the kind in preaching; we only design to present such views as we hold on the text, as they may occur to our mind. Much that we said in preaching may without any design, on our part, be now omitted, and some views may now be written which were not then uttered.

It may be remembered, that in our first number for 1863, we published the substance of a discourse from part of the same text—preached at the funeral of Mr. Wm. Sands, at Wallkill, Nov. 27, 1862. But while we trust that our present views will not conflict with what we then published, we hope to show that the text contains far more than we are able to present in one, or in one thousand such discourses as we are able to preach.

But, to proceed. The apostle, in the context has admonished Timothy not to be ashamed of the testimony of the Lord, nor of me his prisoner; but, (says he) be thou partaker of the afflictions of the gospel; according to the power of God. While the gospel of Christ is in itself a fountain of pure consolation, it is addressed only to that “poor and afflicted people, who trust in the Lord,” and all who participate in its divine consolation must, of necessity, suffer afflictions, reproaches, and persecution. Jesus says, “I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.”—John xvii. 14. And we are also told, “All that will live godly in Christ Jesus shall suffer persecution.”—2 Tim. iii. 12. But neither reproach nor persecution for the gospel’s sake, should ever tinge the face of the ministers of Jesus, nor deter them from faithfully proclaiming his truth, however unpopular, in the face of cherished and popular errors; for the gospel, though opposed to human power and human

“O may the heavenly prospect fire  
Our hearts with ardent love,  
Till wings of faith and strong desire  
Bear every thought above;  
Prepare us, Lord, by grace divine,  
For thy bright courts on high;  
Then bid our spirits rise and join  
The chorus of the sky.”  
And may the Lord enable you,  
brother Beebe, to blow the gospel  
trumpet for many years to come, and  
sound the alarm in all his holy moun-  
tain, to comfort the feeble minded,  
and feed the church of God with the  
sincere milk of the word, that they  
may grow thereby, is the desire of  
your friend and brother in the bond  
of christian love.

DANIEL DURAND.

Carroll Co., Miss., Sept. 10, 1863.

MUCH ESTEEMED BROTHER, AND  
BRETHREN AND SISTERS IN THE  
LORD:—It is my lot to live in a land  
far from the house of my God, where  
my dearest kindred dwell, and where  
they meet to behold the beauty of  
the Lord, and to inquire in his tem-  
ple. Happy are they who are in  
such a case. Yea, “Blessed is the  
people who know the joyful sound.”  
Unworthy and imperfect as I am,  
these are the dearest of all people on  
earth to me now; but there was a  
time when I hated their doctrine, and  
I feared to talk with them on the  
subject of religion, for they were sure  
to condemn my plan for getting re-  
ligion, which was from fear of tor-  
ment. I intended to become good  
before I died, and thought that when  
I should pray to the Lord, I would  
find him waiting to bless me and to  
give me religion. This I believed.  
I loved the preaching that was most  
congenial with sinful nature. My  
parents were Primitive Baptists, and  
had raised me to be strictly moral,  
so I thought my sins were very few  
and small. In my fourteenth year I  
attended a Methodist protracted  
meeting, and went to their mourner’s  
bench. There I was asked: “Do you  
love God? Do you love his beloved  
Son, who has died for you? Do you  
love his people? Are you willing to  
forsake your sins and try to serve  
God all your days?” I felt sincere,  
and in a state of excitement I an-  
swered affirmatively. Some of them  
were professors of twenty-five or  
thirty years, and I believed they  
were among the best christians in  
the world, and they told me it would  
be unjust in the Lord, when I had  
done all I could do, to require more;  
and that was all the religion they  
had, so I was content with doing all  
I could; but the “strong man armed”  
was not cast out. My desires  
were not changed; they were only  
suppressed.

About three years after this, I un-  
thinkingly went to hear brother G.  
W. McDonald preach. His text was  
John x. 4: “For an angel went down,  
&c. He took up my case and so  
clearly described it, that I believed  
some one had told him about me.  
He told me of the way I had been  
trying to serve the Lord to bring  
him under obligation to me—things

which were only known to myself.  
How could he know about them? If  
I am not deceived, it was then and  
there I saw myself a lost and help-  
less sinner, justly condemned before  
a holy and just God. Now I thought  
I would try and keep the law. But  
I found it written, “Cursed is every  
one that continueth not in all things  
written in the book of the law, to do  
them.” My trouble was very great,  
for I had already sinned in thought,  
word and action, and feared it was  
now too late to repent. Now instead  
of thinking that when I had done  
what I could do, no more would be  
required; I could not see how God  
could be just in saving so great a  
sinner. I was often afraid to kneel  
before God in the most secret place,  
or to pronounce his holy name.  
When searching his word I would  
skip over it, as too holy and sacred  
to be pronounced by me. Yet the  
prayer from my inmost soul was,  
“God be merciful to me, a sinner.”  
I saw that my best prayers and per-  
formances were defiled with sin, and  
my heart was a fountain of pollution,  
and I had no power to cleanse it, nor  
could I see any ground for me to  
hope. I thought I was soon to die,  
and desired to die praying; so I fell  
down on my knees saying, Lord have  
mercy on me, a sinner. How long I  
remained I do not know; it seemed  
but a moment, (for I was alone, at  
home, with only a little infant  
daughter with me,) when these words  
came suddenly to me, They that  
trust in the Lord shall be saved, and  
faith was given to me, and O the joy  
that filled my soul I cannot express.  
It was all glory and honor and praise,  
and salvation be unto the Lord my  
God. Now I saw how he could be  
just in saving so vile a sinner; for it  
was by and through the blood and  
righteousness of the crucified and  
risen Redeemer, who, of God, is made  
unto us wisdom, and righteousness,  
and sanctification, and redemption.  
Surely salvation is of the Lord, and  
to him be all the glory.

The least of all, J. Y. H.

Extract from private Correspondence.  
MY DEAR BROTHER BEEBE:

Darkness and gloom has generally  
shrouded my mind this winter, re-  
specting an interest in Jesus, the sin-  
ners only hope of redemption and  
salvation;—and what follows, or ac-  
companies this great distress of dark-  
ness and gloom, is coldness and bar-  
renness of love, and great want of  
godly exercises of heart, and sincere  
and true devotion to the God of all  
mercy and grace. This indwelling  
sin gives rise to great and sore trials  
and conflicts, and causes deep contri-  
tion of soul, and bitter lamentation  
and mourning over internal depravi-  
ty of heart, producing the cry of  
John x. 4: “God be merciful to me a sinner.”  
although bowed down under age and  
infirmity, I still realize that the old  
man is corrupt, vile and wicked as  
ever, as prone to sin, as full of enmi-  
ty to God, as full of malice, as ever  
hateful and hating, retaining the same

vile affection and lust, and requires  
daily, the same power of almighty  
and sovereign, and irresistible grace  
to restrain and keep him under control,  
and subjection, to that holy and hea-  
venly principle of love, which is,  
“Christ in the saint, the hope of glo-  
ry,” the new man. This conflict, or  
warfare, between indwelling sin, and  
I trust, indwelling holiness, or nature  
and grace, or flesh and spirit, has been  
raging in this poor old tabernacle, or  
body for near thirty-five years, giv-  
ing rise, at times, to sore trouble and  
fears, harassing and distressing  
trials, when darkness reigns, and I  
am unable to see Jesus in any of his  
relations that he sustains to his dear  
saints. But when my brother, I am  
inabled, by divine light, to view him  
in his endearing offices and relations,  
of Savior, Redeemer, Prophet, Priest,  
and King,—friend, shepherd, hus-  
band, head and life, light, and  
strength, my refuge and comfort, and  
in truth, my precious brother, I want  
to realize that he is my wisdom, my right-  
eousness, sanctification and redemp-  
tion, and rejoice in him as the might-  
y God of my salvation. It takes  
almighty divine power to subdue and  
control such a great sinner, and wis-  
dom from above to instruct and teach,  
such ignorance, as I am in the way  
of truth and righteousness. Remem-  
ber such a poor sinner, in all your pe-  
titions. May Israel’s God sustain  
you under and in all your trials and  
labors, is the humble desire of your  
brother in tribulation. M.

MONTANA, Labet Co., Kansas, Nov. 4, 1863.

BROTHER BEEBE:—I have just  
moved into this country, from Indi-  
ana, and I feel somewhat solitary,  
there being no Baptists of our faith  
and order here, except brother James  
H. Hart; nor can I hear of any in  
this part of the country. This is  
new country, the land has not yet  
come into market. It is very fertile,  
and the climate is very mild; cattle  
will live in range all winter without  
feeding, and in some instances, be  
fat in the spring. If there are any  
Baptists of the primitive order in  
your parts, who think of emigrating  
westward, please direct their atten-  
tion to Southern Kansas, as I think  
there can no better opening be found  
in the West.

If you will do me the kindness to  
insert this in your paper, I will say  
to the Baptists in Missouri and in  
Northern Kansas, if there are any  
who read the “Signs,” I would be  
glad if they will write and let me  
know their locality and situation,  
and I will try to visit them if possi-  
ble.

Yours in the bonds of the gospel,  
MORRIS F. HEDGES.

Change of Residence.

Brother Lewis D. H. Abrams de-  
sires us to say, his present post-  
office address is Otter Creek, Wayne  
Co., Mo.



agency in the work of salvation, is according to the power and omnipotence of God, who hath already accomplished the eternal salvation of his people, including all that will ever be saved. For, "Salvation is of the Lord."—Jonah ii. 9. The God to whom the apostle ascribes not only the power of the gospel, but also the power to succor and sustain his children under all their afflictions, is the God "Who hath saved us." Not made some provisions or efforts to do so, or offered terms, overtures and conditions on which he may be induced to undertake the work; for the works were finished from the foundation of the world.—Heb. iv. 3. Although men in blind imputation may prate about saving themselves, and one another, God from his awful throne proclaims, "Cursed be the man that trusteth in man, and maketh flesh his arm."—Jer. xvii. 5. This perfect and complete salvation of all his chosen people was securely held in the purpose and grace of God, together with their holy calling, and given to them in and with the purpose and grace in Christ Jesus before the world began. In the fullness of the dispensation of times, all to whom salvation was provided and bestowed, in Christ, according to the eternal purpose and eternal grace of God are by God's own arm, made bare for their salvation, rescued from sin, death, condemnation and wrath, according to but one standard, and that standard is not their works; but according to his own purpose and grace; not according to the purpose of somebody else suggested by men and adopted by God; but, mark it is *his own purpose and his own grace*, and not a single one of all the sinful race of man shall ever be saved by any other rule or standard. To execute this eternal and immutable purpose and grace, which was wholly his own—purposed exclusively in himself before the world began, Christ made his advent to the world, and from heaven an angel from God came down to declare *his name*, and the reason of *his name*. "And thou shalt call his name JESUS, for he shall save his people from their sins."—Matt. i. 21. The angel of the Lord declares, "He shall;" the apostle in our text avers, "He hath;" while from the cross, the Son of God proclaims, "It is finished." Not only has he accomplished the salvation of his people from their sins, but he has also called, and is still calling them with an holy calling, according to the purpose and grace given them in Christ Jesus before the world began. The nature of the calling is here explicitly declared, "An holy calling." Not because it is a calling from sin to holiness, from death to life, and from darkness to light, but, first, because it proceeds from God himself, saying to the North, Give up; and to the South, Keep not back.

Bring my sons from far, and my daughters from the ends of the earth, even 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. It is holy also being consecrated in Christ Jesus. And, thirdly, it is holy, because it is efficient to secure the accomplishment of the purpose and grace of God; "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 29, 30. Surely an inefficient call which may fail to secure obedience, must be defective and not holy, or perfect. Should one of us call our son, or our servant, our effort may be vain and abortive from a lack of power to make it availing. Should we call on the dead to rise, the deaf to hear, the blind to see, we would lack the power to make ours an holy calling. But our God speaks the word and it stands fast; he commands and it is done! He said, Let there be light, and there was light. He called the world from emytiness, and the world obeyed and came. He calls the slumbering nations of the dead, and at his call they shall all come forth. But knowing the strong propensity of men to cavil, and to claim that the calling and salvation of men, in some way, or to some extent, depends upon the purpose, will or works of the called, the apostle meets, refutes, and forever vetoes all their cavils, both negatively and affirmatively. "Not according to our works." Can language be more plain or positive? "Not of works, lest any man should boast."—Eph. ii. 9. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand." Stand how? "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. The dispute is clearly between men and God. God has frequently declared most emphatically, "It is not of works." But man, infidel man, profanely and persistently affirms that it is of works nevertheless.

"But is now made manifest by the appearing of our Savior Jesus Christ." Although God's own purpose and grace were as eternal as their divine Author, yet for long ages the secret was locked up in the cabinet of the Holy One, and the scrutiny of man, with all his boasted light, could not pry into the secret, nor even now can any man by searching find it out. Still it is hidden from the wise and prudent of this world, and can only

be known by immediate revelation from God himself. All the schools in New York, in Christendom, or in the world, including Sabbath Schools, Bible Classes, or Theological Seminaries, can impart to man no light upon the subject. Flesh and blood cannot reveal it; none but God can reveal, or make it manifest, as he did to the saints at Ephesus, and to the faithful in Christ Jesus, in the apostles day. The sovereign God who has hidden it from the wise and prudent, reveals it unto babes; for so it seemeth good in his sight. But let it be remembered, that it is never manifested in but one way, and that is by the appearing of our Savior Jesus Christ. The Galatian churches, never comprehended the glorious mystery until after "Jesus Christ had been evidently set forth crucified among them."—Gal. iii. 1. The writer of our text, although a profound scholar, and graduate from Gamaliel's Theological School, was totally ignorant of the purpose and grace of God, until God who gave him being and called him by his grace, revealed his Son in him, that he should preach among the Gentiles the unsearchable riches of Christ. This proposition is clearly exemplified in the individual experience of every child of God. Why does the quickened, called subject of this surprising grace go mourning through many tedious days and wearisome nights despairing? It is because he cannot see how God can sustain his justice and truth, and save one so vile. But the very moment God is pleased to reveal, or manifest Jesus Christ to and in him, that very moment all is clear. Mercy and truth, in him have met together, and in him have righteousness and peace kissed each other.—Psa. lxxxv. 10. But what is true of every individual member of Christ, is equally true of the whole church as a body. From the creation of the world to the advent of our Savior Jesus Christ, this mystery was hidden in types and shadows. Darkness lay upon the world, and gross darkness upon the people. Involved in darkness and clouds, he rode upon the heavens in the help of his people, and amidst the smoke and flames of Sinai, God spake in thunder tones to Israel, that under the ministration of wrath and death, they might know their need of a Mediator, or Days Man, to stand between them and God. "God had a people in all these lingering ages; and though he met and communed with them from time to time, through their high priest, from between the cherubim of glory which shadowed the mercy seat which covered the Ark of the Testimony, yet their eyes were never blessed with a clear and open vision of the things which the disciples of Christ saw. Even the mystery which hath been hid from ages, and from generations, but now is made manifest to the saints; to whom God would make known what is the rich-

es of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory."—Col. i. 26, 27. "Without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16.

The great purpose and grace, embracing the salvation and calling of all the people of God, both Jew and Gentile, having been given us, not in Adam, but in Christ, could not be revealed by any possible development of the earthly Adam, for it was not there. It was and is in Christ, and therefore its manifestation is confined to those, and only those unto whom Christ is revealed.

Let it be understood that a revelation of Christ does not mean an exhibition of him in the flesh to the natural sight of men, for if that were, so, none but those who lived in the days of his incarnation could receive the manifestation. So far from this being the case, there were but comparatively very few who saw him as a man, to whom he was manifested as the Son of God, and Mediatorial head of his body, the church. "The world was made by him, yet the world knew him not." "None of the princes of this world knew him; for had they known him, they would not have crucified the Lord of glory."—1 Cor. ii. 8. "And no man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3. A manifestation of him as the Son of God and repository of spiritual blessings given to his people in him, can only be received by immediate revelation of God. And the manifestation of God's own purpose and grace which holds and secures the salvation and holy calling of all the saints, can be made to none who have not that knowledge of Christ, which is eternal life. All who thus savingly know him, know, that he, not we, hath abolished death, and brought life and immortality to light through the gospel.

Let us now enquire, What death is abolished, and what life and immortality is brought to light through the gospel? The cherished form of our dear departed sister, prostrate and cold in death before us, demonstrates to us the sad reality that the mortality which, by an irrevocable decree of God, has passed upon all the posterity of Adam, is not abolished; nor does the gospel flatter us with any prospect that it ever will be so abolished as to exempt any of us from the stern decree, which says, Dust we are, and unto dust we must return.

The death which our Savior Jesus Christ has abolished is the opposite, of the life and immortality which he has brought to light through the



gospel. An inspired illustration of it, and of the immortality which he has manifested, is found in the first and second chapters of the epistle to the Ephesians. The death of which he speaks, is a death in trespasses and sins. Not an extinction of our natural vitality, for while dead in sins, we were still active in all the elements of this world. "Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience; among whom we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind." To be dead in sins, is to be dead in a legal sense, or in a law sense. For, "The sting of death is sin, and the strength of sin is the law." Why our deeds are sinful, is because they are unlawful; for "sin is the transgression of the law." If there were no law, there could be no transgression; and if there were no transgressions and sins, we could not be dead in them. In discriminating between law and gospel, the apostle says that the former is the ministration of death; but the latter is the ministration of life. But, says he, "If the ministration of death, written and engraved in stones, (as was the decalogue) was glorious, so that the children of Israel could not steadfastly behold the face of Moses, which glory was to be done away; how shall not the ministration of the spirit be rather glorious?"—2 Cor. iii. 7, 8. In this state of death all the chosen people of God were involved. Death had passed upon all men, because all had sinned. Thus were all the members of Christ's mystical body dead in the sense expressed, Eph. ii. 1 & 5, for in these chapters he is speaking to the saints and faithful in Christ Jesus, who had been thus dead, and were quickened. For these he ceased not to give thanks, and pray that the Father of glory might give to them the spirit of revelation in the knowledge of him; the eyes of their understanding being enlightened, to know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in 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." To the church, whose members were dead in trespasses and sins. To the church which is quickened by him, who is risen thus by the glory of the Father. Quickened together with Christ, and raised up together, and made to sit together in the heavenly places in Christ, he is

given to be the Head. Should the eyes of our understanding be so enlightened according to the apostle's prayer, we shall also see in the hope of his calling, that just as Christ in taking on him the seed of Abraham, took on him their sins, and put them away, by the sacrifice of himself, so he took on him the inevitable consequence or penalty of the law for our transgressions, and in his death as the legal identification and embodiment of all the seed of Abraham, all that seed legally went down with him into the deep waters, and were buried with him by baptism into his death, sojourned with him in the grave, were quickened with him, and raised up together with him, and are with him quickened with the Spirit and immortality of his resurrection life. In these heavenly, or gospel places in Christ, (in his body, as the seed of Abraham) they are made to believe, according to the working of his mighty power, which he (God) wrought in Christ when he raised him from the dead. Thus embodying in himself all the seed of Abraham, he was delivered up for our (the seed of Abraham's) transgressions, and raised again for our justification. Sin, which is the sting of death, is destroyed; the law, which is the strength of sin, is honored and satisfied. It asked for blood, and blood was shed; it demanded life, and life was laid down. It demanded a perfect law righteousness, and every jot and tittle of its rigorous demands were fulfilled; its claims upon the seed of Abraham were all canceled, and the law could impart to death no more power, the sting was taken away, death was abolished by him who destroyed death and him who had the power of death. The doors of death, and the gates of the grave, for all the seed of Abraham, are unbarred. And he that went forth weeping bearing precious seed, the seed of Abraham, returned again rejoicing, bearing his sheaves with him. Psa. cxxvi.

Death is abolished. Life and immortality are brought to light through the gospel, which proclaims the risen, exalted, glorious and glorified Redeemer. Father, he says, "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." "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world."—John xvii. 1 & 24.

As the seed of Abraham, embracing all his people, ("If ye be Christ's, then are ye Abraham's seed, and heirs according to promise.") Christ was delivered to bear their sins, and consequently their death in his own body, (which is the church, or seed of Abraham) on the cross. That death then, of which sin is the sting, and of which the law was the strength, was executed to its utmost

extent, upon Christ as the lawful embodiment of all his people, and rising from the dead, not like Lazarus, or the widow's son, by the mere resumption of suspended mortal life, but being now quickened by the glory, or immortality of the Father, death is swallowed up in his perfect victory, and is forever abolished; for now having risen from the dead by the power of an endless or immortal life, he dieth no more. Death hath no more dominion over him; and as his seed, the seed of Abraham, are raised up from sin, death, and the dominion of the law, being lawfully identified with him, so they are partakers of his resurrection life and immortality, and because he lives, they shall live also. Death is abolished in him, and they are in him; he is therefore their Resurrection and their Life. "There is therefore now no condemnation to them, which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law (or controlling power) of the spirit of life in Christ Jesus, has made me (them) free from the law (or controlling power) of sin and death."

All this is brought to light through the gospel. The gospel in distinction from the law; for the law made nothing perfect; but a better hope is brought in; that better hope to which all the people of God are begotten by the resurrection of Christ from the dead. The theme, and substance, and power of the gospel is Christ, and him crucified; Christ, and the resurrection. The preaching of the gospel by the apostles and primitive ministers of Jesus, was a proclamation of Christ, his death, resurrection, exaltation, and dominion over all his redeemed subjects, in his spiritual kingdom. The gospel, which is the power of God unto salvation to them that believe, brings life and immortality to light. The life and immortality of all the seed of Abraham, the church of God, was hid with Christ in God, from everlasting, or it could not be eternal life. John testifies that it was with the Father, and was manifested. 1 John i. 2. "And this is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 2. "Which in his 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, or can see; to whom be honor and power everlasting. Amen." This life was hidden in God. It could only be manifested by the appearing of our Savior Jesus Christ, for he is our life; it cannot be separated from him. He that hath the Son hath life, for the Son is the life. He that hath not the Son of God hath not life.—1 John v. 12. The eternal life of all the church of God was manifested in the person of Christ, by the appearing of our Savior Jesus Christ, rising in immortal life from the dead. The gospel brought this life and immortality to light to the faith of all the

Old Testament saints, so that they all had the same clear perception of it in Christ as those to whom the gospel brings it to light now. To the saints individually and experimentally, the gospel brings life and immortality to light, by the appearing of our Savior Jesus Christ, when he is manifested to them in the new birth. And when the Savior Jesus Christ shall appear to raise the dead, and judge the world in the last day, then all who sleep in Jesus shall God (Jesus) bring with him, then the saints shall be raised up in spiritual, incorruptible and immortal bodies, changed from the image of the earthly, and fashioned like the resurrected and glorious body of the First Born from the dead. Their mortality shall then, as it is written, put on immortality, and death shall be swallowed up of life. Then shall our dear departed sister whose slumbering relics we are now about to commit to a peaceful grave, to rest in hope of a glorious resurrection and immortality beyond the grave, put on that immortal life which she received in her heavenly birth more than half a century ago. It is not dead. Neither death nor life can separate it from Christ. Her disencumbered spirit is now before the throne of God and the Lamb, and in all the pleasures of God's right hand in full participation. Departed saints are not waiting.—They have passed from a time, to their eternal state. No days nor years are there to intervene. All is present; so differs time from eternity.

Weeping friends, bereaved kindred, with loving brethren and sisters of her church connection, will feel the stroke, and grieve that they shall see her no more in the flesh; but her tears have forever ceased to flow, her conflicts are over; she beholds her Savior in righteousness, and is satisfied. May we bow in submission to our Lord, and be still and know that he is God. Let us look to him for consolation for support and comfort in this and every trying hour. Amen.

In the foregoing we have not attempted to rehearse what we said at the funeral for that we could not possibly do; we have only, in compliance with the desire of dear friends of the deceased, written on the same text, and in doing so have simply followed the leadings of our mind while writing. Such as it is we submit it, in hope that some, at least, of our numerous readers may be edified.

#### THE NEW YEAR.

The gay festivities of the season of the year on which we are now entering, the cheerful greetings of all around us, as with lightning speed our years are hurrying us onward to the destiny which awaits us, would seem to indicate that mortals have nothing to dread in the unseen future,—that to-morrow shall be as to-day, and much more abundant. Mortals rejoice that another year is num-



bered with the past, as though this world were indeed our continuing city, our permanent abode; and we secure from age, infirmities and mortality. "A merry Christmas," "A Happy New Year," are the common salutations of all classes. But our passing years, however unheeded by the multitudes, are fraught with great and startling events; and what this new year is to develop, none but God himself can fully know. We have been astonished by the desolations and terrible disclosures of the past, especially in the last decade. Hundreds of thousands of our sons have perished in fratricidal war, in our own country, and not for the improvement of society; for unless we may regard devastation, proscription, heavy debt, and insupportable taxation, with demoralization, fearful increase of crime and brutality, an improvement, we have fallen far below the prosperity enjoyed before the maddened passions of the people culminated in the dreadful ravages of war. But not alone in our States, and on our continent, in which we were wont to boast that freedom and prosperity had made their lasting home, but in all parts of the world, wars and rumors of wars have shaken all the thrones and governments of centuries past, and turmoil and strife have spread a universal empire from the rivers to the ends of the earth. While also from his high imperial throne in heaven the God of justice has sent forth angels of wrath to pour out their viols upon the earth and seas, who in the execution of their dread commission are even now literally rocking the world with more terrible earthquakes and volcanic convulsions than have ever before been felt or heard of. Diseases and plagues, before unknown, in epidemic forms, are walking through our guilt-stricken world, with most deadly effect, on both men and beasts. Is it not time to enquire seriously, What does all this mean? The remedy for all fearful judgments which are abroad in our land, prescribed by the popular teachers of what are called morality and religion, is to repeat, but with renewed energy, the very abominations, which have thus far provoked the wrath of God, and called down the bolts of retribution under which we now are sinking. For half a century past religious fanatics with arrant hypocrites have been engaged in what they call "Evangelizing the world." Repudiating the supreme government of God, and trampling under foot all the institutions of his word, they have drawn from their own imaginations what they regard as improvements on his method of salvation, have assumed the occupancy of his temple, exalting themselves above all that is called God, or that is worshipped; and by signs and lying wonders, shewing themselves to be God, or in God's stead.

Although, in the face of the world all their plans and doings have in every case directly or indirectly increased the evils which they profess to cure, and instead of extending an influence tending to the great cause of Peace on earth and good will to men, have made their appeals to the pride and passions of the human family, and have caused more bitter strife and bloody war than open infidelity ever produced. Open infidelity could never gain such control of the minds and passions of men, as covert infidelity, disguised by a profession of godliness. All kinds of vice and abomination, have increased at even pace with the pretended success of the schemes of priestcraft for the conversion of the world. Not a dollar has been expended to further their objects, that has not proved detrimental to the well being of mankind. How can it be otherwise? Has not the God of heaven declared that he will take vengeance on their inventions, and that "He that sitteth in the heavens will have them in derision?" Psa. xcix. 8, and ii. 4. The fearful increase of wickedness both in the so called church, and in the world for the last forty or fifty years, has been so great that no candid observer who has been living for that length of time can have failed to perceive it. Truly, "Evil men and seducers have waxed worse and worse, deceiving and being deceived." Religiously men have become more heaven defying, in denouncing the teachings of the word and Spirit of our God, and in teaching for doctrines the commandments of men. The pure and unadulterated doctrine of the gospel, Salvation by grace alone, The election of God's people unto salvation, their Predestination to the adoption of children according to the good pleasure of God's will, the sovereign efficacy of the precious blood of Christ, in their redemption, the necessity of the new birth, and the preservation of all the saints, through grace unto final and everlasting glory, are proclaimed from no popular pulpit or press in our country. Preaching what is profanely called the gospel, has become a science. Young men serve an apprenticeship at the business at some Theological Seminary, and enter it as a scientific profession. Preachers are qualified to order, for the dissemination of any doctrine that will bring a paying price in the market. A Presbyterian, Episcopalian, Methodist, Universalist or Catholic, or New School Baptist, can be procured at the market price. But the indispensable qualifications for preaching the gospel of Christ can be obtained from no human institution. The gifts of the Spirit of truth cannot be bought with money. Those who are called, and qualified, and employed by the world, will invariably preach the doctrine of the world, and our Savior says,

the world will love its own. But they will oppose the truth, and persecute those who preach or receive it. The degeneracy of the age in which we live has not come upon us without previous warnings in the scriptures of truth. Christ faithfully warned his disciples of the opposition they should encounter from the world, and from Satan. And his apostles have faithfully reiterated the solemn warnings. Paul has told us, in 2 Thess. ii. 3 that the end cannot come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; and that his coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish. And 1 Tim. iv, in the most solemn manner declares the same, as a warning of more than ordinary importance to the children of God. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron," &c. Let it be duly considered, this is an express message to the church, from the God of heaven. Expressly uttered by the Holy Ghost, to the apostle Paul, and by him authoritatively communicated to Timothy, and to all the ministers of the gospel, and pastors of the churches, for an express or specific purpose, in which Timothy and all the ministers of Christ are charged to "Put the brethren in remembrance of these things, for in doing so they shall be good ministers of Jesus Christ, nourished up in the words of faith and of good doctrine."—1 Tim. iv. 6. If Timothy in his day, so long before the fulfillment of these predictions, could not be a good and faithful minister of Jesus Christ, unless he put the brethren in remembrance of these things, how can we who live in the latter times which are so expressly spoken of, be approved, if we forbear to call the attention of the saints to the same things? This doctrine is good, not because it is pleasant to know of the apostasy of those who depart from the faith, and give heed to seducing spirits and doctrines of devils, but because it comes from God, and is expressly spoken by the Holy Ghost, and because its tendency is salutary, first, in warning the saints against surprise at the fulfillment so that that day shall not come upon them as a thief, and secondly, that they may recognize even in the apostasy of others, the fulfillment of prophecy. Concerning these things Paul has said, "But of the times and of the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh

as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, &c., and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all 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."—2 Thess. v. 1-6. The apostolic admonition to the saints, in view of these predictions, is in harmony with that given by our Lord to the disciples, in Matthew xxiv., to watch and be sober. Let us consider the admonitions. First, Watch. A vigilant and constant observance of the instructions given by Christ and the apostles is more than implied, is positively enjoined. Many shall come in Christ's name, professing to be his ministers, and to be sent by him: but "Let no man deceive you." It is necessary for the saints to watch against deception; for "they shall deceive many." And as the apostle says of those who depart from the faith, "Giving heed to seducing spirits, and doctrines of devils." How very important it is then that we should watch, and try the spirits, whether they be of God; for all other spirits are false and seductive, alluring and captivating. And we should watch for the signs which are given to warn us of the approach of the things which are predicted. "Behold," says Jesus, "I have told you before." He has told us that there shall be false Christs, and false prophets, and they shall shew great signs and wonders, inasmuch that, if possible, they shall deceive the very elect. Watch them, look out for them. "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them."—Rom. xvi. 17. Watch the signs which the scriptures assure us shall precede the coming of our Lord to execute his judgments on anti-christ. The increase of vice and iniquity in the world, the unrestrained passions of men, breaking out in acts of violence, wars, murders, robbery, and among them who profess godliness, apostasy, departure from the faith, false signs, lying wonders, spiritual wickedness in high places, the prevalence of the most abominable heresies, delusions and blasphemies. Earthquakes and other convulsions of nature are also to be watched as authorized indications that the day of the Lord is at hand. Who that has studiously watched the developments, can have failed to discover in the last decade of years, the finger of God, pointing us to the approaching day of the Lord, in which Babylon shall sink like a mill stone, and the nations, states and governments of the world which have so freely and abundantly drank of her cup, and become drunken and maddened thereby, shall stagger and fall beneath the uplifted hand of our



sin-avenging God. But they that are drunken, are drunken in the night. The darkness of death is upon them. But, ye, brethren, are children of the light, and of the day, and are called upon to be sober. Touch not, taste not, handle not the inebriating cup of Mystery, Babylon the Great, for sobriety becomes the saints, who are "Looking for and hastening unto the coming of the day of God."

Every successive year shortens the space which intervenes between the predictions and their fulfillment, and yet it shall be in the hearts of the scoffers of the last days to say, "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." But we know that our Lord is not slack, or negligent, to fulfill his promises. On those who scoff, that day shall come as a thief in the night; but unto them that look for him shall he appear without sin unto salvation. The signs of the near approach of the day of the Lord appear all around us. The falling away from the faith, which was to appear, has come, and many have departed from the faith of the gospel. Seducing spirits and doctrines of devils prevail to an alarming degree. Scoffers of the last days are upon us. Signs and lying wonders abound, with all deceivableness of unrighteousness in them that perish. While all the extraordinary phenomena of the heavens, earth and seas, with the shaking of the powers of the nations of the world, to which we have before alluded, are clearly manifested. We see the day approaching, and, as we have before remarked, the apostle admonishes the saints to exhort one another, and so much the more."—Heb. x. 25.

Of the day, and the hour, knoweth no man; it is not a matter of revelation; we do not pretend to know; but of the signs which portend its approach, we do know, they are revealed in the scriptures, and all the children of the light and of the day are solemnly admonished to heed them, and to watch and be sober. What wonderful discoveries the year on which we enter to-day shall make, no man can foresee; but from the signs which appear we are impressed that we are on the verge of the most stupendous events the world has ever witnessed.

## ORDINATIONS.

ELDER G. BEEBE:—I take my pen in hand to write you a few lines, to let you know, and also the readers of the "Signs of the Times," if you feel inclined to publish the same, that on Saturday, Nov. 14, the church called Bethel, together with the sister churches composing the Siloam Association, by their aids in council proceeded to set apart by ordination, brother George W. Hail, to the full work of the gospel ministry. Brother Hail has been speaking in public something near two years, and during that time has manifested to the brethren a soundness of doctrine and ability to set forth the same in a way to give encouragement to the brethren, of his future usefulness in proclaiming the glad news of salvation through a crucified Redeemer, and also in view of the great need of such called and tried servants in the gospel field here in Oregon, (as many of our ministers are growing old, and must shortly be called home from this state of sin and death, to receive their reward.) We have all been encour-

aged to see so young and able a gift manifested among us, and feel much in hopes that the Lord will bless him and make him a useful and active laborer in the gospel vineyard. In view of this, the church made request of her sister churches to send their ministerial and other aid in council, to look into the propriety of setting brother Hail forth by ordination. The following named council convened on the 14th inst. with the church called Bethel, viz:

From the siloam Church, Elder John Stipp, and brethren G. W. Gilmore and B. Walden.

From the Providence church, Eld. Michael Loveridge.

From the New Hope church, Elders James A. Bullack and Wm. M. Townsend, and brother T. G. Flannery.

From the Union church, Eld. Abner Shanks, and brethren John Savage, David Aartley, Barnett Lipscomb, and S. R. Darland.

The council then organized by choosing Eld. John Stipp Moderator, and J. T. Crooks Clerk.

After first inquiring whether the church was still of the same opinion, and unanimous in their desire to have brother Hail ordained, and learning that she was, proceeded to call on brother Hail for a relation of his experience of grace, and call to the work of the ministry, together with his doctrinal sentiments relative to the plan of life and salvation through a crucified, risen, and exalted Redeemer, revealed to poor fallen man by the spirit of divine grace. All of which questions brother Hail answered fully and very satisfactorily.

The council then made inquiry relative to the walk and conduct, and good deportment of brother Hail before the church and world. The report was found to be good and satisfactory.

The council then retired for a short space of time for consultation, and after returning, the Moderator stated that the council believed brother Hail was ripe for ordination, and that they believe he was called of God to the work of the gospel ministry.

The presbytery then proceeded in his ordination after the following order, viz:

Prayer by Eld. Wm. M. Townsend, with the laying on of hands by the presbytery.

The charge was then given by Eld. John Stipp.

Followed by singing a hymn, while the right hand of fellowship was given to brother Hail by all the members present.

The council then adjourned.

JOHN STIPP, Mod.

ATTEST, J. T. CROOKS, Clerk.

P. S.—If you could find time, I would be much pleased that you would give your views in full upon the subject of laying on of the hands of the presbytery, in the ordination of Elders and Deacons, as is mentioned in several places of scripture, such as 1 Tim. iv. 14, and whether such practice should on any occasion of ordination be omitted, and what is the design of such practice? Do any Baptists believe that there is any gift or influence imparted to the candidate, by the laying on of hands? I ask these questions, not that I have any doubts myself as to the practice, but that I should like information, both for myself and others. Certainly there should be a unity of practice, for the sake of harmony throughout all the churches.

JOHN T. CROOKS.

## Circular Letter.

CADIZ, Ky., Nov. 22, 1868.

MY DEAR BROTHER BEEBE:—By request of our and corresponding Associations, I send you a copy of our Circular Letter, written by me, on the subject of the division of the Baptists here in 1833, with an earnest desire that you will publish it in the "Signs," which I sincerely hope you will do, as I promised brethren in the Licking Association; copies but they are all exhausted; also I have received letters from Illinois requesting copies, therefore will you please publish it for the sake of the brethren. Since the Circular was published I have been denounced by the whole powers of anti-christ, and my funeral has been preached (as it is termed) by them. Nevertheless I live, yet not I, but Christ liveth in me (I hope) and the life that I now live in the flesh I live by faith in the Son of God.

In my opinion the old Baptists have nothing to fear from their enemies while they stand on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; "for if God be for us, who can be against us?" By complying with the above you will confer a favor on me and many brethren. Yours in the bonds of the gospel,

JNO. H. GAMMON.

*The Original Little River Association of Predestinarian Baptists, now in session with the church at Dry Creek, Trigg County, Ky., to the several churches which she represents, and to our corresponding Associations, and to all that love our Lord Jesus Christ in spirit and in truth, wishes grace, mercy and peace.*

DEARLY BELOVED IN OUR LORD JESUS CHRIST:—According to the resolution of the last Association, we publish a Circular Letter upon the subject "showing the causes that led to the division of the Baptists in 1833, with a short account of the history of this Association." We approach the subject with a full sense of its importance, when we recollect that over a generation has arisen since that event took place, and many in the present day are unaware of the true causes that led to that division. True, our enemies have given their version of the matter, at different times, in which they have endeavored to show that the original part of this Association was nothing but a faction; that they are the original body. For this cause many of our brethren have desired that we may be set right in this matter by publishing the facts in the case, and in doing so, dear brethren, we are bound to go back and look at the condition of the Baptists before the organization of this Association. Previous to the year 1806, there was no organized associations in this part of Kentucky. True, there were some churches, and many members, who did not belong to any regular church, from the fact of the scarcely settled condition of the country. There were but few Baptist preachers among them, and most of the members had been baptized by visit-

ing ministers from Virginia and the Carolinas. But in the years 1804 and 1805, there was a great emigration of Baptists from the Kehukee Association, of North Carolina, and from the Ketocton Association, of Virginia. These brethren gave notice to those scattered in the adjacent counties, that they intended to form an Association north of the Cumberland river. Accordingly, they met at what was then called Fort's meeting house, in Montgomery County, Tenn., and organized the Red River Association. This was constituted on Saturday before the 2d Sunday in August, 1806. Their boundary then included all of South-western Kentucky, Western Tennessee, Southern Illinois, and it even extended into what is now the State of Missouri; emigrants kept pouring in from the older settled States, and in the course of a few years the Red river became so numerous, and the churches occupying such a large extent of territory, it was deemed advisable to form a new Association; consequently, the Little River was formed, in the year 1813. It will here be remembered that they were constituted upon the articles of faith of Red River. Nothing particularly occurred in the history of this Association until the year 1825, at which time the Red River Association divided upon what has ever troubled the Baptists in this country. We allude to the modern Missionary system, together with its brood of institutions, such as Bible Societies, Sunday School Societies, Tract Societies, Temperance Societies, Theological Seminaries, &c., &c., all of which are without a divine warrant. This heresy first made its appearance at Red River Association, in the year 1816, when Luther Rice made his appearance as a messenger from the Philadelphia Association with a bundle of Missionary documents, asking them to become auxiliary to that body, which was agreed to by some of the churches, but four churches remonstrated against their reception. So it went on until 1825, when they divided upon that issue. From that time some of the leaders of Little River endorsed the same principles that led to the division in Red River, and in connection with this, likewise endorsed the very popular doctrine of Universal Atonement; for they very wisely saw that to carry on their Mission System, they must also advocate the whole Arminian creed, otherwise their system would not work! This was contrary to the principles upon which they were constituted, but as popularity and personal aggrandizement was at the bottom of it, they thought it would make no difference to overleap the constitution. Here, then, it was very plain that there were two parties in this Association, from 1825 until they divided in 1833, at which time the Association met at Mt. Pleasant meeting house, Trigg Co., Ky., and was organized by choosing Eld. Wm. Buckley Moderator, and John Draper Clerk. The original body, (we mean by this those who held the Constitution and Articles of Faith sacred, and wished no innovation either in faith or practice,) knowing that there were two parties among them, first made the following motion, viz: "I motion that all who cannot fellowship the doctrine



of general atonement, and universal operation of the spirit, manifest it by holding up their right hands." On this vote there was a majority declared that they did not fellowship the above doctrines, and a large minority voted that they did. Then a second motion was presented, viz: "I motion that all those that cannot retain in fellowship those that preach and believe the doctrine of general atonement and universal operation of the Spirit, manifest it by rising to their feet and collecting themselves together, to organize themselves as the Little River Association, to the exclusion of those that believe the above doctrines contrary to the Constitution."

Here it will be plainly seen that the party now known as United Baptists, and claiming the name of the Little River Association, in that division did depart from the original principles upon which they were constituted, and as held by all sound Baptists. It may here be noticed that they still hold to the articles of faith, but at the same time not one in twenty of them believe those articles; nay, we have heard them publicly denounce them from their pulpits, and those Baptists who do hold and believe them, are represented by their leaders as schismatics. We have before remarked, that it was the introduction of Missionism, with all its concomitants, that produced this division. Now, dear brethren, we desire to look into the introduction of this modern innovation, and see whether it has any authority in the word of God, and whether it ever formed any part of the doctrine of God our Savior, and whether it was even known among Primitive Baptists? The first account we have of modern Missionism was in the rise of the first beast.—[Rev. xiii. 1.] This beast plainly represented Papal or Roman Catholic anti-christ, and was the first professed religious body that ever sent out Missionaries, and the result of their efforts in evangelizing the world, is a very true picture of what sort of an institution it is. Let the fires of Smithfield, and all the horrors of the Inquisition bear witness. The very first martyr burnt in England by the missionary power of the first beast was a Baptist, and an humble minister of God's word. His name was William Sawtre, and he was publicly burnt at Smithfield, in the year 1401. So much for the mission spirit under the first beast.

Let us now look at its workings under the reign of the second beast, (or Protestant anti-christ.)—Rev. xiii. 11. No sooner had Luther commenced what was called the Reformation, than we see that the same missionary spirit manifests itself in his system. They overran Germany, England, &c., and while Roman Catholic anti-christ had its mendicant friars, protestant anti-christ had its begging ministers; and even at the

present day, even among a people called Baptists, they yet carry round the hat! Protestant anti-christs persecuted the Baptists as well as the Catholics, for the persecution against the true church of God lasted in England alone a period (under the reign of both beasts,) of 210 years, and the last martyr burnt in England, under that pious king, James I, (who endorsed the missionary principle as much as any of our modern Baptists,) was Edward Wightman, a minister of the Baptist church. This was in the year 1611. So that the true church of God hath led the van, and brought up the rear, in the bloody crusade that was made against her by this missionary spirit. Thus we see that all the different denominations of professed christians endorsed the modern missionary system, except the Original Baptists, who have ever opposed it from its introduction under the first beast, down to its adoption by the professed Baptists of the present day. Thus we see, dear brethren, that Catholics, Lutherans, Episcopalians, Presbyterians, Methodists, and even Mormons and Modern Baptists, all have endorsed this modern innovation. Let us now examine its rise among the Baptists. The first account we find of it among them was among the English Baptists. It took its rise in the Nottinghamshire Association, in the year 1792. It met with very little success at that time, but in the year 1796 it made its appearance in London, and soon found supporters, as many plainly saw that in its money operations the prospect of getting rich without labor by collecting from their dupes! Hence we find that Dr. Ryland, Andrew Fuller and Matthew Carey were its first supporters among the English Baptists. In that year they ordained Matthew Carey as a missionary to proceed to India to convert that rich country. What his and subsequent co-workers efforts in subduing that country have been, has already been seen. The late horrible revolution among them, proves they were perfectly destitute of a knowledge of christianity. The first Association that adopted it, in the United States, was the Philadelphia Association; they, at their meeting in 1816, appointed Luther Rice to proceed to the West to enlist the Associations in that part of the country in their cause. Here, then, we see its first introduction among the Baptists in this country, and as before stated, caused the division. The Original, or old order of Baptists, still adhering to the Primitive faith and order of the gospel, as given by their divine Master. True, they have become popular, they have the world's ear and means on their side. Truly, "They are of the world, and the world heareth them!" Having given the rise and progress of Missionism historically, we now

proceed to try it by the Word of God. It has been claimed by that party that not only Missionism, but all the different Societies which have germinated from it, has divine authority; but they have ever failed to prove it, and ever will, from the fact that not one passage in God's word favors such abominations! The text mostly relied upon by Missionists to prove their system, is found in Matthew xxviii. 19, 20: "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. Amen." It will here be plainly seen that this command was given by our divine Lord to his chosen apostles. It was never delegated to a missionary board; it was never given to any such characters to send his gospel, for he says in the preceding verse, (18th,) "All power is given unto me in heaven and in earth." If the power then is reserved in his hands, and he alone can send his ministers, how, we ask, can any humanly devised missionary board assume such power? They certainly can not, according to God's word. Again, they were to teach nothing only what he had commanded them. We ask them then, did he teach them to introduce into the church all the different isms now known among them, such as Sunday Schools, Bible Societies, Tract Societies, General Associations, Conventions, Mass Meetings, Temperance Societies; in fact, all the idol gods for which they are noted? We understand that God alone has the power to qualify his ministers, and send them in his power and providence, as the whole of the New Testament teaches. Again, it is said that the apostle Paul was a missionary preacher. If he was, he did not believe the modern missionary doctrine.

For proof of this we quote Gal. i. 15, 16, 17: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me." No qualification was necessary to enable him to preach the unsearchable riches of Christ among the heathen, except the sovereign tuition of God Almighty, which alone can qualify any of his ministers. Again, God had determined that the gospel should be preached at Rome. Were the churches called on to provide what they call a missionary, to equip him and give a large salary for that purpose? Not one word of the kind in the book of God. But, on the contrary, we find that the Lord appeared to the apostle in the night, after he

had appealed unto Caesar, and told him, "Saying, Fear not, Paul, thou must be brought before Caesar."—Acts xxvii. 24. Here the providence of God appears in the matter. He not only designed the apostle to go to Rome, but actually took him there at the expense of his enemies, and when the apostle reached there, did he ask the brethren for a stipulated salary, that he might preach? No. But he tells them, like an honest minister of God, "That as much as in me is, I am ready to preach the gospel to you that are at Rome also," (Romans i. 15,) believing that the same providence that had put it into the hearts of the people, would take care of him, as has always been the case in the propagation of the gospel. But Modern Missionism acts contrary to the divine rule; they must be hired before they will take care of what they call the church. Have they any account of this in the scripture? Have they any account of it in the Acts of the Apostles, which is the best church history the Baptists ever had. Our Lord himself cautions his people against these characters—these modern hirelings. He says, "The hireling fleeth because he is an hireling."—John x. 13. How do these modern preachers flee? From place to place, in search of the greatest salary. We contend, most solemnly, that the true preacher of the gospel cannot be hired; the world has not money enough for that purpose, and yet we believe that it is the duty of God's people to take care of their ministers, as the word of God lays it down. Again, to show that the preaching of the gospel was not of an hireling character, the apostle tells us, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, wo is unto me if I preach not the gospel!"—Cor. ix. 16. Again, to show the freeness thereof, he says, 17th and 18th verses: "For if I do this willingly, I have a reward, but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel." We think, dear brethren, that we have shown enough to prove the order of the primitive church in this matter, or at least as far as we can, in the confined limits of a Circular Letter. The true believer in Christ can see at a glance what was the original order and arrangement of God in the propagation of his divine gospel among his people. Our Lord himself tells us that "This gospel of the Kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."—Matt. xxiv. 14. How different a course from modern Missionism? They tell us that the world has to be converted, and that it cannot be done without their effort



ism and instrumentality; hence missionism is ever on the alert, holding their protracted meetings, and collecting money of their dupes, without a single warrant in the word of the Lord for it! Again, the word of the Lord speaks in very pointed language against these characters, who, for the sake of gain and popularity, do pervert his divine truth, and "Who changed the truth of God into a lie, and worship and serve the creature more than the Creator."—Rom. i. 25. The prophets, by divine inspiration, predicted or foretold of these characters, as well as the apostles, the immediate followers of our Lord.

We will now proceed to show, both from the Old and New Testament, what God has said against the false teachers of our day. We refer you particularly to the 23d chapter of Jeremiah, in which the Lord brings to view the doings of the prophets and their abominable perversions of his divine commands.—16th verse. God commands his people not to hearken unto them.—21st verse. "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied."—25th and 26th. "I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart." Ezekiel, 34th chapter, where the Lord again brings to view the deceitful nature of these characters, under the name of shepherds. 2d verse: "Wo be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?" Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed: but ye feed not the flock." The Lord, then, denounces these false shepherds, and tells them what judgments he will bring upon them, for their abominable practices. To so great an extent did they carry their false religion in the days of the prophet Micah, that the Lord directed that prophet to expose their falsehoods and their hypocrisy, in the third chapter, which is devoted entirely to that subject, and from which we have room only to make a few quotations—9th, 10th and 11th verses: "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. 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." We now come to the New Testament, and will notice the denunciations of our Lord against these false teachers, Matthew xxiii. 14, 15: "Wo unto

you scribes and pharisees, hypocrites! for you devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation. Wo unto you, scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves." Can anything be more plain to the christian mind than what our Lord here brings to view, and does it not apply to the scribes and pharisees of our own times as well as at any other? Who, we ask, are they that devour the widows' houses, and for a pretence make long prayer? Who are they that compass sea and land to make one proselyte? Surely it must refer to those who are engaged by their efforts to what they call evangelizing the world! Again we read of one that thought the gift of the Holy Ghost could be purchased, and he offered the apostle money for that purpose; but did he accept it? Would he have money upon any such a principle? Does he not reply to him in these words, Acts viii. 20? "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money!" Again, the apostle Paul left an important charge to the Elders at Ephesus.—Acts xx. 18, 19: "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. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." 30th verse: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Modern Missionary Baptists departed from the original faith and practice of the church of God. They endorsed, like Protestant anti-christ, all the idols for which the religious world, (falsely so-called,) is noted. They claim that it depends upon their efforts, whether the world is saved or lost, thus denying the power of the Almighty God in the work of salvation—throwing it into the hands of boards, councils, general associations, and all the paraphernalia of Missionism. Hence their preachers, like the begging friars of Catholicism, carry around the hat for contributions! They modestly tell the people that the work of the Lord cannot be carried on without it. How false, how different, does the apostle tell us, 1 Peter, i. 18: "Forasmuch as ye know that you were not redeemed with corruptible things, as silver and gold." 19th: "But with the precious blood of Christ."

Now, dear brethren, did our limits admit, we could fill a volume with authority from God's word, showing the unscriptural position of Modern Missionism. We set out with the object of showing the causes that

led to the division of the Baptists in 1833. We think we have clearly shown that "they went out from us, because they were not of us." They became adulterated in faith and practice, and what was left for the original body to do but withdraw their fellowship from them, according to the divine rule? But, notwithstanding their boasted numbers and their great means, have they carried out the promises they made to convert the world? We well remember, thirty years ago, one of their champions declared that in ten years from that time, by their united efforts, they would have the world converted; and we know that multiplied thousands of dollars have been collected in that time for that avowed object, and where are we now? Dear christian reader, after (according to statistics recently published) expending in missions by the whole, of so-called christendom, the immense sum of ninety-five millions of dollars annually, where, we again ask, are we to-day? In the midst of sin, ruin, vice and blasphemy! Is this not enough to prove, to every unprejudiced mind, the falsity of the system? For, as one said of old, "If this thing be of God you cannot overthrow it." Missionism has now been among a people called Baptists, even in this country, for over fifty years, and we again ask, What has it accomplished? It has failed in India, in China, in Africa; in short, in every place where it has been introduced, which of itself, proves the falsity of the system, without any more comment. Even in our land, were it not for their money operations, where would they be to-day? Where would be their preachers to propagate their false gospel? for truly, in the language of the inspired apostle, They preach another gospel, "Which is not another; but there be some that trouble you, and would pervert the gospel of Christ."—Gal. i. 7. The doctrine of the Modern Missionary Baptists is General Atonement, and general operation of the spirit, for which purpose, for the carrying out thereof, they hold protracted meetings, have anxious benches, and all the other appliances for manufacturing converts, which we contend are of natural origin. Is it any wonder then, that the Primitive or old order of Baptists should stand aloof from them, when they have departed from the faith and order of the Original Baptists? When they have left the plain and simple track of God's truth and "teach for doctrines the commandments of men!" The Original Little River Association stands precisely on the doctrine she was constituted upon, and which she maintains to this day, while the others departed therefrom, and endorsed all the isms herein stated. The Original Baptists have ever held that "The word of God is a sufficient rule of faith and practice"

for them, and we find that in the history of the church of God, in all ages, that they have ever been tenacious of those principles. How it subjected them to the most awful persecutions, under the reign of both beasts, as before stated, even as early as the days of the apostle Paul, for he tells us, in his letter to the Hebrews, (xi. 36-38,) "And others had trial of cruel mockings and scourgings; yea, moreover of bonds and imprisonment. They were stoned, they 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!" Farther, trace their history down to the present day, and they fulfill the words of the prophet: "I will leave in the midst of thee an afflicted and a poor people, and they shall trust in the name of the Lord." Look at our ancient brethren, among the Waldensian Baptists, how they declared unfellowship for the missionary power of the first beast. Moreover, says these old Baptists: "We hold in abhorrence all inventions of men in matters of religion, as proceeding from anti-christ, producing distress, and prejudicial to the mind." This was in the year 1100, and we ask, Does not the Old Baptists stand upon the same ground to the present day? Even in the settlement of our own country, they suffered more persecution for their adherence to the great truth of the gospel, than any other people! This was under the missionary power of the second beast, or protestant anti-christ. Then, dear brethren, in reviewing the history of the original or Primitive Baptists, we ought to rejoice that we are counted worthy to suffer the reproaches of wicked and ungodly men, and even nominal professors for the cause of our divine Master. Remember the exhortation of the apostle: "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." We now proceed to draw a parallel line, to show the difference between the

#### TRUE GOSPEL, AND THE MISSIONARY GOSPEL.

"Behold I was shapen in iniquity, and in sin did my mother conceive me."—David.

"All men are born pure and holy."

"All scripture is given by inspiration of God."—Paul.

"We need a new revision."

"Elect according to the foreknowledge of God."—Peter.

"No man is elected, until he repents and believes."

"For the gifts and calling of God are without repentance."—Paul.

"There are no gifts and calling of God, until you repent."



"It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Paul.

"It is of him that willeth, and of him that runneth, that he may obtain mercy."—James.

"Of his own will begat he us, with the word of truth."—James.

"Of our own will, we embrace religion."—James.

"No man can come unto the Father, except the Father which hath sent, me draw him."—Jesus.

"All may come, if they will, and obtain religion."—James.

"If any man lack wisdom, let him ask of God."—James.

"Must send them to College, and teach them to preach."—James.

"Take the oversight thereof, not for filthy lucre."—Peter.

"I will preach for \$500 per year."—James.

"Take neither purse nor scrip, nor two coats."—Jesus.

"Take all the purses and scrip you can collect."—James.

"Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God."—Jesus.

"Except a man use all the means in his power, in order that he may be born again, he cannot be saved."

Many other such parallels might be drawn, did our limits admit of it; but we think that we have shown enough to prove the distinction between the Original, and the Modern Baptists—those that serve the Lord, from a pure desire, and those who profess to do it, for the wealth and the popularity of this world.

And now, dear brethren, we will conclude with a few words of exhortation to those that we believe hold the truth of God—we mean the church of the living God, which is the ground and pillar of the truth. The old order of Baptists are the only people that hold to the ancient landmarks, that preach the truth, that earnestly contend for the faith once delivered to the saints; the only religious body that stands disconnected from the different isms that abound among all other professions. Then, brethren, in view of these things, let us endeavor to prove our faith by our works; let us prove the reality of our profession, by walking soberly, righteously and godly in this present evil world. You will be subjected to the scoffs and the derision of this world, your name will be cast out as evil. Recollect the words of our Lord, "Ye shall be hated of all men for my name's sake." The fiery trials that you are called to go through here, are but for a season; the days of your pilgrimage will soon pass away, and you can say with the great apostle, that these light afflictions, which are for but a moment, work for us a far more exceeding and eternal weight of glory. While we are in our tabernacle, let us fulfill our vocation; let us attend to our duties in the house of God; as mem-

bers, be ready to every good word and work which the Lord commands in his word, and the time will soon arrive when you will get your discharge from the troubles and commotions of this God-forgetting, and Christ-denying world, when you shall reach the golden streets of the New Jerusalem, among the redeemed of our Father's family, there to gaze upon the beauties of God and the Lamb, for ever and ever. In conclusion, dear brethren, may the God of all grace be with you, and guide you in all truth.

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 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.

### Obituary Notices.

**BROTHER BEEBE:**—In sorrow I have to announce the sudden death of our dear son, **John Alvin Brown**. He died Oct. 6, 1868, aged 3 months and 24 days. He was a promising babe; for a few days had seemed unwell, but we thought him not dangerously ill. On the morning of the 6th I nursed him and laid him down to sleep, and went out of the room a little while, and when I returned he was dead. It was a severe shock to come so unlooked for; but as I looked upon his lifeless form these words came to my mind: "Suffer it to be so now." His body was relieved from pain, and his spirit at rest. But I, who am sometimes afraid to die, am filled with grief, I desire the prayers of the righteous. Yours in tribulation, **SARAH H. BROWN**. WEST MANCHESTER, Ohio, Dec. 6, 1868.

**DIED**—At Smithboro, Sept. 7, 1868, sister **Elizabeth Mulock**, wife of David Mulock. The fell destroyer, consumption, slowly but surely wasted her mortal life. She united with the Walkill Old School Baptist church some twenty-four years since, where her membership was retained until February, 1868. She obtained a letter of dismission and recommendation to unite with the Old School Baptist church at Waverly, and was received by that church June following. She was a living Christian, and led an exemplary life as well in her family as in the church. She is missed sadly by her bereaved family, and by all her acquaintances. None knew her but to love her. May the God of all consolation support the bereaved friends. I was called to attend the funeral and felt to drop a sympathizing tear with our dear brother Mulock in his deep affliction, while I endeavored to comfort him from the word of God. She was buried at Waverly—not lost, but gone before; gone from the church militant to the church triumphant. **A. ST. JOHN**. BURDET, N. Y., Sept. 15, 1868.

**DEAR ELDER BEEBE:**—Please publish the death of my mother, **Mrs. Rebecca Dorman**, who died Nov. 27th, 1868, in the 73d year of her age. She was baptized and received into the fellowship of the Old School Baptists about fifty years ago, and united with a church in the bounds of the Black River Association, in Lewis Co., N. Y., and has always maintained an orderly and consistent Christian character. During the latter years of her life it was seldom her privilege to hear a gospel sermon; but she had no desire to listen to the popular preaching of the day. She loved the theme of salvation by grace, and by grace alone. She used frequently to say, "The Lord made a

Baptist of her, and she could be nothing else.

We feel deeply the loss of an affectionate Christian mother; but we were greatly comforted by the glorious consolation of the gospel set forth in the sermon preached at her funeral, by Elder G. Beebe, from 2 Tim. i. 10. **J. A. DORMAN**. NEW YORK, Dec. 7, 1868.

**BROTHER BEEBE:**—Please publish the death of our beloved brother, **William Hall**, of Clinton, Dewitt Co., Ill., who died of an affection of his nervous system, of which he had suffered more than three years, and which had affected his head. On the 6th of October he felt better, but was suddenly taken worse, and died in two hours. He leaves a widow and children, (his children are all married and scattered) to mourn their loss. He was an indulgent father, kind husband, and highly esteemed by all who knew him. He moved from Madison county, Ohio, in 1853 or 1854, and cast in his lot with the New Providence church, in Dewitt county. I have been acquainted with him many years. He always stood firmly in the doctrine, and fought through the war with the New School, and once exercised a public gift, to the edification of the church.

ALSO,

On the same day, **Mrs. Henderson**, wife of Mr. John Henderson, of Dewitt county, Ill., after a short illness, leaving a husband and seven or eight children, one a babe but two or three weeks old. Mr. H. sent for the writer to deliver a short address on the occasion. On Wednesday I attended, at 10 o'clock, a. m., and then went ten miles to Mr. Henderson's on Thursday and delivered a short discourse at the grave. May the dear Lord sanctify the affliction to the husband and children. Yours in tribulation, **JOHN B. MOORE**. INDUSTRY, Ill., Nov. 26, 1868.

**BROTHER BEEBE:**—Please insert the following obituary at an early day if practicable, for which you will find enclosed something for your trouble by the family of the deceased:

**DIED**—Dec. 1, 1868, at a little after 6 o'clock, a. m., **Mr. Z. W. Flinn**, aged 73 years and 16 days. Mr. Flinn was born in N. C., resided a few years while a youth in Ky., and as early as 1818 came to the vicinity of the place where he has since resided, near Prentice, Morgan Co., Ill. At that time the red man of the west was still hunting the wild game of the prairies, and the country around lying in its native wilderness. Here Mr. Flinn began the cultivation of the soil and established his domicile with the wife of his youth, and here he resided up to the time of his death, being at least half a century. During this period he was intimately connected with, and deeply interested in the development, growth and rapid improvement of this rich and now wealthy part of the state. To say that the deceased was eminently entitled to the appellation of an honest man, is not doing justice to his sterling worth to the community. By his industry and energy he rapidly accumulated property, and in his extensive business transactions his honesty and integrity secured for him the utmost confidence and respect of the entire community around him. It is believed that he had not a personal enemy on earth. Mr. Flinn died in Barren Co. Ky., whither he had recently gone on a visit, with his devoted companion, sister Elizabeth Flinn. His affliction was very painful, but he bore it with Christian fortitude and retained his senses to the last. His remains were brought home in a respectable metallic casket, attended by his sorrowing companion, one son and son-in-law. His funeral was attended by a large and solemn concourse of persons, on Saturday the 5th inst., among whom were many of the old settlers, the aggregate ages of ten of these pioneers reaching about 790 years. He leaves his affectionate wife, three sons and four daughters, who were all present, to mourn their loss, while the entire community feel that

they have lost a worthy and valuable citizen, neighbor and true friend. The writer addressed the very solemn audience briefly, from 1 Cor. xv. 55. May the Lord bless his bereaved companion and children for the Redeemer's sake. Yours respectfully,

**I. N. VANMETER**.

MACOMB, Ill., Dec. 8, 1868.

**DEAR BROTHER BEEBE:**—It becomes my painful duty to write to you for publication in the "Signs of the Times," the death of my dear beloved and much esteemed wife. She departed this life February 6, 1868. She died with fever, after suffering for several years with dropsy of the heart, and a tumor in her right side. She bore her affliction with Christian fortitude. A short time before she died she called to me, and said, "Can I die and go to rest?" I said to her, My dear, the Lord's time is, his time. She paused for a moment, and said, "O, Lord, give me patience to bear my affliction, until thy appointed time." She remained in her right mind, and so long as she could whisper I could hear her say, "Bless the Lord. And why can't I go to rest?"

My companion's name was **Lettie Harrison**. She was born June 8th, 1812, and was married in Montgomery County, Indiana, on the 4th day of October, 1831. She united with the Old School Baptists in 1834, and was beloved by her brethren and sisters, and kind neighbors. She was a good companion and mother.

ALSO,

**DIED**—A dear little girl, **Mary E. LaFollet**, June 11, 1840, aged 25 days.

Dear brethren and sisters, I feel I have two families, one in heaven and one on earth. Her funeral was attended by a large and well behaved congregation, and a sermon was delivered by Elder J. M. Jaillite, June 21st, from Psa. cxviii. 17. She leaves a bereaved husband, five children, nine grand-children, and numerous other friends to mourn the loss of her company. Our loss is her eternal gain. I try to be reconciled to the will of God, knowing that the Lord does all things after the counsel of his own will.

Dear beloved brethren and sisters, remember me in your prayers in my lonely condition, that I may keep in the path of my duty, and when the summons of death comes for my departure, that I may have the same like faith that my blessed wife had in the dear Redeemer.

Your unworthy brother in sorrow,

**WM. LAFOLLETT**.

LIBERTY, Iowa, Nov. 20, 1868.

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Yearly Meeting of two days is appointed to be held with the Second Church of Roxbury, Delaware county, N. Y., on the first Saturday and Sunday of January, 1869, to commence at 11 o'clock, a. m.

Brethren, sisters and friends generally, and ministers of our faith and order especially, are invited to attend.

ISAAC HEWITT.  
HALCOTTVILLE, N. Y., Nov. 27, 1868.

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ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

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FROM BUFFALO—Will leave by New York time, from Depot corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays excepted.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m. (Dine); Turner's 7. 05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays). Arrives in New York 7. 40 A. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M. Lightning Express, Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A. M. Connects at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principal stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7. 48 a. m. (Bkft.); Turner's 1. 37 p. m. (Dine), and arrives in New York at 3. 55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reaching New York at 7. 40 A. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7. 30 A. M. Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7. 45 P. M.; Olean 8. 20 p. m. (Sup.) Turner's 10. 13 a. m. (Bkft.) and arrives in New York at 12. 40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11. 55 p. m. and connects at Hornellsville with the 11. 20 p. m. Train from Buffalo, arriving in New York 3. 55 P. M.

### TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10. 42 P. M., Buffalo 12. 00 (Mid't.), Salamanca 11. 10 P. M., and Dunkirk 1. 35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6. 12 A. M., Salamanca 5. 50 A. M., and Dunkirk 8. 03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's, to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11. 26 A. M., Buffalo 11. 40 A. M., and Dunkirk 1. 20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. By this Train Sleeping Coaches will run through to Cincinnati without change.

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DEVOTED TO THE  
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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. 37. MIDDLETOWN, N. Y., JANUARY 15, 1869. NO. 2.

## ORIGINAL POETRY

### A SMILE IN DEATH!

The sweetest smile that e'er I saw  
Was on the cheek of death;  
Play'd o'er the features of a child  
When yielding up its breath.  
Methinks before the spirit had  
Quite left its house of clay,  
The glorious home, for it prepared,  
Was seen far hence away.  
And too, indeed, there may have been  
Sweet angels brought to view;  
The ransom'd soul for to attend,  
The upper regions through.  
For, saith the scriptures, Are they not  
All ministers sent forth,  
To such as shall salvation see,—  
Heirs of a heavenly birth;  
To bear the spirit safely home,  
Escort it through the sky,  
Till that assign'd them shall be done,  
Throughout the courts on high.  
O may this be my happy lot,  
To smile when death appears;  
Then shall my sorrows be forgot,  
And all my gloomy fears.  
This is the moment that shall try  
My hope, if it be vain,  
If not, my soul shall dwell on high  
And joys immortal gain,  
Through him who makes a smile to rest  
Upon the features cold,  
And gives the look so sweet in death,  
As heavenly joys unfold.

ELIZABETH CONKLE.

O Jesus my Savior, why am I so cold?  
Why am I yet loving the things of the world?  
Why do I not leave them and follow the Lord,  
As he has directed in his written word?

The Spirit has called me, I think it is so,  
For once I rejoiced my Savior to know:  
I then sang his praises and spake in his name,  
And told all around me that Jesus was mine.

I then did rejoice in a sin pardoning God,  
That took me and washed me in Jesus' blood;  
But now I behold myself so unclean,  
And am made to mourn on account of my sins.

O Jesus, how long must I mourn and repine?  
How long must I search my Beloved to find?  
O Jesus, come quickly, and speak a kind word,  
And make me to say, My Lord and my God.

O then I will praise thee, the Lamb that was slain,  
And all that I do shall be done in thy name.  
Without thee I'm helpless, and sin must prevail.  
If thou shouldst forsake me I must sink to hell.

But hark! the glad tidings, the scriptures proclaim,  
That Jesus has died, my soul to redeem:  
Arise, my sad soul, no longer complain,  
But flee to thy Savior, the Lamb that was slain.

Thy sins are all canceled, thy life is in God,  
Thy Savior has washed thee all clean in his blood;  
No longer be looking at things that are seen,  
But trust for salvation in Jesus alone.

By the eye of your faith behold him with God,  
Where he ever liveth for to intercede  
For all that the Father has given to him,  
And none can be lost that he has redeem'd.

WALTER REED.

## CORRESPONDENCE.

BALTIMORE CITY, Md., Dec. 22, 1868.

ELD. G. BEEBE—DEAR BROTHER IN CHRIST:—My thoughts have been led during the past few days to dwell particularly upon the altar of incense, as it existed in the tabernacle, and temple worship, under the old dispensation; and as there seemed to be some light thrown upon the subject, and much beauty in what I was enabled to behold, I felt like penning down a few thoughts to the brethren, providing you should think proper to publish them. Perhaps I ought not to trouble you so soon again, but it is sometimes a pleasure to hold converse with dear brethren upon heavenly matters, and when I see a beauty in a portion of scripture, or in some thought presented, I always feel like committing the same to my brethren; for there is no private property in the church. If my brethren have light upon any portion of scripture, the same belongs to me as much as to them, and *vice versa*. So, as I have never seen this subject mentioned in the "Signs," I felt like penning down the few thoughts I had upon it, hoping that if there be error brethren will correct me.

I understand the tabernacle and temple both, to be types of the church of God in its visibility. The tabernacle seems to bring the church to view in her wanderings here, subject to sorrow and persecution; now resting here, and then removing there, wheresoever the hand of God may conduct her; often cast down, but never destroyed, with foes on every hand, and yet carried through the wilderness safely; while the temple evidently brings the church to view as resting on a sure foundation, even the Rock, Christ Jesus. Both had the same service. To both in their time the tribes of Israel repaired to bring offerings, or for thanksgiving, or for praise. No offering could be accepted in any other place. There the people were presented to God in the person of the high priest, and through the atonement, and there, through the same person, God manifested himself to the people. So, in this gospel day, I believe there can be no true and acceptable worship outside of the church of God. Thither must the spiritual tribes come and bring their offerings to find acceptance. All the offerings then made pointed

to one grand offering, which swallowed up and included the substance of them all. Through these offerings the true spiritual worshiper looked to Christ, so that in all the multiplicity of the tabernacle and temple worship, there was a divine unity and harmony of purpose. All pointed to Christ. All was arranged by laws and ordinances divinely appointed, shadowing forth the worship of the saints in the gospel dispensation in lines that are completely unmistakable.

In the holy place, before the veil which opened into the holy of holies, which Paul tells us in Hebrews, is a figure of heaven, into which Jesus has entered, and where he makes continual intercession for his people, stood the altar of incense. For a description of this altar, and of the service accomplished upon it, turn to Exodus, 30th chapter, first ten verses. In the eighth verse we are told that upon this altar perpetual incense was to be offered before the Lord. The altar was to be made of shittim wood, and gold was to be laid over and round about it, thus bringing to view the beauty and imperishability of that which is represented. The incense, which arose from it is said to be the prayers of saints.—Rev. v. 8. And it is also said to be mingled with the prayers of the saints.—Rev. 8th chapter 3d and 6th verses. I conclude therefore that the incense perpetually arising, sets forth the praises, as well as the prayers of the saints, and that the altar brings to view the new heart, created within us, from which continually arises prayer and praise to God. It cannot bring to view anything found in the old man, or in the natural man; for from him no praise ever arises to God for his mercies, nor any prayer to him for help; for we never see the need of help till the new heart is created in us. This idea seems to be sustained when we consider the nature of the material of which the altar was composed. It was made of shittim wood. This seemed to be the most enduring of all kinds of wood, and the least liable to decay. So, the spirit of life within us never perishes. Though our outward man perish, the inward man is renewed day by day. Our experience tells us that it is, often the case that when sickness and pain have invaded this frail abode, we are renewed within and are stronger spiritually than ever before. All figures must neces-

sarily come short of the substance, yet it seems to me that this idea is clearly shadowed forth by the wood of which the altar was made.

It was also overlaid with gold. In this metal we find durability, incorruptibility, and beauty or glory combined. So in regard to the heaven-born soul. He has that within him which combines all these. It is Christ formed in him the hope of glory. He bears the image of the Father. This thought sometimes overwhelms him. What! can such a polluted wretch as I bear the image of Christ? He thinks it cannot be true of himself, and yet every saint of God is as fair and lovely as is he whose image they bear, and decay shall no sooner taint them than it shall reach him of whose nature they partake, even their Father in heaven.

The high priest was to have the charge of this altar. He was to supply it with the fire and incense, and he also prepared the altar to receive them. So in the believer, Christ our high priest, performs the same work. He supplies the fire of love, draws the soul to the contemplation of the sweets of his kingdom, and the saint finds his soul lifted up to God, and the incense of prayer and praise arising to him. And O! what a beauty in the thought that our great high priest prepares the heart to receive the fire and the incense, and the mouth to speak forth his praise. The scriptures make this sufficiently plain, for we are told the preparation of the heart, and the answer of the tongue are from the Lord. And he says, "I create the fruit of the lips." The psalmist says, "He has put a new song into my mouth."

We also behold the truth set forth here, that is elsewhere so plainly declared, that he is a jealous God, for the command was that no strange incense was to be offered thereon.—Exodus xxx. 9. Nadab and Abihu were destroyed for offering strange fire.—Leviticus 10th. Men may strive to worship God in some other way than God has commanded, but it is all in vain. Only the incense offered upon the altar which he has prepared, and in the manner he has arranged, is acceptable to him. Sometimes the children of God, I fear, get to offering this strange fire or incense. Instead of accepting the work of their high priest, they take to themselves censers of their own manufac-



ture, and strive to offer incense to him, upon the ground of their own merit or good works. Like the pharisee, they get to thanking God for what *they have done*. But such an offering can never be pleasant to God, and by many and severe stripes they shall learn this to their sorrow.

There is another peculiarity also set forth here. The incense was a *silent* offering to God. As the fire burned upon the altar *silently* the incense arose and was wafted around till it filled all the tabernacle with its sweetness. Even so does the incense of prayer and praise render pleasant the spiritual courts of the Lord, and when the *royal priesthood* of God assemble there, they are made to say, "One day in his courts is better than a thousand." My brethren, have you not felt when assembled with your brethren, that it was a sweet place to be in? And when anthems of praise or words of prayer have been spoken, has not your heart been also made to rejoice that you have felt it was hard to leave so pleasant a place?

In the silence which accompanied this portion of the old covenant service, we may see a striking figure of worship which God requires under the gospel dispensation. It is like the still small voice that Elijah heard. God searches the heart and tries the reins. It is the uplifting of the heart, stricken with shame and sorrow, and longing for some token of mercy, or, when filled with his goodness, longing to praise him that he regards. He hears the sighing of the prisoners, even though the dungeon walls be so thick that no voice of misery reaches to those around. Religionists of the world have always supposed, like Baal's false prophets, that much noise and jumping about was necessary to worship God acceptably. One man near my former home in Maine, said, that a man could not really worship God, unless he shouted. This I can vouch for. But the saint of God with wondering awe and silent reverence, draws near to him; and while he cannot check the fire burning upon the altar within him, nor restrain the incense arising before the Father, still *dare* not take the name of God between his lips even in a *whisper*. But as he comes into the courts of God, *silently* he stands, and *silently* he begs for blessing and mercy. I can well remember the time when in anguish I bowed my head and heart, not *daring* to utter words of prayer, feeling the high and reverend name of God was too pure for my defiled lips to speak. And yet, if ever I offered up the incense of prayer, it was then. Again, I can remember the time, and many times since, when the love and mercy of God appeared so great to me, that I could not find words to express all I saw. And in wondering silence I had to stand, while within me rose up a great song

of praise, such as I hope the redeemed of the Lord sing in Judah, their pleasant habitation. The poet says, "Prayer is the soul's sincere desire, unuttered or expressed." This, it seems to me, is scriptural doctrine, and in the sense which I have been speaking, is aptly shown forth in the figure of the incense. That the incense brings to view the prayer and praise of saints, I think is clearly proved by Rev. v. 8, and viii. 3, 4. The incense, as it was burned, went up before the presence of God: even so the saint of God finds his desires and thanksgiving arising to the heavenly Parent. They cannot hinder it, and they have no desire to do so, but find it their chief delight to praise him perpetually. One more thought and I will close this scribble.

The source from which the fire of the altar of incense was to be supplied, was the altar of burnt offerings. If the fire began to grow faint, the high priest must rekindle it from this source. Has it not been so in your experience, my brethren? There have been times when you have exclaimed with the poet, "Our love to thee so cold, so faint, and thine to us so great!" You have felt cold and lifeless. How have the feeble fires of your love been replenished? It is now as then, your great High Priest has taken fire from the altar. You have been made to behold the Lamb slain on Calvary, and to see the love which gave him as your sacrifice. Some new view of this great love has entranced your vision; again the feeble flame is revived, and his word becomes like fire in the bones, and you long to pour forth your soul in praise. Incense arises once more, copiously to the God of your salvation, and you say, O! that I could be always thus, that the joy of the day of my espousals might always continue. Here is joy too deep for words. Thus day by day the fire is replenished, always in the same way, and always by the High Priest, and it is never entirely extinguished. In your darkest hours, incense is always arising; but in the brightest hour even, it does not seem to arise fast enough to praise him sufficiently. A veil obscures your vision now, and obstructs your song of praise; but in the end you shall be delivered, and be enabled to rejoice in the clear sunlight of his love, and the incense of praise shall freely arise unto the Lamb forever and ever. May the blessing of God attend all his saints. I remain, yours in the fellowship of the gospel,

F. A. CHICK.

#### "GOOD WORKS."

With your permission, beloved Editor, I feel moved to offer some thoughts to the household of faith upon good works, their nature, extent and use.

First. Their nature. Three things are essential to a good work. First,

it must be done from a right principle; secondly, it must be performed according to a right rule; and thirdly, it must be directed unto a right end. This principle is *love*; this rule is *the divine command*; and this end is *the glory of God*. These are the essential properties of every good work, and in the absence of either of them no work can be truly a good work, and therefore can not be pleasing in the sight of God; not acceptable to him. Let us consider them separately in their order.

First, Love. Every good work must be wrought in God, and must therefore spring from love; "for God is love." "God is love, and he that dwelleth in love, dwelleth in God, and God in him." Therefore, "Love is of God, and every one that loveth is born of God, and knoweth God." But "He that loveth not, knoweth not God." So love is the evidence that we have passed from death unto life; (1 John iii. 14,) and it is also the first fruit of the Spirit.—Gal. v. 22. Hence the divine Master said, "If ye love me, keep my commandments." "For this is the love of God, that we keep his commandments." Therefore without the love of God it is impossible to keep his commandments; for "love is the fulfilling of the law." Now suppose a mere natural man, whose carnal mind (the only mind he has) is enmity against God, and whose heart is deceitful and desperately wicked, should endeavor to do good works, it must be apparent to all that it would be impossible for his works to have their existence in love to God. How vain and absurd then, to call upon such to engage in a religious life and observe the commandments of Christ.

Secondly, The divine command. No work can be good, unless it has this holy sanction, and is performed according to this righteous rule. "If ye love me, keep MY commandments," says our only Law-giver. This absolutely forbids us to keep the commandments of *any* other, while it lays us under binding and solemn obligations to *keep*, or strictly obey every commandment of his. "Teaching them (Christ's disciples) to observe all things whatsoever I have commanded you," (the apostles.) So that not even the apostles themselves, though sitting upon thrones as princes and judges in the kingdom of Christ, are permitted to depart in the least from the "all things" commanded them by the adorable King of saints. How is it, then, that so many things are taught and observed professedly in the name of Christ, which are clearly outside of the all things in the apostolic commission, as they who teach and observe them will themselves admit? The apostles have solemnly affirmed that "they gave them no such commandment."—Acts xv. 24.

The Lord Jesus himself decides the question, saying, "But in vain they

do worship me, teaching for doctrines the commandments of men." All such vain oblations and dead works the Lord abhors and rejects: as reprobate silver, saying, "Who hath required these things at your hands?" The commandments of Jesus are positive enactments; and where there is a positive law, it must be observed according to its provisions. Now suppose a true believer should have a little water sprinkled upon him, or be immersed by one who is outside of Christ's visible kingdom, and hence who has no authority according to the law of Christ to administer his ordinances; or suppose an unbeliever, who has not the love of God in his heart, should be "buried in baptism" by a true servant of Jesus, and received into the gospel church; in either case the act cannot be a good work, because it would not have been performed according to the divine command.

Thirdly, The glory of God. This is the end of every good work. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. x. 31. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John xv. 8.

The apostle Paul shows that the end of our salvation in Christ is, that we should be "To the praise of the glory of God's grace."—Eph. i. 1-6. And the apostle Peter says, that God hath called us out of darkness into his marvelous light, "that we should shew forth his praise."

Therefore, as to love God and delight in him is the chief good, so to glorify him is the highest and noblest end to which saints and angels can aim in all that they do. This is an aim worthy of the glorious God himself, for the manifestation of his glory is the design of God in all his glorious works, and especially in his most glorious work of salvation, as we have seen. Therefore, the royal psalmist says, "All thy works shall praise thee, O Lord; and thy saints shall bless thee."—Ps. cxlv. 10. Good works, therefore, have their foundation, existence and end in God, and he is their author, working in his children both to will and to do of his good pleasure. Hence a prophet of God's people says, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us."—Isa. xxvi. 12.

Now suppose a man is religious and engages in religious works, but with some other end than the glory of God in view, as, for instance, that he may escape hell and go to heaven; this is only a selfish aim, and his works cannot therefore be good.

2. Their extent. Good works belong to the household of faith; for they cannot be produced in carnal nature's barren soil. They are the fruits of the tree of life, but cannot be found upon the tree of the knowledge of good and evil. Or, they are the fruits of the Spirit, and not the works of the flesh.—Gal. v. 19-23.

Therefore, those only who are born of the Spirit can perform good works. "These things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works."—Titus iii. 8. Good works are defined in the scriptures to be the "work of faith and labor of love," (1 Thess. i. 3; Heb. vi. 10,) and are therefore limited to those who believe in and love God. Hence the unbeliever, who is an enemy in his mind by wicked works, (Col. i. 21,) has no part in good works, and cannot possibly participate in them or perform them.

"First make the tree good, and its fruit will be good," says Jesus, who was a perfect model of good works, and who asks, "How can a corrupt tree bring forth good fruits?" That is not a good work which is not done in obedience to a divine command; and that is no obedience which springs not from love; for attempted obedience without love must arise from selfish, servile fear, and is nothing but abject slavery. But true obedience is that of the heart, and is the filial service of a loving child. "If ye love me, keep my commandments." "Be ye therefore followers of God, as dear children, and walk in love."

3. Their use. "I will shew thee my faith by my works."—James ii. 18. "Ye shall know them by their fruits."—Matt. vii. 16. "If a man love me, he will keep my words."—John xiv. 23. "And let ours also learn to maintain good works for necessary uses, that they be not unfruitful." "These things are good and profitable unto men."—Titus iii. 8, 14. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter i. 8-11. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 14.

If 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. 10. "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."—Heb. vi. 10. "Lord, my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight."—Psa. xvi. 2, 3. "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment

of this ministration they glorify God for your professed subjection unto the gospel of Christ."—2 Cor. ix. 12, 13.

Now these texts very clearly and connectedly show the use and importance of good works, without which we can neither receive to ourselves nor give to others the assurance of our calling and election. Good works are, therefore, the test of our character, the proof of our love, and the fruit of our vital union with Christ the living Vine. For this reason the Lord says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." (For,) "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But, he says again, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."—Matt. xxv.

Therefore, as that is no obedience which does not spring from love, so that is not love which does not produce obedience; for if the former is only slavery, the latter is mere hypocrisy. Because the Lord says, "He that loveth me not, keepeth not my sayings."—John xiv. 24. For "This is love, that we walk after his commandments."—2 John vi. "My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." "And whatsoever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. "And he that keepeth his commandments dwelleth in him, and he in him."—1 John iii. 18-24.

How eminently useful, then, are good works! and how very important it is that they who have believed in God might be careful to maintain them. For it is only in this way that they can glorify God. "Herein is my Father glorified, that ye bear much fruit." And it is in this way also that the body of Christ, the church, is edified. "Charity edifieth."—1 Cor. viii. 1. "Follow after charity."—1 Cor. xiv. 1. "Let all things be done unto edifying."—Verse 26. "We do all things, dearly beloved, for your edifying."—2 Cor. xii. 19. "According to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. iv. 16.

Finally, we are elected "unto obedience," (1 Peter i. 2,) and "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. Therefore good works are to the be-

liever in Jesus what good fruit is to the tree—the husbandman selects, plants and nurtures the tree, to the end that it may bear him good fruit. And that tree which bears much good fruit, brings much more delight and honor to the husbandman, than the unfruitful tree. So Christ says, "Every branch in me that beareth not fruit he (the Husbandman) taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—John xv. 2.

Therefore, with the apostle let us pray, that God would "Make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."—Heb. xiii. 21.

I send this, brother Beebe, as I wrote it, without copying. It is imperfect, but I hope it may be useful in stirring up the pure minds of the dear saints. Yours in the good hope through grace.

DAVID BARTLEY.

BROTHER BEEBE:—When I parted with you at the Salisbury Association, I was in such a miserable state of health, and you and other friends manifested so much sympathy for me that I intended to have written at once upon my return home and informed you of my recovery. The medicine you so kindly furnished me must have been effectual, as I have encountered no further symptoms of disease and have required no more medicine from that time to the present.

During an illness of some weeks, confined more or less to my room, my leisure time was occupied with reflections upon the past, principally in reference to my acquaintance with the "Signs," and my connection with the church.

I have been a correspondent of the "Signs" twenty-one years. The first letter I wrote for publication appeared October 15th 1847. Although the "Signs" had then been in existence quite a long time, a much longer period has passed since. Every one of the twenty-one volumes published since that date, contain more or less communications from my pen. My connection with the paper, both as correspondent and agent, commenced with my first profession of a hope in Christ, and has been uniform and uninterrupted throughout. I am not aware that I have in any instance introduced any doctrinal sentiment that was productive of dissatisfaction or discussion among the brethren. In acknowledging earnest, sincere and long-continued devotion to a medium of christian correspondence like the "Signs" no apology would probably be required. I will not dispute the right of others to introduce upon their own responsibility sentiments calculated to involve the prosperity of the "Signs" and the peace and fellowship of the churches. But I feel disposed to confess the intense

solicitude I have unvaryingly felt for both. I remembered when the "Signs" first came to me. How welcomed. How anxiously waited for. How eagerly perused. I may never tell, or ever forget. At a distance from the church and seldom seeing any of the brethren, the period of my first love and of my espousal to the church was relieved of its loneliness by the faithful and frequent visits of this little messenger, with its precious messages of instruction, comfort and fellowship. There are not a few of your readers with whom it has been a kind of necessity to prize and welcome the "Signs" as earnestly and sincerely as I can claim to have done. With all such that same necessity sternly requires an intense solicitude for the continued well-being and prosperity of their semi-monthly visitor. The well-wishers to your paper, and also to the cause, are undoubtedly numerous, and all I can claim is a humble place among them. Writers for the "Signs" have either differed sometimes on some points, or else have failed to understand each other. It is difficult to conceive that Old School Baptists, taught by the same Spirit, subjects of the same experience, should really differ upon fundamental points of doctrine. The bond of gospel fellowship is one not very readily sundered. With me, the union with the Old School Baptists was a union of confidence, and of christian love and fellowship. In that confidence I still live. And in the discussions and apparent differences that have from time to time appeared, I have felt uniformly to discountenance all breaches and divisions, firmly believing that no cause for division existed. I have disapproved and frowned upon all attempts to start opposition papers. So far from believing in the propriety of such movements, I have been satisfied all the while that the brethren were sound; and the ministering brethren I have recognized as faithful and honest preachers of the gospel. Individual instances, where personal ambition or pecuniary interest may have led to sowing discord, and making a difference appear, are excepted in these remarks.

If there is no real difference among Old School Baptists upon any important point of doctrine, it would seem to be a pity that they should so far misunderstand each other that they should appear to differ. In acting in accordance with these convictions and the promptings of an intense solicitude for the continued peace and fellowship of the saints, I may not have always been exempt from indiscretions. I certainly never did what I did in my feeble efforts for my own sake. Where it has appeared to me as though calling the attention of any writer to certain expressions of his which would be understood to his prejudice or to the



prejudice of the "Signs," I very naturally felt inclined to make some effort in that way, either privately or through the "Signs." I have frequently written privately, and sometimes both ways. If such efforts always failed to do any good, I feel to hope that they have never done much harm, and that neither writers nor publisher have received them unkindly. After twenty-one years of travel I am unconscious of ever once faltering in the ranks. The ardor of my youthful devotion is not that I am aware of abated.

In closing this letter I feel disposed to call attention to the expressions: "The old man," "The Adamic man," &c. Writers who use these terms of course know what they mean by them. We ought not to confound the *man himself* with his corruptions. Man existed with all his faculties prior to sin. Of course it is competent for us to distinguish between the man and that depravity into which he fell. The general reader would be apt to understand the term *Adamic man* to mean the *man himself*—he who is the subject of redemption. Such expressions as *the entire Adamic man*, and *the whole man*, both soul and body, when used in identifying the *old man* appear like excluding the *man*, the sinner of Adam's race entirely from the work of salvation. The apostle evidently uses the terms *old man* and *flesh* in a different sense from this; because we are admonished to "Put off the old man," and to "Crucify the flesh," &c. As we are all Adamic men we rather naturally perhaps understand the term as applicable to ourselves rather than our depravity, and especially so when the terms *soul and body* are added. When we shall all be able each of us to command and use such language as to be clearly understood by every reader, we shall realize *how forcible are right words*.

Brother Beebe, I have written this for the "Signs" if you have a spare corner for it. With much cause of gratitude I remain your brother,

E. RITTENHOUSE.

WASHINGTON, D. C., Dec. 29, 1868.

MY DEAR ELDER BEEBE:—Amid the cheer of of the Christmas holidays we send you our greeting. We have been indulging in some reminiscences. Looking back over long years that are gone—happy years that marked the golden age of our country. A past age that will return no more. In the winter of 1856-7, I found myself a wanderer in this wilderness called Washington City. I wondered if amid so much pomp and display there could be found any traces of that peculiar people, the "Old School Baptists." I found them on Sunday, the 8th day of March, 1857. Their little wooden house was in a place called the Island. It was as simple and unpretending as though it were a thousand miles in

the back woods. There were present fifty-three white persons, and in the little gallery I counted twelve black people. The little assembly bore that air of simplicity, earnestness and frankness that I have always found to characterize them wherever I have been. The United States Senator that sat among them and prayed with them, was scarcely distinguishable from the plainest artisan. There were no pews. The seats, in the popular phraseology, were all "free." It was a perfect republic. My astonishment was, that being here in the Federal Capitol made not the slightest difference in the doctrine, worship and manners of these people, from those of the same "faith and order," who meet in log school houses in the forests on the Wabash or Cross Timbers of Texas. There is no formality, no peculiar cut of coat, no cut of beard or other fashion to mark them; nothing but the most simple manners and the most frank hospitality. The minister was a young man of thirty-four. He had a friendly, honest face. His style was forcible, earnest and effecting; a bold, strong advocacy of the doctrine of Grace; terse in statement and fruitful in illustration; identically the same doctrine I had always heard from this peculiar people. The minister was Eld. W. J. Purington, since so well known among the Baptist people. The writer has known him in all his walks and ways of life for twelve years, and he never knew a more diligent, earnest, frank, conscientious man, a more pure and faithful minister of Christ. The peace, harmony and union of the little church of Shiloh, and the tender feeling with which they still regard him, attest the truth of these remarks. Long life and peace to him and his devoted wife.

The little church now has no pastor, but like waiting ones they have a cheerful hope and confidence that all will be well. They have faith that the Lord will in due time send some one to break for them the bread of life. They have had many struggle through the dark days of the past, but such a people are not looking for worldly smiles or sunshine of temporal prosperity.

Just here allow me to mention that the circular letter addressed to the churches of the Salisbury Association, Oct. 1867, embraces the most beautiful and sensible summary of Baptist principles that I have met with, and I advise those persons who take pains to criticise their views, to obtain a copy and compare it with the New Testament; especially would I invite those persons who make lords of their ministers, to read the letter on that subject. And here let me thank that excellent pattern of the lady and true christian, Mrs. James Towles, for kindly placing this valuable paper in my hands.

Before closing these remarks about

the Shiloh Church, in Washington, the writer, an unworthy sinner, but believer in their cardinal doctrines, would be doing injustice not to mention their proverbial hospitality, and to himself personally, to acknowledge the amenities of the twelve years of neighborhood; closing with the wish that they may soon have a preacher who may be able and willing to defend these truthful but "unfashionable convictions."

And now a word as to this sect in general. While all the world is run mad after new things, and intoxicated with its notions of progress, and bringing about a millennium by man made missionaries, and a cloud of isms, they affect to ignore the existence of such a people as the Primitive Baptists. But they exist,—they began with John at Jordan, and will continue to the "end." A peculiar people, infallible in their faith, and identical with the "three thousand" that were "pricked in the heart" on the day of pentecost—identical with the Waldenses of Piedmont, who bravely defied the papal persecution of more than three centuries, and identical with the Bunyans and Roger Williamises and John Lelands of later times.

Notwithstanding the degeneracy of the age, they scorn to truckle to the blandishments of power; they sternly oppose a union in any way between the church and the State, and view with abhorrence the poison of political corruption. Vigorously maintaining the doctrine of Grace, they turn their backs upon all those religious systems which owe their origin to human traditions.

The mitred priest, and the Mother of Harlots have been unable to seduce these people by their gaudy show and "semblance of supernatural splendor." Images, crosses, relics, legends, traditions, confessions, indulgences, absolutions, clerical celibacy, orders, titles, tithes, vestments, monkery, masses, prayers for the dead, purgatory, invocation of saints and of the virgin Mary, holy water, festivals, processions, pilgrimages, vigils, lent, pretended miracles, exorcisms, consecrations, confirmations, extreme unction, canonization, infant sprinkling, and the many other things not found in the word of God, find no place in the worship and observances of these people. Their history is a history of persecutions, and to-day they are persecuted to some extent in free America, because in spiritual matters they believe God only.

The American world has closely followed the unbelieving Jews. Christ told the Jews he gave them no "sign," except the sign of the prophet Jonas. This simple and plain type of the resurrection—his baptism in Jordan, was ignored by them. Now, strange to say, it is the first point perverted and falsely construed by the arminians of this day,

and more persevered in than any other one thing. The arminians having got rid of this sign, baptism, they feel at perfect liberty to construe any other great truth to suit themselves. The gate being opened the whole train of evils come in, and hence the victory of Satan—the great apostasy. Then the apostasy at the point of the sword, proposes to christianize the world! Such is the consequence of turning God's word into fables.

And now, my dear Elder, one word about your friendly paper, the "Signs of the Times." I remember my emotions when more than thirty years ago my father brought a copy of it home. Timid and fearful I looked upon its title as portentous of some mysterious meaning, with which the immediate future was pregnant. How fearfully have those forebodings been fulfilled. A third of a century has rolled by with remorseless speed, and has borne away on its waves many loved ones. Strange and startling events have been unfolded. Bloody pages of human history have been written. Revolutions have rocked the reeking globe. I read with emotion the solemn passages on the 246th page of your last volume, and feel their force. Through all these long and weary years of sorrow, the little paper has ceased not its warnings, ceased not to seek the homes and hearths of the believing waiting ones. Its columns richly laden with tales of the heart, known only to those who have felt the tender quickenings of the Second Adam; tales of suffering, of sorrow, of despair, of deliverance and grace, all unlike each other; yet as like each other as grapes from the same vine. I, too, a poor helpless, sorrowing sinner, have sought consolation in its letters, those simple analogies of the heart. I have there seen confessions of the helplessness of man and the frailty of human schemes; and there too have I seen strong men confess that Jesus is the Christ.

And now as the hour grows darker, as the Lord is making bare his arm, and nations are shaking, and men's hearts are failing them, still send me the little messenger. It will do me good. It will tell me what good men and women feel and fear. And that you may long live to dispense counsels of humility, forbearance, wisdom and doctrine, is the sincere wish and prayer of your unworthy writer, W.

CADIZ, Trigg Co., Ky., Dec. 23, 1868.

DEAR BROTHER BEEBE:—In the overruling providence of our God, I am permitted again to address you a few lines. I am extremely sorry that moneys remitted to you from this place fail to reach you. I have sent you during the last summer two letters containing, in one ten dollars, for subscribers, and in another five, for myself; the receipt of neither of

which has been acknowledged in the "Signs." I have declined sending you any more in that way, which will account for my not having sent on my list. I am waiting to collect more, and then to send you a Post-Office Money Order. Brother White informs me that he also sent you thirty dollars, which was also lost in the mail. Is there no way for you to find out who abstracts these moneys from the mails, or, is there no redress?\*

Now, my dear brother, notwithstanding the dark and gloomy time that surrounds us, I have abundant reason to thank the dear Lord for his mercy to me, which I have enjoyed in the years that are past and gone; the sweet fellowship that I have enjoyed with the dear people of God for thirty years, in all the different localities where I have lived in that time. When I look at myself, my poverty, my wretchedness, and above all, my unfaithfulness, I am constrained to wonder why it is that the Lord still so graciously remembers me. As it is my lot to live where there are but few of the Old School Baptists, I am, of course, a target for the enemies of the truth to shoot at. Ever since I have been trying to preach, I have opposed every innovation upon the gospel plan of saving sinners; this, as a matter of course, has rendered me very unpopular with the arminians; but notwithstanding all the scoffs they have hurled against me, I still continue to live, as a monument of God's eternal goodness; and, blessed be his holy name, I think, even in this part of the country, there are yet a few names in Sardis, which have not defiled their garments,—a few that are depending entirely on the Almighty God for life and salvation without any of the means resorted to by workmongers, because none of their isms are authorized by the scriptures. They boast of their mighty works in converting sinners, but, mark you, they tell you this work cannot be carried on without money. In one of their Minutes, now before me, every one of their missionaries make a report of how many miles they have traveled, how many sermons they have preached, how many they have converted, &c. Did you ever hear of such things among Baptists prior to the days of missionism? When God required preachers to do his work, the Holy Ghost said, (to the church, not the Mission Board) "Separate me Barnabas and Saul, for the work whereunto I have called them."—Acts xiii. 2. The Old Baptists are despised because they will not amalgamate with those who teach for doctrines the commandments of men. It is very plain to me, that there are but two religious principles among the children of men; the one is truth, the other is error; and every man is either on the one side or the other. The truth of God is and has always

been offensive to nominal professors. Why? Because "That which is born of the flesh is flesh," and so it must remain, until God by his almighty power reveals the power of the resurrection of his Son.

In the course of my ministry I have known many of the Lord's children that have been brought out of Babylon, and into the marvelous light and liberty of the children of God; yea, after they had lived for years with the arminians, have acknowledged that while with them they could not understand the doctrine of Sovereign grace. But when it pleased God to open their eyes, it was then a great mystery to them how they remained with them so long. We know that the Old School Baptist ministers, according to their ability, preach as much or more than do the craftsmen. It is true our ministers are generally poor men, so far as the riches of this world is concerned, and have to labor for the support of themselves and families; but still the Lord enables them to go in his power and providence, and feed the flock of God over which the Holy Ghost has made them overseers; and there is no doubt in my mind, this will be carried out until this state of things shall be done away. I pray the Lord to enable his faithful watchmen on the walls of Zion to cry aloud and spare not, but show the house of Israel their sins, and the house of Judah their transgressions.

Brother Beebe, I cannot conclude this letter without expressing my desire to be remembered to our dear brother Thomas P. Dudley and sister Dudley, for their kindness and hospitality to me while visiting them in June last; also to the dear brethren and sisters of Mt. Carmel, Elizabeth, Bryants, and Georgetown. I do not think I shall ever forget them. And now, wishing grace, mercy and peace may be on the Israel of God, I remain, your and their fellow prisoner in Christ,

JOHN H. GAMMON.

\*We have no redress. The Post-Office department will not be responsible for what is lost in the mail. It is far more safe to send Post-Office Money Orders, or Drafts on New York City Banks; then if they be lost, duplicates can be obtained.

ST. LOUISVILLE, Ohio, Dec. 24, 1863.

DEAR BROTHER BEEBE:—As all of God's dear people are subject to doubts and fears, trials and afflictions, while they sojourn in this wilderness of sin, sorrow and death, I feel a desire to call their attention to some passages on the subject. Paul says, Rom. vii. 14, 15, "For we know that the law is spiritual, but I am carnal, sold under sin; for that which I do, I allow not; for what I would, that I do not; but what I hate, that I do." And again, in verse 24, "O wretched man that I am!

who shall deliver me from the body of this death?" These are some of the conflicts which all of God's people are made to realize. But the psalmist says, "The eyes of the Lord are upon the righteous, and his ears are open to their cry, and the Lord heareth and delivereth out of all their troubles."—Psa. xxxiv. 15. And in the 18th and 19th verses, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

The Lord says by the mouth of his prophet, "Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."—Isa. xlviii. 10. And in Zeph. iii. 12, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of Lord."—Jer. xxxi. 9. "They shall come with weeping, and with supplication will I lead them." O how the dear children of God love to lean upon the kind arm of their loving Redeemer, while he leads them up out of this wilderness state. Like Moses, they would rather suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. The apostle says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. iv. 17, 18.

"Did ever trouble yet befall,  
And he refuse to hear thy call?  
And has he not his promise pass'd,  
That thou shalt overcome at last?"

Dear brethren and sisters, although we have trials here, let us remember that the Lord Jehovah reigns, and that he will assuredly bring us all off conquerors, and more that conquerors, through him that hath loved us, and given himself for us; and in that Jerusalem which is above, we shall see him as he is, and be like him; there will be no more pain, sin, nor death; but then the Lord will wipe all tears from our eyes.

Your unworthy brother,  
JOHN PRICHARD.

DEAR BROTHER BEEBE:—Having to write to you on business, I have concluded to venture a few thoughts upon a text found in 1 Cor. xiii. 8: "Charity never faileth." The brethren at Corinth seemed to be very desirous to exercise the various gifts of the Holy Spirit, and I suppose that they were persuaded that the possession of these formed no small part of the evidence of their title to the "inheritance of the saints in light." What a great mistake do they make, who suppose that if they were in possession of such gifts as they conceive others to possess, they

would in a great measure be relieved from their doubts and fears. If I were to speak from experience, I would say, that nothing has ever relieved me in the least degree, but to be enabled to love. "Floods cannot drown love;" but when all the waves of trouble are rolling over us, and we feel like a poor leper, unclean, and shut out, alas! we had believed, we had hoped, but where now "is the blessedness I knew?" I am "tossed with tempest, and not comforted." I have preached, I have spoken with tongues, &c., but what can I do now? I cannot preach, I cannot speak with tongues, I can do nothing but groan. Perhaps I have been puffed up by that knowledge, that gift; but oh! now how foolish I am. I know nothing as I ought to know. "I am a worm and no man." Yet I remember Zion, and I, ("O that my head were waters, and mine eyes a fountain of tears") so hard is my poor heart, can the love of God be in me? If it is, it certainly cannot be of me, that is of my flesh. When I look at his commandments, surely they are not grievous. Oh no, for, to will is present with me, but how to perform that which is good I find not. Sin is a plague, a burden, a reproach, a foul stain, a great abhorrence, and these are all that I can claim as belonging to my flesh. O wretched man that I am! But the saints are blessed. I hear them talk of the power of God to save, and the glory of his kingdom, his loving-kindness and tender mercies, and jealousy, which is as cruel as the grave, is all the emotion stirred within me.

These, I presume, will be recognized by some as very faint representations of some of the exercises of their minds, out of which have sprang many of their doubts and fears. And yet from a close analysis of these exercises, they precisely prove the very facts which the carnal mind and Satan undeviatingly oppose. "For your enemy as a roaring lion goeth about seeking whom he may devour." It would be impossible for one who was (as the subject of grace often fears he is) without faith, hope, charity, to be exercised as above described. "But now abideth faith, hope, charity, these three, but the greatest of these is charity." God's children love, and it is this that distinguishes them from the children of the flesh. It never can fail to distinguish them as such. He that loveth is of God, for God is love; and the evidence is clear that we have passed from death unto life, if we love the brethren. For this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us.



Upon what tree then should we look for those fruits which characterize the trees of righteousness, the planting of the Lord? Evidently to the Spirit, which he hath given us. A spirit of pride and vain glory characterizes the flesh. But the Spirit of Christ which is in his redeemed, mourns over and depreciates that spirit. "Create within me, O God, a clean heart, and renew within me a right spirit." All things connected with the Adamic man are out of joint; every thing, every single thing, from the sole of the foot even unto the head, there is no soundness. But there will be a restitution of all things appertaining to the purchased possession; hence, subjected in hope, Jesus has gone forth on his white horse conquering and to conquer, and he must reign until all enemies are put under his feet.

Very imperfect as this is, it is at your disposal. I remain as ever, yours truly,

J. M. THOEBALD.

HENRY Co., Ky., Nov. 20, 1868.

ELDER BEEBE—DEAR BROTHER:—Though a stranger to you in the common acceptation of the term, if indeed I have tasted that the Lord is gracious, yet we are kindred, and of one family. Yes, of one chosen generation. Having felt inclined to write a few lines for the "Signs," I will do so, and leave them at your disposal. I know of nothing that one so poor as myself could write more for the comfort and encouragement of God's dear children, than to report something of the Lord's dealings in bringing in the lively stones into his spiritual house, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. God is the builder of his church, and we rejoice that it is so. For saith the Lord, "I will lead the blind in a way they know not, and in paths they had not known; I will make darkness light before them, and crooked things straight; these things will I do unto them, and not forsake them." And again, "For thy Maker is thy Husband, The Lord of Hosts is his name, and thy Redeemer is the Mighty One of Israel; the God of the whole earth shall he be called." We will therefore tell, not of what men are doing, but desire to speak to the dear saints which are scattered abroad, of what we trust the Lord is doing in building up his cause in some parts of Mt. Pleasant Association. At Black Creek there has been as many as nine received, to my knowledge, by baptism, and two or three by letter. At the August meeting five came forward at one time, and gave a reason of the hope that was in them. O how it cheers the hearts of God's dear children to hear them give the evidence that they have the life of Christ in them,—that they have been cut off from all hope in themselves, and of legal justification, and that their only hope is in the Lord Jesus Christ. At Mt. Pleasant church there has been five added, all of

which we hope is the work of the Lord. The unworthy writer is one of the number. Having worked several years amongst the arminians, but became so thoroughly convinced of their errors that I could stay with them no longer, and so I have become identified with the "sect every where spoken against," in the month of April, when I trust I heard that kind of preaching in which our faith does not stand in the wisdom of men, but in the power of God.

The doctrine of the popular religionists and my experience did not agree. I was brought to see myself a helpless sinner, without any agency of men, to my knowledge. I then exhausted all my works and could do no more, and thought I was given up for lost; there was no strength remaining in me; but ah! such my Redeemer came to seek and to save. My eyes were raised to behold a Days Man, and I was made to rejoice in God my Salvation. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Although I, like the foolish Galatians, desired to be under the law, and had not the law continually condemned me, I would have remained satisfied there. But when feeling my condemnation, and brought where I could see no hope in myself, having again and again exhausted all my strength, I now trust I have been made to rejoice that in weakness strength is perfected; and if I glory, to glory only in the Lord, and to see that the Lord Jesus Christ is my only propitiation, and my only hope, and that we are not under the law, but under grace. Christ has delivered us from the law, having been made a curse for us, as it is written, Cursed is every one that hangeth upon a tree. I rejoice to believe the Lord has been pleased to bring me in among a people who are of one mind, whose watchmen see eye to eye. But I must close.

Since I began to write this letter, I learn there has been an addition of two to the Bethel church, and also at Bethel in the Licking Association, three or four have been added. So, we trust the Lord is adding daily (or in his own time) to his church such as shall be saved. But I will close for the present, and leave this imperfect scribble at your disposal.

Yours in hope of eternal life,

J. M. DEMANE.

SPRINGFIELD, Ill., Dec. 15, 1868.

DEAR BROTHER BEEBE:—Highly esteemed for the truth's sake. I have been impatiently waiting for the time to roll around to write to you, as I did not like to trespass upon your valuable time. Please find enclosed my remittance for your precious paper, to be continued to me for the ensuing year; and I would wish to tell you how much I have enjoyed the communications of the dear brethren and sisters, and especially the editorials. I would not be without, or exchange them for any other comfort I enjoy. Indeed I ex-

pect they will be all the preaching I shall have this winter, as the Lord has been pleased to take our beloved pastor, Eld. Charles Allsbury, to himself, unless some of our brethren from the neighboring counties should visit us. We were very agreeably surprised with a visit of one of your able correspondents, Elder David Bartley, from Jasper Co., Ill. He came in company with brother Saunders, of Christian County, and preached four excellent sermons during his visit, which we enjoyed very much. I have often wished you were not so far off, brother Beebe, so that you, and brother S. H. Durand could come and visit us in Illinois. Especially since I have been reading the book of your Editorials. My heart has gone out in sympathy and fellowship for you. I had no idea that you had had so much to contend with. And I think you are highly favored of the Lord, in being enabled to hold so responsible a place so many years, as editor. If one so poor and weak as I may judge, I think it is an excellent work; and I do hope the dear Lord will prolong your life, and that we may see the other two volumes published. I have looked anxiously in every paper, hoping that more of the brethren and sisters would express their sentiments in regard to the book, as brother Benton L. Beebe said he should wait to hear from the brethren before he publishes the other volumes. I think I should be quite set up, if I could have the three volumes, full of precious sermons.

Dear brother Beebe, excuse me for writing so much; for I want to tell you how much I have been strengthened and edified. I always believed the Old Order of Baptist's doctrine; but when those whom I thought were christians, and who profess to be, would tell me I was wrong in believing the great and glorious doctrine of Election and Predestination, I would sometimes be afraid I was going too far. But I thank the Lord, since I have taken the "Signs of the Times," the last two years, and have read the book of Editorials, I have been very much strengthened and confirmed in the faith.

I had hoped that I could have procured some new subscribers for you, but that pleasure was not for me. Still I do hope the brethren and sisters will come forward and sustain you. I am sorry that any of the brethren should discontinue their subscription just now, as you need more help. But the Lord will be your friend and supporter, as he has been for so many years. All the gold and silver belong to the Lord, and all the cattle of a thousand hills. Hoping you will excuse me for detaining you so long, dear brother, I subscribe myself your unworthy sister,

SARAH HAGGARD.

THOMPSON'S STATION, Mo., Dec. 21, 1868.

DEAR BROTHER BEEBE:—Having a small remittance to make, I will write a line or two, which you can use your pleasure about publishing. Although I feel as though I had nothing to communicate that is calculated to either comfort or edify any of the readers of your valuable paper, I still feel a desire to write something that may draw from some of your numerous correspondents something that may comfort my poor desponding heart. It is now more than thirty-five years since I joined the church, feeling at that time as unworthy as any poor sinner ever felt; but I hoped and expected to overcome the sad feelings which then depressed my mind, and that I then would go on to perfection. But how sadly mistaken: instead of sinning less, and growing better, it seems to me I grow worse and worse; my mind more wandering, and my heart less reconciled to the afflictive dispensations of the Lord. I acknowledge that what he doeth is just, yet I murmur at it still. And my daily walk and conversation are not such as can recommend me to God, but they condemn me. How lonely and disconsolate I feel! Oh, is there any one like me?

"When I turn my eyes within,  
All is darkness, vain and wild."

I find such a sink of sin that would drive all thoughts of religion out of my mind, as a wild chimera, as but visionary; but yet there is something recorded in God's holy book suited to my case. He says, "I have chosen you in the furnace of affliction." And, "In the world ye shall have tribulation." There are many other such scriptures recorded for the instruction and comfort of the saints. But O how incapable we are to realize that we are christians. We have so many doubts, fears and misgivings,—so much opposition and rebellion against the decrees of God is found within this sinful heart of mine, that I am led to inquire, If I were a christian, would I not be a better man? Would I not be more reconciled to God's dealings with me? But hush, my soul, nor dare repine. I know I receive more blessings at the hand of the Lord than I deserve. O that the Lord would visit his people once more in his abundant mercy; then, perhaps, if I am what I profess to be, a few crumbs will fall to the lot of your poor sinful and unworthy brother, if a brother at all,

A. F. DUDLEY.

PENNINGTONVILLE, Pa., Dec. 25, 1868.

DEAR BROTHER:—Having received the last number of volume 36, I write to renew my subscription. I am very much pleased that you have re-considered your terms for next volume, and I hope that brethren and sisters, and others friendly to the cause of God and truth, will

use their utmost endeavors to sustain the editor in contending earnestly for the faith once delivered to the saints.

I would wish that the late controversy on regeneration would soon come to a close, and that the weapons of our warfare (which are not carnal) be directed against the mother of harlots and her progeny, and her whole brood of institutions. "We are few in number, but the enemies fill the country," (1 Kings xx. 27,) and would if it were possible deceive the very elect. Let our warfare then against the opposers of Jesus and his salvation be both aggressive and defensive. Many excellent letters on experience appeared in the last volume, informing their brethren how the Lord began the good work of grace in their souls; how he led them and instructed them, and kept them thus far as the apple of his eye, and of their love to each other. How good and how pleasant it is to read and re-read these letters, for there the Lord has commanded the blessing, even life forevermore. Blessed are the people whose God is the Lord or Jehovah, which distinguishes him from all the gods of men's device or imagination. Such communications as you received lately from brother Joseph L. Purington, "On the extent of the atonement" are excellent for Pelagians and Arminians who pervert the gospel of Jehovah Jesus. A few epistles of love the last year (now nearly closed) mention the goodness of Jehovah in bringing his redeemed to declare his loving kindness to them, and constrained by love to walk in his commandments. Other brethren and sisters complain of their lonely situation in this dark and cloudy day, rarely ever hear a gospel sermon. May you be led, brother Beebe, by your divine Master, to comfort those mourners in your editorials. I hope that our southern brethren will not be backward in sending on their epistles of love for the "Signs."

Since I commenced my scribble I have received the first No. of Vol. 37. I think it excellent so far as I have read. Your editorial and brother John Rowe's letter is very acceptable. But time and space in this scribble would fail me to speak of our sisters who handle the pen of a ready writer. May they always be found sitting at the feet of Jesus.

"Their joy shall bear their spirits up  
Through their Redeemer's name;  
His righteousness exalts their hope,  
Nor Satan dares condemn."

Your unworthy brother,  
JOSEPH HUGHES.

BERLIN, Md., Dec. 14, 1868.

DEAR BROTHER BEEBE:—As I have space left on this sheet I feel as though I want to tell you how it is with us. We have been enjoying a season of refreshing, I trust, from the Lord, since I saw you. When I saw you at our Association, we had

received several by baptism within a month then past. The work did not stop, but since then we have received several others, and there are still others that seem to be bleating without the fold, anxious to be with the flock. The Lord seems to be among us. Many of the additions we have had, have come from where we least expected them, and when they have come forward and desired to talk to the church, the brethren have been astonished, and while they have related the dealings of the Lord with them, we could not repress the tears of joy, to see the work of the Lord so manifest. He seems truly to be seeking out his hidden ones and bringing them into the fold; and we rejoice that all power is in his hand, and that still, as in days of old, he calleth whom he will, and they follow him. Of all people, we ought to be most thankful, that our God is the God of Israel, who with a mighty hand brought his ancient people out of Egypt, though Pharaoh refused to let them go. Who sustained them for so many years in the wilderness, conquered all their enemies, and finally brought them safe to the land of Canaan? His arm is not shortened, nor his ear dull; he knows them that are his, and in his own good time, and according to his own good pleasure, he calls them into his visible kingdom, and when he calls, with the word goes the power, and they can no longer remain with the dead; but with that voice goes the power that called Lazarus from the grave, and they come forth; and if bound in the habiliments of the dead, the command comes to "Loose him, and let him go." And by the word of truth they are loosed, and go on in praising and magnifying the name of the Lord. This is the song they will forever sing. "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and nation, and people." When he opens the seals, our blind eyes are opened, and we see in his holy word how God can be just and yet the justifier of them who believe on his dear Son. We see wonderful things which were before hidden from our eyes. We read the bible with a new interest, and a new understanding; and the glorious doctrine of God's sovereignty in electing his people and predestinating them to the adoption of sons, becomes very clear to our minds, which is the mind of Christ, for we have been born of him, of an incorruptible seed, which liveth and abideth forever. Old things have passed away, and behold all things have become new; things that we could not reconcile before seems now perfectly plain; and Christ crucified, which to the Jews was a stumbling-block, and to the Greeks foolishness, has become

the head stone of the corner. But I did not intend to tax your patience so far, for I know that all these things are known to you. I regret that the "Signs" have to be contracted; but the will of the Lord be done. I hope that your patrons and brethren may make such efforts for you that you may continue them in their present form. Your brother, I hope,  
G. W. STATON.

AURORA, Ill., Dec. 13, 1868.

ELDER BEEBE:—Inclosed please find two dollars for continuation of subscription to the "Signs."

In No. 22 of last volume I observe a piece of poetry entitled "The gospel minister," said to be from the pen of Eld. John Leland. Will you please inform me (through the "Signs" if more convenient than by letter) where you obtained the piece? I found nothing like it among his writings that came into my hands after his death, and have never seen or heard of it before among any of his previously published writings. There was a manuscript volume of poems (as I was informed by his daughter) which he accounted among his best, that was left in Virginia when he removed from there. This manuscript I endeavored to obtain, but could get no clue to it. If the person who communicated this piece for the paper has possession of that, and if this is one of the pieces contained in it, will he not give us the remainder? If not one of them, where has it been so long? The piece entitled the "Modern Priest," in the writings somewhat resembles it in form and manner. Eld. Leland had a relative of the same name who was a Congregational preacher, I think, and who wrote a similar piece commencing:

"Ignorance, born I shall not tell you where,  
He seldom went to school or heard a prayer."

One of these was written as an offset against the other. I do not rightly recollect which was written first, but think it was this latter.

There was a pamphlet sent me while I was compiling the "Writings," which the sender was confident was of Eld. Leland's writing, but which did not prove to be so. Is it not possible the authorship of the piece in question may be erroneously ascribed to him? F. L. BAGG.

\* \* We have no recollection of the poem alluded to until it came to us in manuscript just as we published it, nor do we remember by whose kindness it was forwarded to us.—ED.

POTOKA, Ia., Dec. 15, 1868.

DEAR BROTHER BEEBE:—By request of the Potoka church of Regular Baptists, I herewith inclose and transmit to you a copy of an article, wherein, and by the adoption of which the church has agreed to withdraw her membership from the Salem Association of Regular Baptists, with which she has stood connected

for the last forty-six years, together with a declaration of reasons for so doing, which she requests you to publish in the "Signs of the Times," as soon as convenient; a compliance with which request will confer on her a favor. She prefers living alone in the capacity of a sovereign church of Christ with two dozen members, where peace, union, harmony and fellowship prevails among the brethren upon the doctrine, principles, practice and order of the church of Christ, as she understands it from the scriptures of divine truth, and in conformity with the old landmarks of our fathers in the gospel of Christ, than to remain therein with her numerical strength of about thirteen hundred, so heterogenous in principles and practice that general confusion, strife, dissension and trouble prevails to the extent that fellowship is broken and peace thus destroyed, thus seeming to be quite destitute of that love which cements and binds brethren together in union as one people in the church of Christ; caused principally by leading ministers among us engaging in a new system of efficient labors and practices heretofore unknown among Old School Baptists, (as noticed by the church in her fifth item of reasons for withdrawing) some of whom are claimed to be a tower of strength within themselves, for adding great numbers to the decimated ranks of the churches within a few years past, seeming to suppose "that gain is godliness." Thus by this self-sufficiency means an element is added to the churches, which they can easily use for power, as well as in a pecuniary point of view, and which is of very great interest to some of them in that light; indeed, seemingly much more so, than the advancement of the cause of Jesus Christ and his kingdom, judging from some of their practices, which always should be more relied upon than mere professions. We have therefore thought proper to adopt those measures as the only alternative to secure and enjoy peace and union among ourselves, and to avoid being forced to pretend a fellowship for those in whom we have no confidence, as well as to protect our sovereign rights as a church of Christ, which we think has been violated.

And now, dear brother, may the Lord still continue to sustain you as a faithful watchman on the walls of Zion, and add to us a special blessing by the visitation of his Spirit and grace, thus preserving us from all the wily snares of Satan, and those who are disposed to persecute us, is the prayerful desire of your afflicted and unworthy brother in Christ,

JOHN HARGROVE.

The Potoka Church of Regular Baptists, in Gibson County, Indiana upon due reflection and considera-



tion agree, and have determined to withdraw her membership from the union and connection of the Salem Association of Regular Baptists, with whom she has stood united since her organization up to this time. She retires from the union thereof, and limits her fellowship therein as she may think proper, for the reasons and causes set forth in the following declarations, to wit:

1st. That Elder James Strickland delivered a discourse by authority of the association, as introductory to her business, when met at Lynnville, in September 1865, in the presence of her delegates, corresponding messengers, and many other Baptists, which was almost entirely unsound and heterodox, when compared with the doctrine, faith and practice of our order of Baptists, and discreditable to the good standing of the association; there was also almost universal dissatisfaction expressed among the brethren hearing the same, in regard to his course pursued therein. Yet the association let it pass without calling him to an account therefor, much to her injury. Soon after which, brother John Hargrove, a delegate from this church, present, wrote a letter which was published in the "Signs of the Times," criticising and condemning such discourse, (in a figurative way) as being unsound and heterodox in principle, which we believe were substantially true. Yet many of the brethren of the association treated him very harsh and unchristian like in consequence thereof, thus virtually sustaining Elder Strickland in his course relative thereto, which we think was utterly wrong and inconsistent.

2d. We further declare, that the association violated a plain provision of her constitution, at her session in September 1866, at Little Zion meeting house, as it seemed, by the prearrangement and arbitrary conduct of her Moderator and Clerk, with two or three others, in refusing to enroll the name of brother John Hargrove, who was then and there sent by Patoka church as one of her delegates evidenced by her letter of authority, thus refusing him a seat in her councils, which act was tolerated by the association, thereby lording it over God's heritage, and trampling upon the sovereign rights of the church, contrary to the express provisions of her constitution in such case made and provided.

3d. We further declare, that the Salem Association at her last meeting openly violated another express provision of her constitution, when she received the church at Fort Branch into her union, over the head and opposition of two of the delegates from Patoka church, who objected to her reception for lack of fellowship for Elder C. Sands, one of her delegates, the constitution requiring a unanimous vote therein. The

nature of the objections was attempted to be given at the time by Elder J. C. Rigglin, but prevented by the Moderator thereof, declaring that "the whole of the association was clogged while those objections existed." The objections and want of fellowship were caused by said C. Sands having at the previous January meeting at Patoka, renounced and reprobated the doctrine of Predestination as being dangerous. As also at Little Zion meeting, in the same month, said C. Sands publicly declared that the church of Christ had no standing in him from before the foundation of the world, in no sense whatever, two vital and scriptural points of doctrine in the Regular Baptist faith, so that with those denying the same we cannot unite in fellowship, and therefore justify our delegates in the objection.

And further, we hold, that at the close of the services on Saturday of our last association, the conduct of the Moderator thereof was highly reprehensible and unwarrantable towards Eld. S. H. Durand, wherein he assumed the right to assert for the association that eastern Baptists who were general contributors to the "Signs of the Times," held points of doctrine that *she* and the western Baptists did not believe, &c; directing his remarks specially to Elder Durand, who was present. As also, permitting Eld. G. M. Thompson, who was appointed to preach on Sunday, to preface his discourse for some time in a similar way, with a batch of tirade and abuse, disorderly and unchristian like in its character, against the editor of the "Signs of the Times," and others, designed also for the special hearing and injury of Elder Durand, when it was the Moderator's duty as such, to have immediately suppressed the same.

4th. We further declare, that we consider and hold as highly censurable the act of Providence church, a member of Salem Association, by which she passed a series of resolutions upon her records, charging brother John Hargrove, a member of Patoka church, with the crime of slander and falsehood, and persistently retained there, as we are informed and believe, at the instance, and by the influence of Eld. J. Strickland. We hold the same to be contrary to gospel order and the apostolic examples, and was so declared by a committee of her brethren. We hold it to be so, even if the charges were true, she not being the proper tribunal to try the same. But as they were based upon two letters of his published in the "Signs of the Times," dated severally May 15th, 1863, and November, 1865, we believe that the charges made in the resolutions were utterly false and untenable before a legal tribunal, believing as we do that the statements made in those letters were substan-

tially true. Thus lies a want of fellowship in that quarter apparently without a remedy.

5th. As a further, and last reason here given, we assert and affirm that ministers of high repute and large influence in the Salem Association have at sundry times violated and trespassed upon the good order of Old School Baptists, by introducing and conducting a series of meetings amongst several of the churches tolerating them, in the nature of protracted meetings, in some instances uniting with ministers and members of the church of anti-christ, using all the customary arminian appliances for affecting the carnal or fleshly passions of the unregenerate; such as mourner's benches, with passionate appeals for persons to manifest themselves to the congregation in a wish for the prayers of those conducting the same. Hereby evincing an ambitious desire to make and report large numbers of converts, regardless of quality, and careless in the reception of members, evading to a great extent the old established mode of hearing and receiving experiences as heretofore practiced among us, thus introducing a new element in the churches of the association, which have departed from the old landmarks of our order of Baptists, and with whom we have no union.

The foregoing are the principal reasons we alledge for retiring from the union of the Salem Association, believing them to be valid, and resting upon our sovereign rights as a church of Christ, which we assert have been violated by the association. But in doing so we do not declare an unfellowship for the whole association, for there are many brethren, and a portion of the churches therein, for whom we have the utmost good feelings and fellowship, and love as dear brethren who seem to be powerless for good in the government thereof. We hope the Lord will in due time reclaim his wandering children therein from the errors of their ways, and restore them to the old paths of gospel truth. Therefore as Paul has directed the Lord's people, we have chose to "come out from among them and be separate, as thus saith the Lord, and touch not the unclean thing." As also a voice from heaven has said, "Come out from her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

She hereby requests Eld. G. Beebe to publish the foregoing article in the "Signs of the Times," and have appointed brother John Hargrove to furnish him a copy for that purpose.

Done and signed by order and in behalf of the church, at her meeting of business, on Saturday, December 12, 1868.

ELD. J. C. RIGGIN, Mod.  
J. C. FISHER, Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1869.

### INTERCESSION.

In the rich and ample variety of spiritual things which are embraced in and revealed by the gospel of the grace of God, the doctrine of Intercession is very prominently set forth as most vitally important to be understood, and implicitly relied upon by all the children of God; not only because it sustains and bears them up under all the pressing weight of trials, conflicts, temptations and tribulations to which they are exposed while here in the house of their pilgrimage, but also for their protection from the false and pernicious errors which abound in our sin-smitten world. The prevalent notion among will-worshippers and arminians is that after the resurrection of the Savior, he ascended up into heaven, which place they regard as a locality somewhere very remote from the church, and that he there at the right hand of the Father labors continually to prevail upon the Father to lay aside his vengeful thunderbolts of wrath, and allow grace and salvation to flow down to penitent sinners. And that he is ready and willing to be employed to intercede for any sinner, however vile who may choose to employ him to do so, and when so employed will use all the influence he has, to prevail on the Father to forego his burning wrath, lay aside his purpose, and allow sinners to be saved. This theory with but little enlargement held by papists, is so extended to include with Christ the holy virgin and departed saints—with priests and others on earth in the same intercession. The people are taught to believe that their priests and patron saints can be induced to bring an influence to bear, directly or indirectly upon the immutable God, and prevail on him to do what he had never designed to do, for them. While the various protestant orders are very little if any less extravagant, in making their deluded millions believe that their prayers and the prayers of their expert revivalists, at their anxious benches, or monthly concerts, can make efficient intercession for sinners, and prevail on God himself to lay aside his purpose and adopt theirs. Hence they boastfully proclaim, that prayer in their hands is a lever by which they can move the power that moves the world. The positive declaration of the scriptures of truth, that "God is of one mind, and none can turn him." That he is the Lord and changes not. That with him there is no variation nor shadow of turning; and that he worketh all things after the counsel of his own will; these solemn and emphatic declarations from the throne of God in tones of peeling thunder, have no weight with

them, for they do not believe what God the Lord has spoken. They fear not God, nor do they tremble at his word. Some of the modern revivalists, as they are called, and as they profess to be, have been heard to preach to sinners that Christ has been interceding a long time for them, and the Holy Ghost has as long been unsuccessfully wooing, striving and entreating them to yield their opposition and consent to be saved, but all in vain. And yet they assure them that if they will come up to their altar and be prayed for, they shall be saved: thus presumptuously and blasphemously assuming that they can do what Christ and the Holy Ghost has tried but failed to do. This delusion is greedily received by the world generally; for infatuated mortals love dearly to be deceived. We have not the faintest expectation that any thing we can write or say will make the slightest impression on them to convince them of their delusion. Our exposition may make them angry, or mad; but nothing less than the power of God can turn them from the error of their ways, as the rivers of water are turned.

Our labor is not with them, we leave them where we find them, in the hands of that God whom we trust has translated us from the power of the same darkness, into his marvelous light. Our object is to elucidate the subject of divine intercession, so far as the God of truth may enable us, to the understanding of all who have ears to hear what the Spirit saith to the churches.

The great object of divine intercession for the saints cannot be regarded, consistently with divine revelation, as intended to produce any change in the immutable God, in his purpose, love, grace, or any other fixed purpose or counsel of his will. To suppose that God could change, would unavoidably involve the absurdity, that such a change must either be for the better or the worse. If we say for the better, then we imply that before the change he was not absolutely perfect: if we say it is for the worse, then we take the other horn of the dilemma, and conclude that subsequently to such a change he is not as perfect as before.

Nor can we understand that there is, or ever was the slightest disagreement between the will, design or desire of the Father and the Son. In the Godhead they are One, and in his Mediatorial Sonship, as the Head of the church, his work is not to reconcile the Father to sinners, but to reconcile us unto God. Hence in his advent to our world, he himself declares that he came by his Father's will; and that he came to do the will of the Father, and to finish the work which the Father gave him to do. And so far from any discord or discrepancy between his will and the will of his Father, it was his meat

and his drink to do the will of the Father, for their will was identically the same. "And this is the will of the Father, that of all that he hath given me I should lose nothing, but raise them up at the last day." Does the will of our adorable Redeemer differ from this? Hear him. "Father, I will that they also whom thou hast given me be with me where I am," &c. So far is our adorable Intercessor from desiring any change in his Father, or in his will; he has instructed all his saints to pray, saying, "Thy will be done." How could we rely on him to reconcile us unto God, if he were himself unreconciled, and desirous for a change?

So far is he from importuning the Father to save more than the Father has eternally designed to save, he says expressly that he prays not for the world, but for those whom the Father has given him out of the world, embracing precisely those of whom Paul assures us that God hath saved and called with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. And we are also told, that "Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes; even so, Father, for so it seemed good in thy sight."

The intercession of our Lord Jesus Christ, for and in behalf of his people, pertains to, and is performed under his priestly office, and is therefore restricted to those of his priesthood, and to them exclusively. As the names of all the tribes of Israel, for whom Aaron and his sons officiated, were borne upon their breastplate, when they made intercession by sacrifice at the Jewish altars, so the "Great High Priest of our profession" has carried and borne all his people all the days of old, and in his one offering he was delivered for their offences, and raised from the dead for their justification. They are "a chosen generation, a royal priesthood, a holy nation, and a peculiar people." But of the work of intercession, we may speak, in a two fold sense.

First, His priestly intervention between his people and God; and secondly, that intercession which he by the indwelling of his Spirit makes unto God in them.

As their Advocate with the Father, and the Propitiation for their sins, he has met all the demands of the law and justice of God, which no other could have done. "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath

he reconciled, in the body of his flesh, through death to present you holy and unblamable, and unreprouvable in his sight."—Col. i. 20—22. Having put away our sins by the sacrifice of himself, and by one offering perfected forever them that are sanctified, he has entered into heaven itself, having obtained eternal redemption for us. The Father is well pleased for his righteousness' sake, in which he has magnified and honored the divine law, and brought in everlasting righteousness for us. Now, not to overcome or obviate an unwillingness on the part of the Father, but in perfect accordance with the eternal and immutable will of the Father, as all his prayers and intercessions have always been; on our behalf, he says, "I have glorified thee on the 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. I have manifested thy name unto them which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word, now they have known that all things whatsoever thou hast given me are of thee; for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."—John xviii. 4—10. The nature and extent of his priestly intercession is clearly expressed in Isa. liii. 10—12. "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bore the sins of many, and made intercession for the transgressors."

The infallible success of his intercession rests on this, that it is always according to the will of the Father; whereas, if we were compelled to believe that his intercession was intended to overcome any opposition on the part of the Father, we should not only despair of its success, but the thought would fill our mind with horror.

But Secondly, We may contemplate the intercession of our Lord Jesus Christ, as carried on in the hearts

of all his children. He is our High Priest, not by the law of a carnal commandment, but by the power of an endless life. "Thou art a Priest forever, after the order of Melchisedec." The power of an endless life is the power of that immortality which is brought to light through the gospel, by his resurrection from the dead, and in this immortality all his people are made partakers; for he says, "I give unto them eternal life." And again, I am the Resurrection and the Life, the way, the truth and the life. He dwells in them, and they in him, and by his Spirit which dwells in them, he makes intercession in, as well as for them. What would our prayers amount to, if they were not inspired by the Spirit of Christ, by which he dwells in us? "God is a Spirit, and they that worship him must worship him in spirit and in truth." "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." It is only by this spirit we can worship God in the beauty of holiness. If left to express our desires without the inspiration of the Spirit of Christ, we would only ask for carnal or fleshly gratifications,—for things to be consumed on our carnal lusts. Christians may indeed, and sometimes do "ask and receive not, because they ask amiss." And we should always ask amiss, if the Spirit were withheld from us. "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 the mind of the Spirit; because he maketh intercession for the saints, according to the will of God."—Rom. viii. 26, 27. Every holy aspiration that arises from the saints to God, is inspired by the Spirit of Christ in them. All their prayers and songs, their confessions, thanksgivings and supplications, uttered or unuttered, to be acceptable to God, must be led, indited and directed by the spirit of our Intercessor, and then they cannot fail to be according to the will of God. This spirit searcheth all things; even the deep things of God. And it is by this Spirit of Christ in us that God worketh in us, both to will and to do his good pleasure. How often have the children of God, in their experience, felt this unutterable groaning within them, while their lips were sealed with a deathlike silence, when no language at their command could express the emotions which were felt within. Such groanings do not arise within us from any desire that the will of God should yield to our gratification; but it is rather a struggle for language to express in prayer and praise what we are feeling at the time of the blessed Spirit's work in our hearts.



It is thus by the power of an endless life our great High Priest, our risen and glorified Savior, our dear Redeemer, Advocate with the Father, and divine Intercessor, ever lives to make intercession for us, and in us. He not only lives for us, but he lives in us, and living in us, by his Spirit, (for we know him no more after the flesh) carries on this intercession in all his children. "No man can come unto the Father but by him." No intercession can prevail with God, but that which he makes continually for, and in the saints. Forms of prayers may be poured forth in flowing eloquence, with fluent utterance, and may even be expressed in unobjectionable words, and yet being uttered in empty sounds, with cringing formality, are rejected as taking the sacred name of God in vain; while the heart burdened, humble sinner, like the poor publican, with downcast eyes feels the power of the divine intercession within him, which maketh the intercession, "God, be merciful to me, a sinner."

How vitally important then is the intercession of Christ, by his Spirit, for and in us; not a desire can go up from us to God with acceptance, without it; no heavenly blessing can come down from the Father of lights, with whom there is no variableness nor shadow of turning, but through it. Since the world began no man has ever uttered without hypocrisy the words, "Thy will be done," unless prompted thereto by the intercessory Spirit of our Lord Jesus Christ.

While writing this article our mind has reverted to our early experience, and the traditional views we entertained of the intercession of Christ. More than fifty-six years ago, when we were a child, a deep sense of guilt and condemnation pressed us down with crushing weight, and while in this condition imagination described to us an offered Father, incensed against us, and ready to hurl his fiery vengeance upon our guilty head, in an everlasting storm, and truly we felt a consciousness that we deserved his wrath; but in our thoughts the Father was austere and exacting; we imagined the Intercessor, as pleading anxiously in our behalf, trying to prevail with the Father to spare us at least a little longer. There seemed to us to be a wide difference between them in regard to us. But when it pleased God to reveal his Son in us, we beheld the light of the glory of God in the face of our dear Redeemer; and we were amazed to find that it was the love of God to us, when we were dead in sins, that provided a Savior for us. And we shall never be able fully to express what was our transport and joy to know that God was in Christ reconciling us to himself, and that the salvation of all the redeemed people of God is according to God's own purpose and grace which was given us in Christ before the world began.

**BEWARE OF COUNTERFEITS.**—We have received several counterfeit two dollar bills on the U. S. and some on the National Banks. Our agents and subscribers who send their remittances in currency, are requested to be careful, as we are obliged to mark and return all spurious looking bills.

If counterfeit money were like counterfeit religion, it would bring a premium in our country; for truth and righteousness are at a fearful discount in the religious world at the present time.

At the close of our last volume we struck from our subscription list from five to six hundred non-paying names, some of whom we have not heard from for years; the aggregate amount of their indebtedness to us, foots up about \$2600—which if paid in would relieve us from embarrassment. We propose to send bills to them as soon as we can find time to make them out. It has not been our intention to strike off any who wish the paper continued, and intend to pay. If we have by mistake dropped any who wish their subscription continued, by so informing us their names will be immediately re-inserted.

A very interesting discussion between the School Board of the city of Canton, Ohio, and the Rev. Clergy of that city, has been published in the "Banner of Liberty," in numbers 12 and 13, for Dec. 15, 1868, and Jan. 1, 1869. The extreme length of the discussion prevents us from copying it into the "Signs." We could wish the arguments both *pro* and *con* might be read and pondered well by every citizen of our country. The arguments urged by the Board against mixing up the false religion of the age, or any other religious theory, with the education of our children in the public schools, for the support of which all are taxed, are perfectly conclusive and unanswerable. As many of our readers also patronize the "Banner of Liberty," we call their special attention to the discussion. Should others desire to obtain copies of it they will find the advertised notice of that paper and the publisher's address on the last page of this paper.

## ORDINATIONS.

**ELDER G. BEEBE:**—By request I send you the following for a place in the "Signs of the Times."

According to previous appointment, a council of Old School Baptists convened at Antioch church, Hickory Co., Mo., on the second Saturday in June, 1868, for the purpose of setting apart to the work of the gospel ministry, brother Jonathan Sidwell.

A sister church, called Bethel, was called upon to aid in the council, but from some cause unknown, failed to attend. The council being satisfied with the brother's doctrinal views of the bible, and his ability to teach

the same, as an able minister of the New Testament, proceeded to the ordination as follows:

Laying on of hands by the presbytery, Elder Marens Monroe, and Dea. E. M. Onlsley.

Prayer and charge by Elder Monroe.

Benediction by the candidate.

MARENS MONROE, Mod.

B. L. DANIEL, Clerk.

HENRY Co., Ky., Dec. 23, 1868.

**BROTHER BEEBE:**—When I read the communications in the "Signs of the Times," from so many dear brethren and sisters whom I have never seen, I do rejoice in the assurance that all of the Lord's people are taught by the same spirit, and great shall be the peace of all his children. They speak my sentiments better than I can express them myself, and I am constrained to love them for the truth's sake. I often feel like one alone; and if I am a saint, I am the least of all. I was baptized by brother Walker Thomas in December, about forty years ago, and my grief is that I know so little of my blessed Savior, and that I bear so little fruit. I sometimes fear that I have not eaten of that bread which came down from heaven, of which if we eat we shall never die. My greatest desire is, that I may love God, and keep his commandments. We read in the blessed word that "To obey is better than sacrifice." And, "We know that we have passed from death unto life, because we love the brethren." I know I love all those who bear the image of my dear Savior. May you, my dear brother, be spared long to feed the church of God, and to comfort the feeble lambs of the flock. If this will not crowd out better matter, please give it a corner in your paper, and oblige your unworthy sister, if I am indeed one of the Lord's redeemed ones. My best wishes are for your present and future happiness.

MARY A. JONES.

## Marriages.

Dec. 21, at the meeting house of the Reformers, in Cadiz, Ky., by Eld. John H. Gammon, CLAUD WHITE, Esq., of Trigg Co., to Miss LUCY TERRY, of Cadiz.

By Eld. R. C. Leachman, at his residence at Manassas, Prince Wm. Co., Va., Dec. 24, 1868, MR. ROBERT L. SPINDLE and Miss VICTORIA V. RECTOR, both of Fairfax Co., Va.

Near New Vernon, N. Y., by Eld. G. Beebe, Dec. 23, 1868, MR. ALBERT DOLLOWAY, of Wallkill, and Miss ANGIE C. COMFORT, daughter of Oliver M. Comfort, of the former place.

At the residence of the bride's father, by Eld. G. Beebe, Dec. 19, 1868, MR. HORACE T. BOYD and Miss FANNIE M. HARDING, all of Middletown, N. Y.

Dec. 23, 1868, at the residence of the bride's father, in Henry Co., Ind., by Eld. James Martindale, MR. EDWARD L. KENT, to Miss MALISSA LABOYTEAUX.

Dec. 25, 1868, at North Berwick, Maine, by Eld. Wm. Quint, MR. PETER E. STILLINGS, of Berwick, and Miss ABBY E. EMERSON, of Ossipee, N. H.

## Obituary Notices.

**DIED**—At his late residence, in Smyrna, Delaware, after a gradual decline of some weeks, brother **Adam Dady**, in the 75th year of his age. He died peacefully, in the full possession of his faculties, and unshaken in his faith and hope, on Saturday, the 8th of August, 1868. According to previous understanding, his funeral was attended on Monday, by Eld. Thomas Barton.

Brother Dady united with the church before the separation, and has throughout his long life been a firm and uncompromising advocate for the doctrine and practice of the Old School Baptists. You lose a faithful and strong supporter from the "Signs" in his death. A widow, who was also with him in the faith, and two daughters, survive him. May he who is the Father of the fatherless and the widow's God, sanctify this bereavement.

E. RITTENHOUSE.

**DEAR BROTHER BEEBE:**—In the inscrutable providence of God, I have to inform you of the death of my dear little daughter, **Drusilla A. Poulson**, who died Nov. 30, 1868, aged 2 years and 6 months. Her disease was first bilious, which terminated in jaundice, and sore mouth, of which she suffered for about ten months; when she revived, and we thought all danger was over. But she was soon taken with a trembling like a palsy, and the jaundice and sore mouth returned, and on the 28th of November she was taken with hemorrhage, and on the night of the 30th she fell asleep, as we trust, in Jesus. She was a lovely child, and noted by many for her smartness. It was a crushing trial to us to part with her; but the Lord has taken only what was lent to us. May he grant us grace that we may be reconciled, and say, Thy will be done.

THOMAS POULSON.

NEW CHURCH, Va. Dec. 14, 1868.

**BROTHER BEEBE:**—Please publish the death of my father, **Walter Downey**, who departed this life Oct. 16, 1868, at his residence, in Shelby Co., Ohio, in the 68th year of his age. He was first attacked with bilious fever, which lasted two weeks, when he became convalescent for a few days, and then relapsed into a typhoid fever, by which he was borne, without any active pain, and without a murmur on his part, gradually to the grave, after an illness of seven weeks.

Father united with the Regular Baptist church over forty years ago, before there was any split among them; and when the new order of things came in, he was one among the few that opposed them, and always stood firm in the doctrine maintained by the Old School Baptists. He leaves an aged companion, his second wife, five sons and three daughters, and numerous relatives to mourn their loss; but we sorrow not as those that have no hope.

JOHN DOWNEY.

**BROTHER BEEBE:**—Please give the following obituary a place in the "Signs."

**DIED**—In Bowdoinham, Maine, Dec. 18, 1868, **Levi H. Williams**, son of Dea. Nathaniel H. and Lois Ann Williams, aged 13 years and 10 months. His disease was typhoid and rheumatic fever, accompanied with the neuralgia. He was confined to his bed 16 weeks, and his sufferings were beyond description; yet he bore it all with that christian fortitude and resignation which is seldom witnessed in persons much older than what he was. Before he died, and while he could yet converse, he called his parents, brother and sisters to his bed side, and kissed them all an affectionate good bye, and wished for them to tell his sister in Baltimore, Md., for him, that he had not forgotten her, and that he died happy. A funeral discourse was preached, from 2 Kings iv. 26.

H. CAMPBELL.

TOPSHAM, Me., Dec. 21, 1868.

BROTHER BEEBE:—Will you please be kind enough to publish the death of my last and only daughter, **Eliza Miller**, whose life went out on May 15, 1868, in the 37th year of her age, after a protracted and painful illness, which she bore with firmness. Just before her exit, being offered medicine, said, "This is honey without gall," intimating her sufferings to be sweet, compared to those of her crucified Redeemer. I'm so happy, said she, I can almost reach indescribable beauties..

Thus my two daughters have fallen asleep in Jesus, with the song on their dying lips, Lord, submissive make us go, Gladly leaving all below.

Your afflicted sister,  
MARY KEEVER.  
LEBANON, Ohio, Dec. 29, 1868.

DIED—August 23, 1868, at Sufferns, Rockland Co., N. Y., of Diphtheria, **George P.**, son of Wm. and Almira Rehling, and grandson of Dea. Wm. Springsteen, aged 1 year and 25 days.

Happy infant early blest,  
Rest in peaceful slumber, rest;  
Early rescued from the cares  
Which increase with growing years.

No delights were worth thy stay,  
Smiling as they seem, and gay;  
Short and sickly are they all,  
Hardly tasted ere they pall.

DIED—At his residence, in Columbia, Jackson Co., Mich., Aug. 25, 1868, **Uriah Swartout**, aged 40 years. He was an humble consistent christian, contending constantly for the doctrine of Salvation by grace alone. He was never led away by the false doctrines which are flooding our land. He has held the office of Clerk in our church, and those who heard him talk at the last two Covenant Meetings he attended, will never forget it. He read the 592 hymn in Beebe's Collection. "The wondering world enquires to know," &c. But alas! his seat is now vacant, and we shall hear his voice no more; our ranks are broken. But we trust he is now singing the song of redemption.

"In heaven above, where all is love,  
There'll be no more sorrowing there."

May we all be also ready. Elder Gander, from Fairfield, preached from the words, "There remaineth therefore a rest for the people of God. After which his body was committed to the tomb to slumber, till Christ shall call forth his slumbering saints. Your unworthy sister,

HELEN M. PELLEM.

DEAR BROTHER BEEBE:—Herewith I send you for publication the obituary of my dear father, **Jesse Steel**, who died at Pittsburgh, Pa., April 25, 1868, aged 62 years, 11 months and 19 days. His death resulted from a cancer on his face, from which he had suffered twelve years or more. His residence was in Greene County, to which place his remains were brought for interment. He left home hoping to find some more skillful physician; but all was in vain. An operation was performed on Tuesday, which he survived only until the following Saturday. At half past three his eyes were closed in death; the gentle spirit left a smile upon his pallid face, when it took its flight to the bright world where the wicked cease from troubling, and the weary are at rest.

As fades the summer clouds away,—  
As sinks the gale when storms are o'er.

He bore his sufferings with christian fortitude. He was a member of the Old School Baptist Church, firm and unwavering in his faith, and perfectly resigned to meet his last enemy, death.

He has left a wife, seven sons, and six daughters, to mourn our loss; but we should not mourn as they who have no hope.

Adieu, to all below adieu,  
Let life's dull chains be riven,  
The charms of Christ have caught my view,  
The world of light I will pursue,  
To live with him in heaven.

JESSE STEEL.  
DAVISTOWN, Pa., Dec. 1868.

ELDER G. BEEBE:—Esteemed brother and fellow laborer in the gospel of Jesus Christ, in the providence of God it has again become my duty to notice the following deaths in the "Signs," or wish them to be noticed.

DIED—At the residence of his brother-in-law, Robert Sipes, in Fulton Co., Pa., **William Scott Greenland**, son of Moses and Nancy Greenland, of Huntingdon Co., Pa. He came to his brother-in-law's on a visit, in company with his mother, and was taken with the dysentery in its most malignant form. He attended our regular meeting on the second Saturday, and Sunday before, at Sidderley Hall church. He was taken to the house of his brother-in-law, and suffered intensely until the second Sunday night, Aug. 16, 1868, when death came to relieve him from the sufferings of his body. He bore his sufferings with great christian fortitude for a youth, and had full convictions that he could not survive. In the early part of his afflictions he had a seeming vision of a great and innumerable multitude of the most beautiful white dressed troops, marching the golden paved streets of the Jerusalem above, under the command of a most glorious captain, and was heard to say to a captain that had been in the army, You saw a great many people in the army, but I have seen far greater, and I will soon be with them. Might not this have been the great army which John saw, whose robes were made white in the blood of the Lamb? As he drew near his end he called his two sisters to him, and told them he had one request to make, and that was to take him to old Trough Creek Meeting House to bury him. He talked to his brother-in-law, bidding him farewell, and to his little niece, kissing her, and so took leave of all, saying, O come, sweet Jesus, come; lifting his hand heavenward with a smile, and so sank away, taking leave of all below, to join, as we hope, the innumerable multitude that he spoke of. His body was consigned to its tomb in the old Baptist grave-yard.

He was a young man moral and upright, and beloved by all who knew him. He leaves a father, mother, brothers and sisters, with many relatives and kind friends to mourn their loss, but mourn not as they that have no hope.

His funeral was preached on the third Sunday in November, to a large and attentive audience. May the Lord sanctify this dispensation of his providence to his name's glory, and the good of all concerned.

ALSO,

The death of old mother **Rebecca Horton**, of Huntingdon Co., Pa. She died at the house of her son-in-law, in the 81st year of her age. Her disease was dropsy. She was not a professor of religion, but was a very pious bible reader, confiding in the doctrine of God's immutable sovereignty, and salvation by grace. She leaves sons and daughters, friends and neighbors, to feel that a mother has been removed.

May the Lord grant to bless this order of his wise counsel or providence, to the glory of his name and the welfare of all the bereft ones.

ALSO,

The death of **Mrs. Samantha Truax**, wife of John Truax, of Fulton Co., Pa., in the 24th year of her age. She was seized with consumption, which in rapid progress soon brought her to the destined home of all the living. She was not a professor of religion, but gave abundant evidence of a strong hope in Jesus before her death, and passed from a world of suffering to a world of glory, as we favorably hope. She bore her afflictions with much christian fortitude. She leaves a husband, one child, a mother, and many friends, to feel the loss of a very bright example of piety and love. She admonished her friends not to mourn for her, but pray the Lord to release her from her sufferings by taking her to himself. So she fell asleep, and was numbered with the fathers.

May the Lord remember the bereft husband, mother, brothers and sisters, with all interested, with mercy and grace according to their day and trial, and at last bring them home to sing the song of free grace, on the shores of a blessed immortality, where there will be no more parting forever.

JOSEPH CORRELL.

## MONIES RECEIVED FOR "THE EDITORIAL."

E W Smith, Pa., 2 30, Eld E Rittenhouse, Del., 2, Archibald Hoyt, N. Y., 2, Kinsie Stone, Ky., 2 30, Eld J E Deatherage, Texas, 4 60, John B Trott, Texas, 3 50, Wm Beers, Sr., N. J., 2 30, Nancy A Covalt, Ohio, 2 30, N P Rhodes, N. Y., 2 30, Mrs John Pettit, N. Y., 3 50, Eld J A Johnson, Ind., 10, Mrs N J Moody, Miss., 3 50, Anthony Graves, Mo., 2 30, P J Woodson, Mo., 2 30, Richard Wammack, Mo., 5, E Y Berry, Mo., 2 30, O Fitzgerald, Tenn., 2 30, E G Row, N. Y. 2 30, W F Mayfield Mo., 1, Mrs Lizzie Wornall, Ky., 2 30, S B Hill, N. J., 2 30; G. B., N. Y., 4 30, Thos P Dobyns, Ill., 2 30.—Total, \$70 30.

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ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

### TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York  
time, from Depot Corner of Exchange and  
Michigan Streets:

5. 00 A. M. New York Day Express, (Sun-  
days excepted.) Stops at Hornellsville 8.  
09 a. m. (Bkft.); Susquehanna 1: 25 p. m.,  
(Dine); Turner's 7:05 p. m. (Sup.); and ar-  
rives in New York 9: 25 p. m. Connects at  
Great Bend with Delaware, Lackawanna  
and Western Railroad, and at Jersey City  
with Midnight Express Train of New Jer-  
sey Railroad for Philadelphia, Baltimore  
and Washington.

7. 30 A. M. Express Mail, via Avon and  
Hornellsville, Daily (except Sundays.)  
Arrives in New York 7 40 A. M. Connects  
at Elmira with Northern Central Railway  
for Harrisburg, Philadelphia, Baltimore,  
Washington and points South.

2. 35 P. M. Lightning Express, Daily.  
Stops at Hornellsville 6. 10 p. m. (Sup.),  
and arrives in New York 7. 40 A. M. Con-  
nects at Jersey City with Morning Ex-  
press Train of New Jersey Railroad for Bal-  
timore and Washington.

7. 35 P. M. New York Night Express, (Sun-  
days excepted) Stops at principal stations  
to Hornellsville, 11. 08 p. m., intersecting  
with the 5. 50 p. m. Train from Dunkirk,  
and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except  
Sundays.) Stops at Susquehanna 7. 48 a. m.  
(Bkft.); Turner's 1.37 p. m. (Dine), and ar-  
rives in New York at 3.55 p. m. Connects  
at Elmira with Northern Central Railway  
for Harrisburg, Philadelphia Baltimore,  
Washington, and points South, and at  
New York with afternoon Trains and  
Steamers for Boston and New England  
Cities.

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ing New York at 7. 40 A. M.

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manca 10. 00 A. M., and connects at Hor-  
nellsville and Corning with the 7. 30 A. M.,  
Express Mail from Buffalo, and arrives in  
New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Sala-  
manca, (Sundays Excepted.) stops at Hor-  
nellsville 6. 12 P. M. (supper), intersect-  
ing with the 2. 35 P. M. from Buffalo,  
reaching New York 7. 40 A. M.

5. 50 P. M. New York Night Express, from  
Dunkirk, Daily, (except Sundays.) Stops  
at Salamanca 7. 45 P. M. (Bkft.) 8.20 p. m.  
(Sup.) Turns 10.13 a. m. (Bkft.) and ar-  
rives in New York at 12.40 P. M. connecting  
with afternoon Trains and Steamers for  
Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dun-  
kirk, (Sundays excepted.) Stops at Sala-  
manca 11.55 p. m. and connects at Hornell-  
sville with the 11.20 p. m. Train from Buffa-  
lo, arriving in New York 3.55 P. M.

### TRAINS GOING WEST.

LEAVE NEW YORK, VIA PAVONIA  
FERRY, FROM DEPOT FOOT  
OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except  
Sundays,) arriving in Rochester 10.42 P.  
M., Buffalo 12.00 (Mid't.) Salamanca 11.10  
P. M., and Dunkirk 1.35 A. M. connecting  
at Salamanca with the Atlantic & Great  
Western Railway, at Buffalo with the Lake  
Shore and Grand Trunk Railways, and at  
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es attached to Trains at Susquehanna and  
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8. 30 A. M. Milk and Way Train, Daily for  
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Stations, and reaching Buffalo at 6.12 A. M.,  
Salamanca, 5.50 A. M., and Dunkirk 8.03  
A. M., making direct connection with  
Trains on Atlantic and Great Western,  
Lake Shore and Grand Trunk Railways  
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cepted,) for Salamanca, Dunkirk and Buf-  
falo, reaching Salamanca at 11. 26 A. M.,  
Buffalo 11.40 A. M., and Dunkirk 1. 20 P. M.,  
making direct connections with the Atlan-  
tic and Great Western, Lake Shore and  
Grand Trunk Railways for all points West  
and Southwest.

6. 00 P. M. Way Train, (Sundays excepted)  
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ing in Rochester 11. 05 A. M., Buffalo 11. 40  
A. M., Salamanca 11. 26 A. M., and Dunkirk  
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# Signs of the Times.

Samuel McCall (1846)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37. MIDDLETOWN, N. Y., FEBRUARY 1, 1869. NO. 3.

## POETRY.

(Written for the "Signs of the Times.")

I was glad when they said unto me,  
Into the house of the Lord let us go;  
In that house many mansions there be  
For the healing of sorrow and woe.  
Here the lowly, the humble, the poor  
And grief-stricken sinner can come;  
The Redeemer ever stands at the door  
To welcome each prodigal home.

But the proud, the rich, and the great,  
Who boast of the good they have done,  
May stand knocking in vain at the gate  
For entrance—to them there is none.

For wealth has no offering to bring  
That the Master will ever approve;  
Nor yet the proud title of king  
Is a key to that mansion of love.

Good deeds are but rags in his sight;  
Filthy, as if washed in the mire;  
All our efforts are vainly and light  
As stubble exposed to the fire.

The heart in contrition must feel  
Its helpless condition and plead;  
Proud limbs must fervently kneel  
And submit to his sovereign lead.

Then like the poor wandering dove  
We feel hopeless, lonely and cold;  
He'll receive us and warm us with love  
And take us as lambs to his fold.

J. J. PETERSON,  
PLEASUREVILLE, Ky., Dec. 26, 1868.

## WE HAVE AN ADVOCATE WITH THE FATHER.

Dear Advocate, I must and will commend  
Thee above all who do hard causes plead;  
For I have proved thou art the sinner's  
Friend.

And thou didst plead my cause in time of  
need.

Dear Advocate with God the Father, thou  
Dost plead thy precious blood in heaven  
for me.

Mine was a dreadful cause! But now  
I feel 'twas pleaded well indeed by thee.

Dear Advocate, thou madest my cause thy  
own.

Thy wondrous love I never can forget!  
Through thy dear merits and thy blood  
alone.

My soul's discharged without a single debt.

Dear Advocate, through thee e'en justice  
smiles.

And not a charge against me has to bring.  
Through thy sweet merits Satan and his  
wiles

Have helped my soul a louder song to sing.

Dear Advocate, no cause can be too hard  
For thee to take in hand. It must succeed.  
How safe are they, my dear and faithful  
friend,

Whose cause thou condescendest for to plead.

Dear Advocate, though thou mayest slighted  
be.

Yet, if alone, I must for thee contend;  
For thou didst plead my cause, from charges  
free.

And even now, thou dost my soul befriend.

Dear Advocate, I had not even a smile to pay,  
So poor and destitute indeed was I;  
But thou who knowest all things found a  
way.

To save my soul, and all my wants supply.

Dear Advocate, I want a thankful heart;  
I want to love the friend that set me free.  
But even this, dear Lord, thou must impart.  
For every good and perfect gift from thee.

## CORRESPONDENCE.

LOXA, Ill., Dec. 24, 1868.

DEAR BROTHER BEEBE:—Several months since I received a private request from sister Ann Thomas of Indiana, for my views through the "Signs," on the text recorded John xii. 24; but feelings of distrust relative to my ability to handle, "in decency and order," a subject that seemed to embrace so much, coupled with the fact that I had already occupied more space in your columns than, perhaps, I ought to have done in the course of one year, have prevented me from attending to the request until the present date. Though I must even now confess, that so far as spiritual light and knowledge are concerned, I am no better prepared than on the day I read the request. But such views as the Lord in his wisdom may direct me to write down I cheerfully submit, first, to you, brother Beebe, then by your permission, through the "Signs," to sister Thomas, and all that love our Lord Jesus Christ.

The text proposed reads thus: "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

Just previous to the time the Savior gave utterance to this language, a most notable miracle had been performed by him, which, when it had become generally known throughout the country, produced much commotion among the inhabitants thereof. Greeks were confounded, pharisees were nonplussed, prating Jews were silenced for a time, and even the disciples of Christ were themselves astonished at his marvelous power. He had absolutely raised from the dead the inanimate form of one of their fellow beings. This undisguised event clearly establishing his pre-eminence over other men, had the effect to draw many disciples after him. This his unrighteous opposers were compelled to acknowledge, as evinced in their confession, verse 19, viz: "Behold the world has gone after him." No such a personage had ever before appeared among the people. The prophet saw his wisdom, and the glory that should follow his mission into the world. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereunto I send it."—Isa. lv. 10, 11. The raging deep yields obedience to his authoritative, yet calm, "Peace, be still!" The heavens bow, and the sun refuses its light when his holy mandate goeth forth. The dead instantly rise when the command is issued from his hallowed lips. Devils incarnate rush madly to destruction when he utters the word. The most unclean and dreadful maladies are driven away, and the sufferers restored, by a singular application of his efficacious power. With these glittering truths fully before their eyes, well might poor jealous and wavering humanity be astonished at the wisdom, excellency and power of the Lord's Christ. Seeing then that he was actually able to do this much for suffering humanity in an outward sense, many were forced to the belief that Jesus was the Christ, and really had power on earth to forgive sins—to take away the stony heart and give them a heart of flesh. That the application of his grace was sufficient to heal that most incurable of all maladies (by human skill) that has ever pressed the vitals of men, sin, with all its train of ghostly usurpers, are entirely routed when the "Blessed King of Israel that cometh in the name of the Lord" appears with healing in his wings.

But I am extending my preliminary remarks too far. But suffice it to say, that the time also that Jesus spake the words of the text, was the time of the passover, and together with the Jews that had assembled to celebrate that feast, many Greeks had also come to worship. These Greeks having heard of the late miracle wrought by the Savior, and filled with curiosity, no doubt, came to one Philip of Galilee, a disciple of Christ, saying, "Sir, we would see Jesus."

Philip immediately communicated to Andrew, another disciple, the desires of these wisdom seeking Greeks, and both together came and related the facts to Jesus, whereupon he (Jesus) answered them, saying, "The hour is come that the Son of man should be glorified." This, seemingly, was no doubt intended by the Savior to more firmly rivet

the attention of his disciples to what should follow this expression. Though seemingly evasive, as an answer to what his disciples had told him, yet it was to the point, and was no less one of heaven's most vital truths; for having glorified his Father on earth, the duration of his public ministry having about closed, and the period being nigh at hand when his spirit was to be poured out upon all flesh, and the gospel church organized in its militant order, he must needs proclaim the time of his glorification by the Father, with that glory he had with him before the world was.—Chap. xvii. 5. It was evident that he was not yet glorified, but now was the hour at hand, and an audience with those Greeks was not expedient. He must be about his Father's business. His will he came to do, his righteousness to establish, and his excellencies to proclaim, that every valley should be exalted, every hill made to rejoice, and Achor become a fruitful vale. To do this, the law and the prophets must be fulfilled, even though earth and heaven pass away. Therefore he must be led as a lamb to the slaughter. His enemies are already busily plotting his death: "From that day forth they took counsel together to put him to death." The two disciples therefore, being apprised of the hour of his glorification, or rather that such a thing must come to pass, the Savior proceeds in the language of the text to illustrate and explain, by using a figure, the manner in which it must be effected. "Verily, verily I say unto you"—his disciples, Andrew and Philip, whose attention he was then engaging: I that speak in righteousness, mighty to save, and having all power in heaven and in earth, and knowing whereof I assert, do now declare unto you, that "Except a corn of wheat fall into the ground and die, it abideth alone." This seems to be one of the many figures employed by the adorable Redeemer to illustrate the doctrine he came to establish in the world. These parables and figures frequently occur in the teachings of the Savior, "I will open my mouth in a parable: I will utter dark sayings of Old"—Psa. lxxviii. 2. See also, Ezekiel xx. 49. There is no doubt but what the disciples saw and understood the literal meaning of the figure: for they were surrounded by many, as a matter of course, who were dependent upon their knowledge of husbandry for



their daily wants. And the disciples themselves, in all probability, understood pretty well how the art progressed. Sufficient, at least, was known to them to convince them that the argument was conclusive. The body of the grain or "corn of wheat" is so arranged that there can be no re-production so long as it is kept separate and apart from the earth; though, if the body be preserved, the germ also, existing in the body, is protected at the same time. Therefore it is one of the unalterable laws of nature, that that body or grain must fall into the earth, come in contact with its moisture, germinate and spring forth, and produce fruit after its kind; else there will be no multiplication of it, or, in the language of the Savior, "It abideth alone." The Savior came into the world, was made a little lower than the angels, and of him it was said, "A body hast thou prepared me." The divine fullness, however, dwelt richly in him, even the fullness of the Godhead bodily. Every heir of eternal glory existed in him—was chosen in him before the foundation of the world. Eph. i. 4. As the seed that should serve, the holy and righteous seed that should be accounted unto the Lord for a generation, he embraces the germ of immortal life, which, when he became obedient unto death, even the death of the cross, should flow to every member of his spiritual body, every branch of the True Vine, and every heir of glory. See Ps. xxii. 30. "Not unto seeds, as of many, but as of one; and unto thy seed, which is Christ."—Gal. iii. 16. "This is the record that God hath given unto us eternal life, and this life is in his Son."—1 John v. 11. Though when he spake the words of the text the covenant arrangement had not yet received the seal of his blood; yet the hour was at hand for this to be done. Much depends upon its issue. Embodying as he does our every spiritual comfort, grace, righteousness, faith, repentance, wisdom, sanctification and redemption, he must needs suffer and die, to secure them for his people. For it is through his death and sufferings that they receive their spiritual supplies. Now except he die there will be no fruits developed; the prophets have given false testimony, and the Savior must abide alone. There will be none to come and declare his righteousness to a people that shall be born; there can be no quickening, because there is no death; no resurrection, for the body lives; and hence we are of all men most miserable. Thou fool, that which thou sowest is not quickened except it die. But if it die, it bringeth forth much fruit. Nothing is more certain, its fruits sometimes amount to thirty, sixty, and a hundred fold. This the husbandman sees and is satisfied, for he delights in an extensive crop, the result of much toil and la-

bor. It became the Savior to fulfill all righteousness. As the good Shepherd he must give his life for the sheep. He had power to lay down that life, and he had power also to take it up again. John xii. 32. The holy prophets looked forward to the hour in the which the Savior was to be obedient unto death, saw his deep humiliation, his life taken from the earth, and enquired, "Who shall declare his generation?" "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was deceit found in his mouth." Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. "He shall see of the travail of his soul and be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors. The apostle also bears testimony beautifully harmonizing with that of the prophet: "He was delivered for our offences, and raised again for our justification." The saints now look back to the scene of death enacted on Calvary's rugged steeps. Their eye of faith beholds the bleeding sacrifice. Their minds are filled with sacred awe, while the heart, filled with emotion, trembles at the sight. For the vital current that freely flows, amply attest the wounds his hands and side have received from the enemies' darts. And now, my trembling brother or sister, no doubt but you feel like saying from your inmost soul, while gazing upon the bleeding sight, "Where you, my sins, my cruel sins, His chief tormentors were." For he was wounded for our transgressions, he was bruised for our iniquities, and with his stripes we are healed. The sting of death is destroyed, and the horrors of the grave removed, when on the appointed morn the Savior break the fetters that held him in the tomb. 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 Jesus Christ our Lord. O glorious deliverance! Well might Jerusalem's barren wastes break forth into joy and singing; for the Lord hath comforted his people, he hath redeemed Jerusalem. Yea, he hath perfected forever them that are sanctified. Christ is the vine, the true vine, and his Father is the husbandman. My Father's

children, we are the branches; now he that abideth in Christ, and Christ in him, the same bringeth forth much fruit.—Chap. xv. 5. Even love, joy, peace, gentleness, meekness, faith, &c. these are all fruits borne upon the branches of the true Vine. The eternal Husbandman sees this and is satisfied, and glorifies the Son. And when this mortal shall have put on immortality, and this corruptible put on incorruption, we shall be better prepared to estimate the abundance that flows to us through Christ, who is the embodiment of eternal life, the repository of all our spiritual wealth, and the author of eternal salvation, as well as the resurrection and life. In this life we can only see, know and comprehend in part the unmeasurable fullness of Christ; but we anticipate that Christ shall not come alone in that day, when his jewels are to be made up, and standing in the presence of his Father, the husbandman, he shall say, "Behold I and the children which thou hast given me." In our distress, troubles, trials, afflictions, and temptations, while dwelling in this mortal state, we sometimes groan, being burdened with sorrow, and sincerely desire a release from our tenement of clay, that we may enter and enjoy the house not made with hands; hence the body must die. The decree is absolute: "Dust thou art, and unto dust thou shalt return." Yet we look beyond the fulfillment of this decree, to the language of inspiration which declares the ultimate happiness of those with whom the Spirit of the Lord is: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. But I need not extend this article farther than to say, I have tried in much weakness to express my views on the text suggested by our sister. My desire is to know and speak the truth; and should any of the dear family of God regard what I have written, as such, let God be praised, for it is from him that mercy and truth abounds, and without him I can do nothing. The grace of our blessed Redeemer, the Lord Jesus Christ, be with all the little children to secure them from all harm or molestation in this life, and present them spotless before his Father's throne, is my earnest prayer. Yours with some hope of better things to come, JOHN G. SAWIN.

**RELATIVE DUTIES OF PASTORS AND CHURCHES.**

By request of an esteemed brother in Alabama, the following remarks on this important subject are submitted for the consideration of the readers of the "Signs of the Times."

In professing to accept the New Testament as a perfect rule of faith

and practice, every Christian acknowledges the authority of the apostolic decisions therein contained as paramount to all other considerations. Then we have only to examine the perfect law to ascertain all the duties devolving on those who desire to yield obedience to the King in Zion. In deducing from this unerring standard the law of Christ on this subject no apology is requisite, though perhaps the language of Paul to the Ephesian elders, (Acts xx. 33-35,) may justify me in observing that I speak not with reference to myself in this essay. Not being engaged in the service of any church, I have no pastoral claim on any; and yet I should be guilty of base ingratitude indeed, were I to fail to acknowledge the undeserved kindness which has been uniformly manifested to me by the churches where my lot has been cast.

It appears from Acts ii. 44, 45, that in the organization of the church on the day of Pentecost there was a common stock of all the worldly possessions of all them that believed. Yet they were not exempted by this general distribution, from the necessity of each individually using all diligence in business to provide things honest in the sight of all men.—Rom. xii. 11 and 17. And the apostle in setting in order the things which pertain to the visible church organization, effectually prohibits the turning of this common provision into an encouragement to laziness, by commanding "that if any would not work neither should he eat."—2 Thess. iii. 10. And in the context Paul records his own example in working night and day to avoid being chargeable to the church, although in this connection, as also in 1 Cor. ix. 1-14, he expressly asserts his authority to claim support from the earthly possessions of the saints to whom he ministered. So plainly is the obligation of this duty enjoined on the churches throughout the scriptures, that it would seem that there could be no excuse for any of them to plead for disobedience to the laws of their Lord. Surely those who overlook their obligations in this respect have not considered the injunction recorded Gal. vi. 6-8. "Let him that is taught in the word, communicate unto him that teacheth in all good things. Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For 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." The scriptures referred to with their connections are sufficiently plain and definite to clearly show the gospel rule by which the churches are required to support their pastors. We will now consider the limitation of that obligation, or, in other words, the extent of the claim to the carnal things of the members of the churches of their charge, which may be set up by a pastor according to the New Testament rule. On this point,

while there is no specific apportionment to each individual member, the gospel rule is very definite. In the second letter of Paul to the Corinthian church, he states the proper principle for the distribution of all the burdens incident to the temporal existence of the church, when in the eighth chapter he is treating upon the equitable distribution of their goods to the assistance of their poor brethren at Jerusalem, who had forfeited their earthly possessions for the profession of their faith in Christ. He does not levy a forced tax upon them, but simply appeals to their own sense of equity, and states to them plainly that he means not that others should be eased and they burdened; but that there may be *an equality*. This is in strict accordance with the whole spirit of the New Testament. The principle which pervades the whole gospel revelation is *mutual love*, and that of the most unreserved and unselfish character. And whenever the hateful principle of selfishness was manifested in any of the disciples, it was promptly rebuked by our Lord, as when the disciples contended who should be greatest, or when the mother of the beloved disciple sought special honors for him and his brother in the kingdom of glory. No more sacred principle could originate in the natural heart than the maternal affection which prompted her request, yet the answer to her petition must indeed have crucified her natural heart. Then it is clear that the burden of the gospel ministry is not to be borne alone by those to whom is given the gift of preaching; neither are they to be exalted after the manner of the anti-christian clergy, as an order of aristocracy to live luxuriously upon the labor of their brethren. But the mutual love of Christ leads both preachers and hearers cheerfully to bear one another's burdens and so fulfil the law of Christ. It may be asked, how is it then, that very many faithful ministers of the gospel are allowed to serve churches year after year at their own charges? Clearly because the law of mutual love is not in operation. In some cases the false pride of the preacher has caused him to shun to declare the gospel rule on this subject, lest he be accused of preaching for pay; while in some and perhaps most instances this wretched state of affairs results from an inordinate love of the world, or plainly speaking, *covetousness* on the part of the members of the churches they serve. Now this is a painful point to touch upon, but I dare not shun it. The law of Christ is perfect and changes not. Covetousness is idolatry and is an abomination, if not the particular thing spoken of by Daniel, yet one whose desolating traces may be seen in most of our churches and, I had almost said, in the experience of most of the saints in the evil times which are now upon us. Bitterly indeed have we proved that in living after the flesh and gratifying our selfish desires we die to all spiritual enjoyment in our individual experi-

ence; while the desolate walls of many old meeting houses where the gospel was formerly proclaimed, bear melancholy witness that the destructive ravages of a terrible departure from the laws of Christ have inscribed "Ichabod" on all their former glories. The church of Christ always flourished most under the bitterest persecution. Prosperity and worldly favor have always proven baneful and destructive to her peace and spiritual welfare. Selfishness is nourished by the sunshine of fortune, and it is now, as in the time of our Savior's incarnation, impossible to serve God and mammon. Indeed, the deceitfulness of riches will frequently so bewilder those whose hearts are set upon them, that they are unconsciously held in slavery to their wealth while they fancy that they control it. God will deliver his children from such idolatry, even though the stroke which breaks their chains, should dash their most cherished plans to destruction and overwhelm whole nations in blood and ruin. In chastising the nation of Israel he suffered them to be oppressed by the wicked nations by whom they were surrounded, which nations, when they had accomplished the will of God as a scourge to his people, were overthrown with utter destruction. Truly, "It is a fearful thing to fall into the hands of the living God." His people have ever found him faithful in his judgments as well as his mercies. His children are certain to feel the rod of affliction as often as they forsake his righteous statutes. For to all their transgressions he is a consuming fire. His truth is pledged that he will thoroughly purge the sons of Levi. He *purifies* them by fire, as the word itself signifies. This must necessarily imply suffering which is also expressed by the word crucifixion.

It is a cross to the selfish old nature of the saints to submit to the law of Christ on this subject. The preacher must deny himself to serve destitute churches and even to look after the poor of the flock without hope of compensation for his toil, other than the reward of conscious obedience. Yet this is reward beyond expression great. The hearer of the word must bear the cross in every step of obedience, as well in contributing to the support of the ministry as in obedience to every other command of our King. It is not obedience to the command of Jesus when we simply contribute from our abundance such a pittance as we cannot feel, because in so doing we bear no burden, and our gifts are acceptable according to what we have. On this principle the widow's two mites exceeded all the proud munificence of the rich Pharisees.

But probably some may suppose that the necessity for such an article as this sustains the charge which has been brought against the Primitive Baptists in which their enemies accuse them of illiberality. On the contrary I feel no hesitancy in asser-

ting that there is more true generosity and christian liberality among the Old School or Primitive Baptists than in any or all the rest of the human family. And for proof of the assertion I can refer to my own experience, when sick and in prison I was the recipient of the bounty of those whose faces I had never seen, and who knew me only as a suffering member of the household of faith. Hence, what they gave was given me in the name of a disciple, and was the effect of the love of Christ actuating the saints who gave not to me only but to many others in like distress. While personally I can never cease to be grateful to them I see in their hearty liberality only compliance with the example recorded Acts iv. 34-37. All that a christian has, as well as his whole heart, should be laid at the Apostles' feet; that is, held subject to the divine directions, not as considering our property exclusively our own; but as being committed to our keeping by our Lord who will hold us responsible for our stewardship. Remember, brethren, that even our minds and hearts are the property of our Lord who has redeemed us by his blood; and let us endeavor in all things to render cheerful obedience to his laws. This is the true manner of proving that we are the disciples of Jesus, by doing what he has enjoined upon us.—John xiii. 35, and 1 John iii. 15-21.

In many cases, no doubt, the remissness of the private members of churches in looking to the temporal welfare of their pastors may be traced to the negligence of the deacons in the performance of the duties devolving on them. If they are the successors of the seven faithful brethren mentioned in Acts vi., it is evident that their duties are by no means limited to the service of handing the bread and wine at the Lord's supper. They should intimately know every member of the church and be informed of the temporal affairs of each sufficiently to be certain that none of them suffer for the necessary comforts of life without the knowledge of the church. Especially is it their duty to see that their pastor is released from the necessity of being overburdened with the cares of the world in securing necessary supplies for himself and family. Where this duty is neglected the church robs herself of the benefits of an obedient gospel minister wholly given to the work, and suffers the consequence. The marks of christian love do not appear in such cases. The minister sees no fruit of his labor, or in other words, he feels that his services are not appreciated, and consequently his zeal is abated and if he continues to endeavor to serve those who have neglected him it is with the continual consciousness that he is laboring hopelessly and that he is not profitable to his brethren.

Thus far, I have spoken mostly of the disregard of the laws of our King on the part of private members. But with sorrow it must be confessed

that there are corresponding faults on the part of the ministry. How many preachers give themselves wholly to the improvement and exercise of their gifts, as enjoined on Timothy, 1 Tim. iv. 6-16? You may say this would result in ruin to the minister who should attempt to wait on his ministering to the neglect of his worldly cares. If God requires continual ministerial labor of any, he will feed them even if the ravens have to bring their food. He is not an austere man. Duty rightly understood does not call any one in opposite directions, or to conflicting works. If God has called a man to devote himself to the ministry, he is to consider that duty paramount to all other claims on him; for he belongs soul and body to his Lord. But as Paul, in whom the grace of God wrought more abundantly than all the other apostles, found time and opportunity to labor with his own hands to minister to his own necessities, it is hardly probable that any other minister of Christ will ever be too much engaged in his ministry to have the opportunity of laboring to a greater or less extent for the temporal sustenance of those dependent on him. Not compulsory, for the Lord hath ordained that they that preach the gospel shall live of the gospel; but from the exuberance of his affection for the cause of truth, the apostle was willing to labor with his own hands that he might be enabled to relieve his oppressed brethren from any of the burdens incident to the support of the gospel ministry, and herein he thought it worthy of his lofty position in the church to glory, that he made the gospel of Christ without charge.—1 Cor. ix. 18. The saints to whom Paul ministered were impoverished by persecution, and he thought it ample reward for his arduous toil that he was enabled to serve them without charge. So at Rome it seems that he hired the house in which he preached.—Acts xxviii. 30, 31. From the example of Paul it is plain that the principle of mutual love is the rule by which the mutual relations of pastors and churches should be regulated. The preacher who makes merchandise of his ministry runs greedily after the error of Balaam for reward; yet the church which would receive the services of a faithful minister without endeavoring to assist him to bear his burdens according to the abilities which God has given them, falls into temptation and a snare, and those who will be rich, coveting the wealth of this world, have erred (or, *been seduced*) from the faith, and pierced themselves through with many sorrows.—1 Tim. vi. 9, 10. If the avaricious shepherd seems to care for the fleece rather than the flock, the careless or negligent flock manifesting no solicitude for the welfare of their pastor certainly show none of that christian affection which



marked the true believers in the primitive age of the church.

It appears from the gospel rule, then, that it is incumbent on each member of the church to render to every other member all the assistance in his power to enable all to bear the burdens of this life with as nearly equal weight as practicable. This duty devolves alike on official members and those in private positions, on preachers and hearers, and preachers should show themselves patrons in this, as in all other particulars. See James ii. 15-17, and Titus ii. 7. Yet as by the peculiar demands which pastors must attend to, they are required to devote much more labor and time to the service of the church than other members, it is enjoined on those who are taught in the word to give especial care to the relief of those who minister to them in word and doctrine.

May the Great Shepherd watch over his flock, and cast out from among them every hateful spirit and thought of selfishness, which might tend to harass his sheep, and give to each of his children that spirit of fraternal love which will banish all jealousies and evil surmisings. May he quicken our mortal bodies to walk in obedience to his great commandment, that we may bear fruit to the praise of the glory of our heavenly Father's grace; and to his great name be unceasing thanks, is the prayer of the unworthy writer.

This communication is unsatisfactory to me, not that I have any doubts of the truth of what is expressed, but that much more should have been told in fewer words. Such as it is, however, it is submitted to the consideration of the saints. If any brother will give his views on the subject in the manner and with the ability which its importance demands, I shall be gratified; especially if he succeeds in causing the saints to "awake to righteousness" in their practical course in this matter. I hope my brother at whose instance this is written, will pardon my delay in complying with his request, and may the grace of God which is in him, enable him to use his office well, and so purchase to himself a good degree, and great boldness in the faith which is in Christ Jesus.

I beg the readers of the "Signs" to pardon the length of this letter, and remember in their prayers their unworthy brother in the joys and sorrows of the kingdom of the Redeemer,

WM. L. BEEBE.

BUTLER, Taylor Co., Ga., Dec. 26, 1868.

"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."—Matthew xi. 27, 28.

DEAR BROTHER BEEBE:—I submit to you a few thoughts on the

above text, in which there are several very important points presented for consideration. The subjects of the address to whom alone these words are applicable, are plainly pointed out. They are such, and all such as are laboring and are heavy laden, in the sense of the text. But we should remember that men labor to different ends, and from different promptings. Some labor for the transient pleasures of this world; and if such labor be prompted by proper motives, it is not objectionable; but such is not the labor spoken of in the text. Yet such as labor in a literal sense, can appreciate literal rest; and we know that we must have a natural existence before we can perform any natural labor; and this our natural existence we labored not for; so likewise we must have a spiritual existence before we can labor in the sense of our text. If our natural existence is the production of God's power, and not our own, then certainly our spiritual existence must also be of God. The old fleshly man cannot produce the spiritual man; nor would it if it could; for the experience of all the saints and the scriptures testify that the old man is opposed to the new man; and after the new man is formed within us, the old fleshly man, or nature, does oppose even in its first manifestation; but not so as to make null the purpose of God, and quickening power of his Spirit. All the chosen people of God have been or are dead in trespasses and sins, and all have been or shall be subjects of the quickening grace of God; and when quickened, or called from death unto life, then, and not until then do they begin to labor in the sense of our text. In their first labor, they expect to obtain rest by their works; but the Lord knows that his children rest the better by laboring the harder; therefore he says to them, "Come unto me, and I will give you rest." Now what is it to come to Jesus? It is simply to relinquish all confidence in themselves, and depend wholly on him for life and salvation; and that no man can do except he be drawn to Christ by the Father. See John vi. 44. There is a strong propensity in us to come to ourselves, and indeed we can do nothing else until we are drawn by the Father to Christ. If we are quickened and called, we desire milk and wine; but our weakness is our own unwillingness to receive it without money and without price; if a price in money were demanded, then the pharisee's fastings, prayers and tithes might be accepted; but the offer of such a price sets them farther off from the kingdom of heaven than publicans and harlots are. What then? says the pharisee, must we sit still, and do nothing? No; up and be doing; if you can repent of your sins, hate that which you love, seek that which you do not desire. Can you do these things? You boast of your ability to repent; then repent of your boasting, for until then you can never

come to Jesus, where all boasting is excluded. The proud boasting pharisees clearly prove that they know not the Lord; nor do even his chosen ones, until he makes himself known to them; first, in his law as an avenger of sin; then they begin to labor to appease his indignation; this labor is necessary, not to reconcile God to them, but rather to prepare them to appreciate the rest when they receive it. And when they are once drawn to Christ they find rest in him. Literally we rest by ceasing to labor, not by additional labor. If the unworthy writer knows any thing experimentally of the subject on which he is treating, the penitent soul labors not so much to come to Christ, as to reconcile the Father, and to make himself meet for his acceptance. Of Christ as a Mediator he as yet knows nothing, except what he may have heard, verbally expressed, which reaches not to the interior ear. But during all this labor the Father is gradually, or suddenly drawing the heavy laden soul to Christ. Therefore Jesus says to all such, Come. And if he sometimes seems to frown like an enemy, it is only to humble us the more, as Joseph frowned on his brethren, and said to them, Ye are not true men, but spies; and acted as though he knew them not, yet he knew them well, and determined that they also should soon know him, but not until his dreams were verified, and they humbled at his feet; so in like manner does the Lord deal with his chosen people. First he manifests to them that there is salvation in none other; no, not even in their cries and tears, and prayers; for these are no atonement at all; and when they perceive this, they can only cast themselves down at the feet of Jesus, with a peradventure, he may save me alive; but if he casts me off forever it will be perfectly just. At this point the poor penitent receives a full and free discharge from all his toils and fears, and now he can appreciate the rest into which he enters, as a gift, yes, a free gift. He knows it is not a reward for his praying and repenting; but prayers and repentance, and faith, are fruits of the Spirit, and are all wrought in the elect to prepare them for the enjoyment of that rest and salvation to which election has ordained them. And when they have been thus prepared, then, but not till then is the second proposition, or command in our text applicable to them. "Take my yoke upon you, and learn of me," &c. This command to take the yoke of Christ, signifies, in brief, to come under his law, and walk obediently in all his statutes and ordinances, as enjoined by his word and Spirit. There are different gifts and operations; some of the members of Christ are called to one work, and some to another; the word enjoins all, and the Spirit singles out and qualifies

each member for his work; and when this rule is observed, this yoke is taken and borne, there is union and edification throughout the churches of the saints. Then let us cautiously heed that part of the command, "Learn of me." That is, learn of Christ, which if we do, we shall be taught that there is but one Altar,—but one place where the Lord has put his name; there, and only there will he accept the offerings of Israel. This was prefigured under the law. Backsliding Israel built altars on every high hill, and under every green tree; but the Lord regarded them not. Sacrifices offered on such altars were a rejection of the yoke, or law of the Lord, and were an abomination. It is so now; there is neither obedience nor rest in wearing the yoke of men, which is a galling yoke at best; we are to learn of Christ, of doctrine as well as practice. The arminians do not distinguish between the works from which he has given his people rest, as expressed in our text, and that obedience to Christ which our text enjoins; hence they insist on yoking believers and unbelievers unequally together. They enjoin the same sacrifices alike on saints and sinners, and to the same end, namely, the salvation of their souls. This we know they do not learn of Christ. There is an obedience of one, by which many shall be made righteous,—Rom. v. 19, and that one is Christ; and there is an obedience enjoined in the scriptures, and wrought by the Spirit in the saints. Whosoever is incapable of distinguishing between that obedience which Christ has performed for his people, and that which he enjoins on them as his disciples, is far from understanding the gospel of Christ. The one is to make the saints righteous, and fully justify them before God; and the other to justify them as the obedient disciples of Christ, and give them the answer of a good conscience, as also to honor and glorify him who worketh effectually in all the saints. In this view of the subject there is harmony; but to enjoin obedience on unregenerated sinners as a procuring cause of deliverance from the reigning power of sin, is to wholly ignore Christ, and set a task for sinners which it is impossible for them to perform.

But it was my design to treat upon the text in a more practicable and experimental way. If my treatise should ever be published and read, peradventure some may read it who have hope that they have realized the first rest spoken of in the text, but who have never taken the yoke of Christ, by obeying even the first command of Christ, which is to confess their faith and hope in the Redeemer, and follow him in the ordinance of baptism. To such I will ask, If you have never made this sacrifice, what is the cause of your delay? Perhaps you will answer, I

sometimes hope the Lord has been gracious to me, in the pardon of my sins, but still I fear that I may be deceived. Then the evidence of the fact is what you desire. Do you ever feel poor and cast down, and look upon the saints as far superior to yourself? And would you fain be like them? If so, you have the best evidence you can have, that grace reigns in you; for Christ says, "Blessed are the poor in spirit; for theirs is the kingdom heaven." Poor and unworthy as you may feel yourself to be, you cannot feel too poor, to be a subject of this assurance. Satan may take advantage of you for a time, and persuade you that because you feel so poor and unworthy, that you really are so; when the truth is, you would be truly unworthy if you did not feel your poverty and unworthiness. You cannot be poor in spirit, and at the same time rich and abounding; and yet if you are poor, you are rich; for the kingdom of heaven is yours; and your sense of poverty and unworthiness is your evidence of it. Would you then be without such evidence? Will you seek for evidence, and at the same time throw away such as you have, and the very best you can have? The assurance you desire would puff you up, perhaps, which would diminish rather than increase your evidence. But if you desire more evidence, cast all your care on Christ, and take his yoke upon you; this is your work now, and you will find it a profitable employment; for you shall find rest unto your soul. The more you work under the yoke of Christ, the greater and sweeter will be your rest. Arise then and come; wrestle not with your fears, but against them. Do you fear to trust Christ? There is none other that is worthy of the trust, not even yourself. But, you say, I am a great sinner, and therefore I fear. Do you fear to be a subject of redeeming grace? None but sinners are, or can be. There is no ground for fears here. If you have had a heartfelt sense of your guilt, look not now upon your sins, but look to Christ. The Lord is merciful to your unrighteousness, and your sins and iniquities he will remember no more.—Heb. viii. 10. The Lord requires no gracious things of you; it is only to confess your love to him, and your trust in him, and then to walk in that love, hope and trust. Truly his yoke is easy, and his burden is light. It is not easy to the flesh, for the flesh cannot take the yoke of Christ, nor would it if it could; for the flesh lusteth against the spirit, and opposes all the work of the Spirit; and Satan operates in unison with the flesh, puffing up the flesh with pharisaical confidence, and endeavoring to weaken the confidence of the saints in Christ. Heed not their counsel; to take of Christ is to esteem and obey his commands. We

are to assemble ourselves, and not forsake doing so, as the manner of some is. We should be of the same mind one toward another, and each esteem others better than ourselves. When this is the case, difficulties among the saints will seldom if ever occur. The strong are to bear with the weak. It is to be lamented that brethren sometimes get to striving about words to no profit, but to the subverting of the hearers. These things ought not so to be; for such is not the yoke and burden of Christ, but it is of the flesh. If we were not liable to strife and vain glory, we would not have been cautioned against it. I know it is far better for us to strive together for the unity of the Spirit, and in the bond of peace. The world is arrayed against us, and we profess to be strangers and pilgrims in this world of affliction. The world has more consideration of us than it generally pretends to have: let a disturbance take place among us, and see how the world will exult. We are not of the world; if we were, the world would love its own; but because our Lord has chosen us out of the world, therefore the world hates us.

I must now bring this very imperfect letter to a close, the most of which has been written at intervals by candle light, and therefore badly written, and I have no opportunity to transcribe, but will submit it to brother Beebe, relying on his judgment to withhold it from the press, if it is not according to sound doctrine. Your unworthy brother,  
JOHN ROWE.

CATSKILL, N. Y. Jan. 17, 1869.

ELDER GILBERT BEEBE—DEAR PASTOR AND FATHER IN ISRAEL:—Being well assured that you are yearning for my welfare, and wishing if it be the will of God that I may enjoy the comforts of our holy religion, I feel constrained to drop you a few lines in regard to my present state of mind, feeling confident if I am wrong you will admonish me in your tender way, so that the little ones of the flock receive no harm. The great Head of the church has given me the great privilege of visiting our dear brethren and sisters at Roxbury and Lexington, at the last yearly meeting. It was truly a refreshing season from the presence of the Lord; and I was enabled to walk about Zion, consider her palaces, and mark her bulwarks. I found that the Lord is waiting to be gracious, and that they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, walk and not faint. The dear Lord is faithful to his promise. My mind has been enabled to soar away from earth and self, on the wings of faith to see him who is the chiefest among ten thousand and altogether lovely, and whom to know is life eter-

nal. The preaching was all of one piece, so complete and harmonious; yet not strange, for it is God's plan, and whenever it is presented it must chime. The first discourse was from these words: "And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart." Dear Elder, I often ask myself, am I willing to give up all my idols, and motives and views, even if they are as dear as my right hand or eye? I am afraid sometimes that we are not; we cling to our motives and views, thereby wounding the cause, and causing the peace and prosperity of the church to be broken. These things ought not so to be. Let us encourage meekness and forbearance with each other, endeavoring to keep the unity of the Spirit in the bond of peace. If any of our brethren are grieved with each other, may they before they offer their gift, first be reconciled, then let us come together as one body, having one and the same Spirit, even as we are all called in one hope of our calling, and may we feel that we have one Lord, one faith, one baptism, one God and Father of all, who is above all, through all, and in us all. If God be within us, we shall sup with him, and then the morsel will be sweet to our taste. Then we feel that our lines have fallen in pleasant places, and that we have a goodly heritage. We are ready to sing,

"My willing soul would stay  
In such a frame as this;  
Would sit and sing herself away  
To everlasting bliss."

But to return to the meeting. After the preaching at Roxbury, we had church meeting, and oh! what a pleasant time it was. Many of those dear ones of earth were constrained to testify of the grace of God in the salvation of their souls; others again not able to speak, yet rejoiced to hear others telling of the same conflicts going on within their souls. Dear Elder, those household enemies are the greatest that I have to contend with. Others again of that dear band of soldiers, sobbing and weeping over their vileness and unworthiness, they all appeared to have partaken of the same Spirit, mourning and lamenting on account of sin, yet all having the same hope, which is as an anchor of the soul; all seeing with the eye of faith that heaven was open, and Christ sitting at the right hand of God, as the great Mediator between God and man. What melody there is in the christian's sobs and sighing; what sweetness there is in the christian's tear; and oh! the depth of mercy to know that the ransomed of the Lord shall return and come to Zion with singing and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. And as the earth

bringeth forth her bud, as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth. Surely, glorious things of thee are spoken, O Zion.

On the following day the good Lord appeared again in our midst, and we all felt that it was good to be there; all could testify to the preaching of the word, from the text, "Except a man be born again, he cannot see the kingdom of God." We felt it, we knew it from our experience. We saw no beauty in these things, neither did we desire that this man should reign over us, until we were called to life by the voice of the Son of God, who has said, The dead shall hear, and they that hear shall live. I thought to myself, this is all true, yet how can I obtain this great blessing? when lo! another text was announced, which reads thus: "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." We could all unite in giving glory to God who has made bare his arm in giving us his Son in whom he is well pleased, to tread the wine-press alone, whose own arm brought salvation, not only to the Jews, but to the Gentiles also, and even unto me, who am less than the least of all saints. I felt then to exclaim with the poet, and sing,

"All hail the power of Jesus' name,  
Let angels prostrate fall," &c.

After which I could add a few words in regard to myself, and the yearly meeting closed.

But my enjoyment did not cease here. Beloved brethren and friends met me on every hand; and I can truly say my intercourse has been sweet. I stayed among them a few days, and was constrained to say often, Behold how they love one another. On Thursday I came over to Lexington with our dear brother and sister Mackey, whom I esteem very highly; for the Spirit of the blessed Master is manifesting itself in their godly life and conversation. I visited a number of our dear ones and found them all Galileans speaking the words of truth and soberness, without lying.

"Blest be the tie that binds  
Our hearts in christian love;  
The fellowship of kindred minds  
Is like to that above."

On Saturday we had church meeting at Lexington. I can never forget that happy day. A goodly number were present. Our Lord gave us the oil of joy for mourning, and he gave us beauty for ashes. It would have done those giants good—those who are head and shoulders larger in grace, to hear a band of brethren and sisters tell of redeeming grace and dying love. The brethren and sisters all having spoken, the privilege was given to those present, who wished to do so. Three dear beloved ones came forward and told what great things the Lord had done for



them. It was really a heavenly season for us all, to hear babes tell of the wondrous love of God, and give God the glory for their salvation, and crown him Lord of all. We could not help but say, This is the Lord's doings, and marvelous in our eyes. It was really a feast of fat things, a banqueting house into which our good Shepherd has brought us, and his banner was indeed love, and a love which passeth all understanding. We felt to rejoice that God has revealed these things to us by his Spirit, unlearned in earthly wisdom as we are; yet we have a secret which never can be learned by men nor of men, but by a direct revelation from heaven; flesh and blood has not revealed it to us, but our Father in heaven; for he will have mercy on whom he will. Now, beloved, what have we to fear as long as he thus condescends to us in love and mercy? The power is his, the work is his, and he will do all his pleasure; for even the wicked are in his hand, and when he bids them go, they have to do it; for he says, Behold I have created the smith, that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. We see that the smith is under his control, and also the waster, and none can move without our heavenly Father.

"Ye tempests, rage no more; ye floods, be still;  
And the mad world submissive to his will.  
Built on his truth, his church must ever stand;  
Firm are his promises, and strong his hand;  
Let his own sons, when they appear before him,  
Bow at his footstool, and with fear adore him."

But to return again to the little flock. The three candidates were received for baptism on the following day, and a goodly number came to the water side to witness the hallowed scene our Savior trod before. I never felt so impressed with the solemnity of the ordinance. Very few eyes were dry. It was a scene long to be remembered by all of us. One young brother looked solemn and impressive; still a younger one with countenance beaming with joy and happiness; a dear sister followed calm and serene, and the fourth, the mother of the youngest one that was baptized, seemed to say as she came up out of the water, "Tis a heaven below my Redeemer to know." In seeing his mother come out of the water, her son began to sing with others, "This is the way I long have sought," &c. Although cold and windy, yet the heart was warm. Ice and snow could do no harm. The bleating of the lambs is heard in the little church, and a number are expected to come and enter by the door. May God himself loose the bands of his dear ones, for vain is the help of man, and bring his chosen ones home, so that they may en-

joy the sweet comforts and consolations of the church militant, is my humble prayer.

Dear Elder, I came very near freezing in going out, yet I would not alter the thing if I could; for I do feel as if I could go into the wilderness for forty days. I feel so strong in the Lord and in the power of his might.

Now, dear father, if you think this will be of any comfort to any one, and will not crowd out better matter, you can publish it, or part of it, just as you see proper. There are many who wish me to write, and this, if you should publish it, may answer for all. We are pretty well; we both wish to see you and hear you preach the unsearchable riches of Christ, and hope God may open a way in his providence. Our love to your family and all the dear brethren and sisters with whom you may meet. I hardly know where to stop. Bear with my weakness in attempting to write. Your brother,

J. GEORGE BENDER.

WILLIAMSTON, N. C., Jan. 3, 1869.

DEAR BROTHER BEEBE, AND THE FAITHFUL IN CHRIST JESUS:—Although I sensibly feel my incompetency to guide the pen to the edification of others, yet I feel constrained to comply with the promptings of my mind for many weeks past, in again bearing my humble testimony to the truth as it is in Jesus. Your precious messenger ever comes richly laden with the fruits of the Spirit, from the humble followers of Christ, all seeing eye to eye, and speaking the same things to the glory of God the Father, from the Atlantic to the Pacific coast, from the St. Lawrence to the Rio Grande. My desire is to unite with them, in crowning Jesus Lord of all. Truly we can say, "Sweet is the work, my God, my King, To praise thy name, give thanks and sing." Knowing, "If the Son therefore shall make you free, ye shall be free indeed." Let us shun not to show forth the praises of him who we trust has called us out of darkness into his marvelous light—delivered us from the chains of eternal bondage, and brought us into the full and glorious liberty of the sons of light. The love of Christ, dear brethren and sisters, is the theme of my soul, a blessed feast, ever new and exceedingly glorious.

"Yes, he is precious to my soul,  
My transport and my trust;  
Jewels to him are gaudy toys,  
And gold is sordid dust."

O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! We ever must say,

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

The mortal tongue with all the language of earth is unable to portray

the glories and beauties of the love and mercy of our blessed Jesus. But by faith we antedate the day when mortal shall put on immortality, and death be swallowed up in victory, and we be prepared by grace to perfectly adore and bless the author and finisher of our salvation. With what an inexpressible charm does the love of Jesus shed abroad in the hearts of poor sinners, unite their hearts in sacred and eternal union, enabling them to realize,

"Blest be the tie that binds  
Our hearts in christian love;  
The fellowship of kindred minds  
Is like to that above."

Praise to his name, it is not by works of righteousness which we can do, but, "By grace ye are saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast." If ye seek to be justified by the law, ye are fallen from grace. Those who have proved their own righteousness to be as filthy rags, and fled to Christ alone for deliverance from eternal death, finding him the end of the law for righteousness, can and do truly with heart felt gratitude declare, that it is all of the Lord. Surely salvation is of the Lord, beloved in Christ, or all of us who now and ever will rejoice in his adorable name would ever have been blinded by the god of this world, and continued to drink down sin as the ox drinketh water. All glory to God, he will work, and none can hinder, searching out his sheep in the dark and cloudy day, bringing them safely to the fold. He leads them about and instructs them, according to his faithful promise: "I will bring the blind by a way they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." He turns them from the love of sin, to the love of holiness; from the hatred of Christ, his ways, words and people, to an unbounded love for them. Truly they feel that old things have passed away, and all have become new, and with Solomon can exclaim, "He brought me to the banqueting house, and his banner over me was love." The light of the glory of God shining in their hearts enables them to see, hear and rejoice in the truth as it is Jesus, testifying with sacred writ that "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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." The kingdom of our God is not of this world, but shall survive the wreck of matter, and dissolution of worlds throughout eternal ages. All his children shall be taught of the Lord, and great shall be their peace. Whatever may be our conflicts either temporal or spiritual, may our Father grant us grace, strength and faith sufficient for the same, "Knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

All the so called joys and comforts of earth are vain and fleeting; but true joy, peace and comfort, in Christ are found.

"Oh! what can be compared to him,  
Who died upon the tree?  
This is my dear delightful theme,  
That Jesus died for me."

As the humble followers of Jesus, may the breathings of our soul be in continual prayer and praise to the glorious Sun of Righteousness; our garments kept unspotted from the word, ever diligently watching for the coming of our Savior, who shall come without sin unto salvation, to take vengeance on his enemies, and gather his ransomed children home. Surely he has done great things for us; blessed be his holy name. Fain would I sound his praises out so loud that heaven and earth might hear. We worship not a god of chance, but a God of wisdom, power and purpose, unchangable and omnipotent, whose word shall not return unto him void, but shall accomplish that which he pleases, and it shall prosper in the thing whereunto he sends it.

With exceeding joy would we greet the happy season for the ingathering of the lambs into the fold of Christ, friends and foes returning with joy up on their heads, humbly bowing to the cross of Christ, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures in Egypt." We rejoice to believe that the Spirit of our God is even now secretly working, and we trust ere long many will be enabled to exclaim, "We know that we have passed from death unto life, because we love the brethren." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither goeth: so is every one that is born of the Spirit."

None but Jesus can do helpless sinners good. He is the Balm in Gilead, the Rose of Sharon, the Lily of the valley, the Pearl of great price, the Bright and Morning Star, the Perfection of Beauty, and the Lord our Righteousness, our all and in all, henceforth and forever.

May the scattered and tried chil-

dren of our God, wherever their lot may be cast, be comforted and sustained by his blessed presence, realizing that as their days their strength shall be; that Israel's God is their refuge and strength, a very present help in trouble.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled" from the inexhaustible fountain of our God, whose mercies and blessings are new every morning and fresh every evening. As an humble follower of Christ, I would exhort those who have experienced that Jesus is precious, veil the chiefest among ten thousand and altogether lovely, to confer not with flesh and blood, but obey his command to "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." "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." "I ye love me, keep my commandments." The rapidly revolving wheels of time stay not in all their course, but swiftly bear the years and moments by, unfolding the power, wisdom, judgments, tender mercy and loving kindness of our God.

We are again entering upon a new year with all its untried realities; but whatever betide, may we feel that promise true, My grace is sufficient for you.

Should these unconnected lines meet the eye of one who knows nor cares for these sacred things, on which the heaven born soul delights to dwell, may the solemn truth that ye must be born again, or sink in endless wo, be applied to your every heart by the irresistible power of the Holy Spirit, and may you be brought to know for yourself,

"Tis religion that can give  
Sweetest pleasures while we live;  
'Tis religion must supply  
Solid comfort when we die."

Dear brother Beebe, thou hast long been a faithful watchman on the walls of Zion, shunning not to declare the whole counsel of God; and may you still be spared for many years to come, and when your days shall sink in the western horizon of life, may triumphant faith bear your happy spirit to the paradise of God. May the faithful in Christ Jesus live in peace and union, honoring our blessed Father and glorious Redeemer. Desiring an interest in your prayers, your humble sister in gospel bonds,

S. N. BIGGS.

SPENCERVILLE, Md., Jan. 5, 1869.

ELDER BEEBE:—Dear brother in Christ, if one so little and so unworthy as I feel, may dare to claim that endearing relationship, although a stranger in the flesh, I hope we are not strangers in spirit. I have seen

you twice; first at the association at Southampton, Pa., in 1867, and again last spring at the Baltimore Association, but have never had the pleasure of a personal acquaintance. I have been a subscriber to the "Signs" only one year, and do not feel satisfied to do without them, so I send you the amount for another year. My acquaintance with the Old Baptists has been but short, as we have always lived far away from any gospel preaching; yet not so very far, but my parents (who though not members, were, and my father still is a strong Old School Baptist in sentiment) had but little opportunity of getting to meeting, only once in a long time. My poor mother, who, as I have been told since her death, loved the doctrine of salvation by grace alone, seven long years ago entered, as I trust, into rest, but her memory still lives, and is sacredly cherished in the memory of one who it seems cannot forget her. I was but ten years old when the affliction came heavily upon us, when my dear mother and three loving sisters were taken from us. Although at that time I was a mere child, I cannot forget it; and it almost broke the heart of my dear father. But I so young then, and always was a very thoughtless child, did not then so sensibly feel my loss of her, as I have since.

If ever I was brought to a knowledge of myself, and to see and feel my own condition, it was at such time or times that it only went as a passing thought. But, before I proceed farther, let me say, it is not my purpose to write my full experience, but to write only as a child, to a kind and loving father, and hope you may deal righteously with me. I can only trace with my pen my thoughts as they occur to me. If ever I felt my wretched and deplorable condition, and had a deep sense of guilt and the justice of my condemnation, it was in the fall of 1866, when I went to Bucks County, Pa., to attend school. I was to go with one of my cousins who had just been baptized, on the Sunday before, and we entered school the next morning. I do not remember my first thought concerning myself, only that I thought she was so much better than I, that I was unfit to be with her. It always was my nature to be lively; but in the midst of mirth would come to this thought, O, you miserable sinner! I desired to talk with her on the subject, but I was so full of folly that I really feared that it would be a sin, after so much foolishness, to speak about divine things. But still we have had many pleasant moments together. She related some of her feelings to me; but hers were like those of a christian, while I, a poor blind miserable creature, knew nothing but sin and its consequences. I now began to love the Old Baptists. I say, began to love

them; for, like many others, when young I thought I could get religion when I pleased, and I had always felt determined that I would never be an Old School Baptist. Why, they were in my sight so selfish and bigoted, they thought nobody would go to heaven but themselves. Could I ever unite with such a people? But O, I trust the Lord has showed me that the ways of man are not in himself. I trust he has showed me that his will must be done; that he will work, and none can hinder. Yes, dear brother, I now began to love them, and to see a beauty in their doctrine and ordinances, which I could see in no other. Every Sunday I was anxious to get to meeting, which I was permitted to do, and I trust I did enjoy it, until our school broke up, and I went to a place where the teacher himself was a "Reverend," a New School Baptist, and I with the rest was expected to attend their meeting in the mornings, and Sunday School in the afternoon, and meeting again at night. Here I providentially had opportunity to see what arminianism was. This was much against my inclination; but I gave no heed to their preaching, although I did at the first try to listen and get interested; but I could not receive their *doing* theory, for I was helpless. This was not a pleasant exchange for the good meetings I had so much enjoyed at Southampton, and the company of my sweet cousin, and all the dear saints. Well, I got through it somehow. Thanks to kind friends, I was often taken to Southampton, to stay over Sundays; but the "reverend" teacher did not like it very well. At my father's special request I left the school for a few days to attend the association, which I assure you, dear brother, was a pleasant season to me. Before that I had been over frequently; twice when baptism was administered, and the last time before I was myself baptized. I really thought at that time my heart would break at the sight; I wept all the time like a child. My guilt arose before me like a high mountain, and yet with all this, I even dared to long to follow the Lord in that ordinance; but I was too sinful and unworthy; and I had to retire from the place with a heavy heart. But the time drew near when I must return home to attend to home duties; but this feeling of guilt was not left behind. But I will mention one more little incident that happened before I left Pennsylvania; though of but little importance, I cannot altogether forget it. One Sunday morning I was at my uncle's, and they belonged to the Presbyterian Church, and were going right past Southampton to their own meeting; but I desired to be left at the Southampton meeting; and it was so I went in, and there was no preaching. I took a seat by the side of my loving cousin.

The first hymn was hardly raised and I attempted to sing, but was overcome with emotion. I could not refrain from bursting into tears; but they were soon dried and I was permitted to enjoy the meeting. But I fear I shall make this letter too long and uninteresting.

In the fall of 1867, about in November, I think, Eld. W. J. Purington came out on Sunday and gave us two good sermons, one at the house of a lady who but a few weeks since passed hence, beyond this vale of tears, and one at my father's house in the evening: I enjoyed them very much. But when it was all over and the company all gone, I felt very lonely; the more so as one of my cousins had been staying two weeks with us, with whom I had enjoyed many pleasant moments, and she only knew of my trouble, and had spoken words of comfort to me. When thus left by myself, a feeling came over me that this was all only imagination, that I had no heart or feeling. After a time this passed off and I felt as before, like a blind wretched sinner, and was every day I lived adding to my already heavy amount. My condition was deplorable. About Christmas I met brother Chick in Baltimore, and he had discovered that I was in trouble, and had written me a very comforting letter, which I answered, and in our correspondence I have had many comforting letters from him, and also from others. During the winter of 1868 I visited Baltimore several times, and heard excellent sermons from brethren Chick and Purington, and the association in the spring; but my mind was so dull that I did not enjoy them much until the last day, when I became very much interested, and felt sad to see the meeting breaking up. I was not there again until August 24, when I went there to see baptism administered to two believers. One was my cousin whom I had always loved, and the other was a stranger to me. There was to be meeting there on Friday night, and I was exhorted to go forward. But my fear was that I could not tell anything to satisfy the church. But Elder Purington and some others assured me that they were already satisfied. Well, I went to the meeting, but did not feel as though I could say any thing; my tongue refused utterance; but all the next day I felt wretched indeed. My duty to be baptized was constantly before me. I was made willing, and on the next morning, when the church was assembled at the water, I spoke a few words and was received. After being baptized I felt a sweet calm, and was then happy, as one who had discharged a long neglected duty. There was indeed a great difference between my feelings then, and on the day before. My former load of guilt was borne away on Calvary by that dear Jesus who



alone is able to cleanse such guilty sinners as I. This happy frame lasted until the next Friday morning, when doubts and fears got possession of me. I have many ups and downs, but my God has thus far been very gracious to me, a poor helpless sinner. This letter is much longer than I intended to write, but you are at liberty to dispose of it as you please. Pardon all errors and accept the best wishes of your little sister,

IDA SEARCH.

VAN WERT, Ohio, Jan. 5, 1869.

DEAR BROTHER BEEBE:—In reading the experiences and letters of the dear brethren and sisters, in the "Signs of the Times," I often feel a strong desire to join with them, and tell what I hope the Lord has done for me; but a sense of my weakness and inability has hitherto prevented me. I do not know that I am a child of God, but I think I know that I love the dear children of God; and John says, "We know that we have passed from death unto life, because we love the brethren." This evidence has been a prop to stay me up. I have had a name among the Old Fashioned Baptists more than twenty years. If I ever passed from death unto life, it was when I was in my nineteenth year. I was troubled with gloomy impressions for some time, but could not tell what was the cause. For more than a year my mind was greatly depressed. My parents were Baptists from my earliest remembrance, and I never doubted that they were Christians, and they endeavored to raise their children to be honest and moral. I tried to live

as my parents taught me, and I esteemed myself better than others whom I thought were more wicked than myself. But it seemed that I had no enjoyment in the world. Every thing seemed to be but vanity, and I feared that I was losing my natural reason, and that I must exert myself in some way to cast off my gloomy feelings; and for that purpose I resorted to young and mirthful company; but I did not pursue this course long before it pleased the Lord to send his Spirit with a power to me. I cannot here ascribe any praise to men or any system of means; for I must say it was God, in his own good time and way, who by his Spirit accomplished the work. I was quite alone, one morning at my work, when these words came forcibly to my mind, What have you done? You have always sinned against everything that was for you. I saw and felt that moment that I had always been a great sinner, against a holy and just God. And it seemed to me that God was angry with me, and every door of mercy seemed closed against me. In this state I wandered about for a week or more, feeling that I was in a deplorable condition. Every thing

I could see around me seemed to be praising God, but me. I felt that I was a blemish upon God's creation. I desired, if it were possible, to be annihilated. I felt sure that God had power to blot me out of the minds of my parents, and out of the minds of every creature, that there had ever been such a being on the earth. I saw the justice of God in my condemnation, but I thought he could be more just in saving the vilest out-breaking sinner that ever existed, than in saving me. I felt forever banished from the mercy of God. But, at a very unexpected moment, it pleased God to reveal his dear Son to me, as the chiefest among ten thousand, and altogether lovely. He showed me that my sins were all forgiven, and all was peace between me and my God. At that time the world had no charms for me; I desired to go right off to dwell with my Savior, where I might sing his praise and be free from sin forever. I abhorred myself on account of sin, for I saw that in my flesh dwelt no good thing; but I think I realized, for a time, what is expressed in the words of the poet,

"Savior, I do feel thy merit,  
Sprinkled with redeeming blood;  
And my weary troubled spirit  
Now finds rest in thee, my God."

I have tried in my poor way to pen down some thing of what I have experienced; but I have passed through many doubts and fears, more than I can describe with tongue or pen. I cannot sympathize with the *do and live* system. Let me trust in the Lord, and stay upon my God. I am a sinner saved by grace alone, if I am saved at all.

BARBARA WEAVER.

TRENTON, Tenn., Dec. 31, 1868.

ESTEEMED BROTHER BEEBE:—I have never seen your face, but allow me to call you *brother*, for I feel that those of the Old order of Baptists are indeed brethren in the Lord. I have been an observer, and I trust a learner of their faith and order for the last ten or twelve years; but I did not learn them from choice, for I was a poor blind sinner, and I trust the Spirit took possession of my heart, and led me in a way that I had not known, even in the way of truth. I joined the Missionary Baptists when I was a boy, and tried to agree with them; but they conformed to the Protestants, and the Protestants to the Romanists, and they to the doctrines of devils, and from these causes the mouths of gainsayers and unbelievers have been filled with arguments against the religion of our Redeemer, having their hearts hardened and their eyes blinded. The Protestants have builded schools for educating preachers, sent out missionaries until the world seems to be confirmed in infidelity, instead of being converted to Christianity. Observing all this, I came to the conclusion that the wisdom of this world must become foolishness, that the wisdom of God may appear. If all those religionists who oppose the

Old Baptists could carry out their system and obtain success, it would prove Christ the Lord to be no true prophet, for he said by his apostle, "Not many wise, noble and great, &c., were called." They propose to make them all of that kind. Christ said to his disciples, "Pray ye the Lord of the harvest;" but their system calls for materials to raise workmen who shall be prepared by men, not by the Lord, to reap a harvest that they say is already wasting. They are wise in their own conceit, but not wise after the teaching of the Spirit. Such a system will, ere it is long, leave our States as it has Asia, Africa and much of Europe, with a form of godliness without the power thereof. If our Lord were here now and allowed to preach, I verily believe he would reiterate his sermon as recorded Matt. xviii. May God give us the spirit of humility and prayer, that we may be before him in dust and ashes, lest it should happen to us as it has to others, that the candle of the Lord be removed from our midst. We are no better than Israel of old; no better than Asia, Africa, or Europe. O that we may know, in this day of our visitation, the things that belong to our peace. Excuse me, I did not intend anything more than to send for the paper and book.

W. W. FREEMAN.

WASHINGTON, Jan. 23, 1869.

MY DEAR ELDER BEEBE:—In the article published in the last, No. 2, current volume of the "Signs," your printer has done me unintentional injustice.

He makes me say in the fifth paragraph, "A peculiar people, infallible in their faith," &c., and in the eighth paragraph "The American world," &c.

In the latter I meant to say: "The *Arminian* world," &c. In the former "A peculiar people *inflexible* in their faith," &c.

The word infallible is a very expressive word in its proper place, but a certain party have misused it so grossly that writers friendly to Baptist principles are generally disposed to avoid its use except when precisely applicable. That Christ and his salvation are infallible is most certainly true, but genuine believers in him, when speaking of themselves claim nothing but dependence, weakness and frailty. By publishing this note for correction you will place me under renewed obligations. Your obliged friend,

W.

#### CORRECTION OF SUBSCRIPTION TERMS.

In our hurry in getting out our papers, we by a misprint of our Club rates, have incorrectly stated six copies for \$10, which should read six copies for \$11. We did not observe the misprint until our attention was called to the subject by some of our agents. Those who have already collected from clubs of six will be supplied at that rate, as the misstatement was our own; but for clubs hereafter made up, the rates will be as follows, viz:

For Single Copies, one year.....	\$ 2 00
For a Club of Six for one year.....	11 00
For a Club of Ten for one year.....	18 00
For a Club of Fifteen one year.....	24 00
For a Club of Twenty one year.....	30 00

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1869.

#### ILLNESS OF BROTHER LEACHMAN.

Since our paper went to press, we are pained to learn that Eld. R. C. Leachman, was, yesterday, (Jan 27) lying at the point of death, at his residence at Manassas, Prince Wm. Co., Va. At his request, we shall take the first train, to visit him; in doing which, we shall not be able to fill our appointment with the Ramapo church on Sunday the 31st.

PATTERSON, Juniata Co., Pa., Jan. 1869.

BROTHER BEEBE:—We would like to have your views on Deut. xxxiv. 4. "And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither." Yours in love,

JOHN P. SHITZ.

REPLY.—The Old Testament is replete with types and figures, parables and dark sayings, in which are portrayed "good things" which were to come. The imagery was drawn by the Holy Ghost, and in such mystic lines as baffled the wisdom of even the patriarchs and prophets, who searched diligently 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 of the glory that should follow. This cabinet of magnificent types were sealed from human scrutiny, and covered with that cloud in which God has involved his throne, so that men who were used as types, and prophets of our God who spake and wrote as they were inspired, were as dependent on God to unseal the sacred book, and disclose to them its hidden treasures, as are the feeblest of the saints at the present time. The handy work of God in the creation, as written by Moses more than two thousand years after the works of creation were finished, which we have in the book of Genesis, contains the outlines of the new creation, in a depth of emblematic beauty too deep and profound for uninspired wisdom to trace, and in ample abundance to fill the enlightened mind of all the saints with glowing admiration while time endures, which shall survive the dissolution of all created things, and be the theme of praise to God in boundless eternity. The sweet singer of Israel, with all his inspiration could not contemplate the glittering hosts of the firmament above without humiliating thoughts of man. He is filled with amazement that so great and glorious a God should be mindful of man. But the infinity of God descends to and embraces the most minute, as well as the most magnificent of all his works. Sparrows are provided for and protected, so that not one of them can fall to the ground without your heavenly Father: the hairs of our head he has numbered, and suns and stars can as soon be hurled from their orbits, as our hairs can fall independently of God. The animalculine tribes that people a single drop of water are as firmly secured in their being and destiny as are angels or men.—But we are wandering from the subject on which our dear old brother desires our views. As in the surpassing glories of the creation, and the inscrutable labyrinths of divine providence, the glory of our God appears in radiant glory to those who are taught of God; so in the refulgent glory of the "New heavens and new

earth" as revealed by the Spirit, the saints in rapture cry, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Of the life and death of Moses, the account given in the scriptures is plain and simple, requiring no explanation from us, but of the typical position which he filled, in all the recorded incidents of his life, an interesting and instructing field is open for the contemplation of all who are quickened and taught by the Spirit. As a prophet and as a leader, he was a type of our Lord Jesus Christ; for he said, "A prophet like unto me shall the Lord your God raise up unto you; him shall ye hear in all things."

But we are to regard him as presented in the text under consideration, as the impersonation of the law which God gave by him to the children of Israel. In this character he is spoken of by the inspired expounders of the word. See 2 Cor. iii. 15, and Heb. iii. 5, 6. Representing the law which could make nothing perfect, he held dominion over them in their wilderness state; but he could neither make them perfect, nor give them rest. Yet as the law foreshadowed good things which were to come, so Moses spake to the people of Israel of a land of rest into which God would bring them.

Abraham, Isaac and Jacob, to whom the oath of God confirmed with infallible certainty the promise that their seed should possess by inheritance the land of Canaan, represent the whole family of God, which under the three dispensations should be gathered according to the oath and promise of God, into the gospel kingdom. Like Noah, Daniel and Job, or like Shadrach, Meshech and Abed-nego, in the burning furnace with the form of the Son of God in their midst, and many other figures, represent the family of God, as brought into manifestation under the several dispensations of the fullness of times. Like the Hebrew children, they are chosen in a furnace of afflictions, yet preserved by the presence of Christ from being utterly consumed. Not only was it true of the patriarchs and Old Testament saints, that they were held under the dominion of the law until the fullness of time came for their redemption and deliverance, but all the children of God throughout all time and all nations, when quickened by the Spirit, have to make a pilgrimage from Egypt, through the dreary wilderness, under Moses, who holds them under rigorous discipline until they have passed the flaming mountain where the voice of words and the terrific sound of a trumpet fills them with dismay, and makes them feel the need of one to stand between them and the awful majesty of God, and until they come to Mount Nebo, which is as far as Moses can go with them. The reason why Moses was not permitted to go over Jordan and into the promised land with Israel, is given, Num. xx. 12, because he smote

the rock in Horeb, and did not sanctify the Lord in the eyes of the children of Israel. In this transaction we have a rich cluster of the most important types and figures contained in the Old Testament. The chosen tribes of Israel under Moses, or the law, are in the wilderness, far from the land of promise, in a rebellious, murmuring state, and in a dying condition. Neither Moses nor Aaron could supply them with the waters on which their life depended. "For if a law had been given that could have given life, verily righteousness should have been by the law." Neither the law represented by Moses, nor the priesthood represented by Aaron, could give them life. "And God said unto Moses, Go on before the people, and take with thee of the elders of Israel, and thy rod wherewith thou smotest the river, take in thine hand and go. Behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it that the people may drink."—Exo. xvii. 5, 6. And in Num. xx. 7-12, "And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together; thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beasts. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

An inspired apostle assures us that that rock was Christ.—1 Cor. x. 4. "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." That is, the Rock, in its spiritual signification, was Christ. As Moses in this figure is the law, Aaron, the Levitical priesthood, the congregation of Israel, the chosen or elect people of God. And God himself stood before Moses, on the rock in Horeb; so God was manifest in the person of his Son; and as Moses smote the rock with his rod, in anger, so fell the rod of the law, the sword of divine justice, in indignant wrath on Christ the Rock of our Salvation. Here all the wrath of Moses which burned against the rebels was exhausted, and he could curse them no longer; so this conflict secured the redemption and deliverance of all the people of God from the dominion of the law, and from the Levitical priest-

hood, and being so redeemed they all drank of that spiritual water which flows so abundantly from Christ the smitten Rock. And although justly charged by Moses (the law) with rebellion, they are saved from death, delivered from wrath, and cleansed from all pollution by the streaming waters of salvation flowing from the smitten Savior, which stream has followed them with ample supplies into the promised land.

As the wilderness represents the legal state of the people of God, Moses, or the law, never held dominion over them any where else, so the land of Canaan represents them in their gospel relation to Christ, who is the Rock of their salvation. We are aware that some have supposed the wilderness state represented the saints in the militant state of the church, and that Jordan signifies the stream of death, through which the saints are to pass when they enter heaven as the place of their ultimate rest and glory: there are many important reasons why we reject that application of the figure. There was much fighting to be done after entering that land, and a certainty that the conflicts of the Israelites should continue as long as Israel dwelt there with the remaining Canaanites; but we know that in the final consummation of the glory of the saints they shall be free from all turmoil and strife.

In the true application of these figures, Canaan represents the gospel state of the church. Jordan dividing that state from the wilderness—of the administration of Moses. The law and the prophets were until John, and John came in the wilderness of Judah, preaching repentance, and baptizing such as brought forth fruits meet for repentance, in the river Jordan, on their profession of faith in him who came after John, to baptize them with the Holy Ghost and with fire. Here God was manifest in the flesh, as standing there upon the rock in Horeb, here the Rock which was Christ, in the figure, received the smitings of the rod of the law, met all its requisitions, suffered all its penalties, bore all its wrath and indignation, and obtained eternal redemption for his people; then rising from the dead, as our spiritual Joshua, he calls all his own sheep, or people, by name, and leads them to living fountains of water; receives his kingdom, enters into his glory, ascends his Mediatorial throne, while the eternal Father proclaims, "Moses, my servant, is dead; arise go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel."—Josh. i. 2. Our risen Savior, our anti-typical Joshua, rising from the dead, assumes his reigning power, and God the Father from high heaven proclaims his inauguration, saying, "Yet have I set my King upon my holy hill of Zion."—Psa. ii. 6. "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre

of righteousness is the sceptre of thy hand," &c.—Heb. i. 8.

Now, to return to our text. Moses, for reasons, which we have seen, had been previously informed, could hold his dominion no longer; now from the heights of Nebo, from the top of Pisgah, he surveys the landscape, and is assured that this is the inheritance secured by oath and promise to the people of Israel. "And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed." The gospel kingdom, the gospel state, and all gospel blessings, and gospel privileges, were secured to the heirs of promise "by two immutable things in which it was impossible for God to lie." "Because he could swear by no greater, he swore by himself, saying, (unto Abraham) Blessing I will bless thee, and multiplying I will multiply thee." And all this assurance is given, "that we might have strong consolation, who have fled for refuge to lay hold on the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth in to that within the vail, whither the forerunner is for us entered, even Jesus made an high priest forever after the order of Melchisedec."—Heb. vi. 18-20. Moses, or the law, certainly foresaw and foreshadowed the glorious kingdom of our spiritual Joshua. All the landmarks of the heavenly Jerusalem, were seen in the distance by the eye of the law; for "his eye was not dim, nor was his natural force abated." But he could not extend his dominion into the gospel precincts. He has smitten the Rock with the rod, and now his mission is fulfilled. Israel is now dead unto the law, to Moses, by the body of Christ, and Israel is married to another, even unto him that is risen from the dead, that they should bring forth fruit unto God, that being dead in which they were held. No more under the law, but under grace; under law not to Moses, but unto Christ. "Thou shalt not go over thither." Blessed prohibition. Neither we nor our fathers were able to bear his yoke. If the law could follow us into the kingdom of our Lord, who could stand before it? Moses is not only dead, but God has buried him, and after the diligent research of all the workmonger world for nearly four thousand years, his sepulchre has not been found. Satan has long disputed with Michael our prince about the body of Moses, and all the children of the devil still dispute with the subjects of that glorious Prince, on the same subject. They desire to be under the law, because they do not hear the law; but the law of the spirit of life in Christ Jesus has made us free from the law of sin and death; for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, 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. Moses' law was a ministration of death; but the gospel is the ministration of life; how then could we be under both at the same time? The precepts of Moses were written and engraven on tables of stone, but the law of the spirit of life is written in our heart. The yoke of Moses is called the yoke of bondage.—Gal. v. 1. But the law of Christ, our spiritual Joshua, is called "The perfect law of liberty."—James i. 25.

Whether we have succeeded in satisfying the inquiries of our aged brother or not, we have so far complied with his request as to give him, at least, some of our views upon the subject. Volumes might be written without exhausting so rich a subject. We hope that none who are dead to the law and married to Christ will feel inclined to dishonor their living Husband, by attempting to search for or dig up the body of Moses, from whom they are redeemed. The dead husband when living demanded every thing but furnished nothing; the living husband furnishes every thing and demands nothing. The former always cursed and never blessed; the latter always blesses but never curses. How unreasonable to give preference to Moses over Christ.

"Israel rejoices, now Joshua leads,  
He'll bring your tribes to rest;  
So far the Savior's name exceeds  
The ruler and the priest."

MERIWEATHER Co., Ga., Nov. 20, 1868.

**BROTHER BEEBE:**—I was much interested in your editorial on the "Portentious Signs," and would like to have your views more extensively on that subject. The minds of the Lord's people in this section of the country are exercised on the subject. Will you please give us your views on Matt. xxiv. 42, through the "Signs of the Times." Yours in hope of eternal life,

GEORGE W. GERSHAM.

**REPLY.**—The text proposed contains a very appropriate admonition to the saints, especially to the ministers of the gospel, which although never unopportune, is peculiarly applicable when unusual and portentous signs are given to warn the children of God of approaching events of fearful import. The words were addressed to the disciples by our Lord, after he had told them of the signs which should precede the destruction of Jerusalem, his coming, and the end of the world. He said to them, "Watch, therefore, for ye know not what hour your Lord doth come." They could not know the hour until it should arrive, because it was not a matter of revelation. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." The wisdom of God in withholding this knowledge from his saints and from his angels, or messengers, is unquestionable; and while the profound secret was thus locked up in the inscrutable counsel of his own sovereign will, the signs of near approach to that day and hour were clearly

told you before." Knowing therefore what should be the signs, and being ignorant of the day and hour, was calculated to impress their minds with the importance of the admonition to watch. And as he has elsewhere added, And pray, that ye enter not into temptation. Our exposure to temptation at such times, when iniquity abounds and the love of many waxes cold, and when the fearful judgments of the Lord are about to surprise the ungodly, all urge the necessity of watchfulness, and prayer to him who alone can shield us from all harm. To illustrate the necessity of watching, our Lord says, "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." Then he applies these warnings to his servants, or ministers, who like stewards are put in trust over their Lord's household, to give them meat in due season. "Blessed is that servant whom his Lord when he cometh shall find so doing." The stewards in the household of our Lord have a solemn charge over all the men-servants and maid-servants of the house of God, to take the oversight thereof, and to feed the flock of God which he hath purchased with his own blood: and it shall be blessed for them to be found at all times so doing; instant in season, out of season; rightly dividing the word, and giving to every one an appropriate portion in due season. But in the day of temptation we have reason to apprehend that some even of the Lord's servants who have been set apart to feed the sheep and lambs, will be found remiss in the discharge of the duties enjoined on them. This we infer from the following: "But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." The temporal calamities which came upon Jerusalem and the cities of Judah, must have involved the heedless and disobedient disciples, as well as the hypocrites, if any of them were lingering there after the signs were given, until the storm of wrath came down; and so it shall undoubtedly be when Babylon shall receive her doom, with such of the servants of Christ, if any there shall be, who disregard the signs and warnings given, and say in their heart there is no danger; my Lord delayeth his coming; and abuse their fellow servants—when the judgments clearly

indicated shall come, they will with the hypocrites and unbelievers receive of the temporal plagues, in common with others, and they shall weep, while the hypocrites shall gnash their teeth. John heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Rev. xviii. 4. If the children of God, the stewards, and servants, who have received a charge to give to those of the household of God their meet in due season, drink and become drunken with the cup of Babylon, and eat and drink with the enemies of the truth, and use their influence against the advocates of the truth and righteousness, in disregard of the warning that comes from heaven, they shall as surely be cut asunder from the church, from her fellowship, and the protection from temporal judgments which are thrown around the church, as that the mouth of God has spoken it.

Watch, therefore, from these solemn considerations, and know ye there is a necessity for watching, diligently, vigilantly, and prayerfully. If it had pleased the Lord to inform us of the day and the hour, we would have no occasion to watch for the premonitory signs; but we know not the day nor the hour, and therefore our Lord has commanded us to watch, and not only to watch, but also to admonish one another, and so much the more as we see the day approaching; and not to forsake the assembling of ourselves together, for that purpose, as the manner of some is.

"For ye know not what hour your Lord doth come." We are fully satisfied that our Lord is to come, will come, and will not tarry; and we are farther instructed that when he shall come, he will be revealed 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.—2 Thess. i. 8-10.

The coming of our Lord should not be regarded with any dread by them who love and obey him. His coming will be a glorious jubilee of triumph and rest to them. When in all the power, majesty, and glory of the Father he shall come with a shout, and with the voice of the Arch Angel, and with the trump of God, they shall hail him with joy, saying, "Lo, this is our God, we have waited for him." It shall be sudden. "For as the lightning cometh out of the east and shineth even unto the west; so also shall the coming of the Son of man be." How instantaneous will be the change. As the vivid lightning darts from the cloud, shall be his advent; and who can stand when he appeareth?

Could we but realize that the day of the Lord so cometh as a thief in the night, sudden as the lightning's flash, and that, from the numerous indications by signs on which we are instructed to rely, it may be very near at hand, may we not conclude that many a wayward christian would be this moment hastening to confess his faults to his offended brother; that many a delinquent child would make haste to find the footsteps of the dear flock of Christ; that many a quickened child of God who has long delayed to obey the precepts of Christ, and to take his yoke in the sacred ordinance of baptism, would rally to Jordan's banks in anxious haste to own his Lord and Master. How it would allay our thirst for the treasures and vanities of this vain and transitory world. How easily then they could find more time for frequenting the house of prayer, and for mingling in sweet devotion with the children of God.—"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober. Let us who are of the day be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."—1 Thess. v. 4-9.

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Marriages.

Dec. 31.—By Elder Jacob Gander, at the residence of the bride's father, Mr. D W Hickman, of Henry Co. Ind., and Miss Candace Wyman, of Fairfield, Lenawee Co., Mich.

Dec. 31.—At the house of Elders Isaac Hewitt, in Halcottsville, by him, Mr. Uriah Wood, of Olive, Ulster Co., N. Y., and Miss Elmo L. Scudder, of Roxbury, Del. Co., N. Y.

At Otisville, on Tuesday morning, Jan. 19, by Eld Gilbert Beebe, Mr. James M. Clinton and Miss Malinda C. Coleman, both of Otisville, N. Y.

At the parsonage, Hopewell, N. J., Nov. 15, 1868, by Eld P. Harwell, Mr. Foreman Hutchinson, of Washington township, and Miss Margaretta Stricker, of Hamilton township.

Dec. 9, 1868.—At the residence of the bride's father, Mr. Edward Updike, of Hopewell township, and Miss Mary T. Stout, daughter of Samuel H. Stout, of Montgomery township.

At the residence of the bride's father, Dec. 20th 1868, by Eld L. B. Hanover, Mr. Charles E. Olmstead, and Miss Martie Whipple, both of Delaware Co., Ohio.

Also by the same, Dec. 27th 1868, at the residence of the bride's father, Mr. Anderson J. Fix, and Miss Nancy Jane Whitten.

Jan. 7, By Eld L. B. Hanover, at his residence, Mr. George Roger, of Franklin County, and Miss Lucinda R. Farrand, of Fairfield Co., Ohio.

Also by the same, at the same time, Mr. Adam Smith, and Miss Susan McKelvey, both of Franklin Co., Ohio.

Dec. 16, By Eld G. W. Station, at the residence of the bride's father, near Delmar, Sussex Co., Delaware, Mr. Stephen G. Hearn, and Miss Maranda C. Hastings, daughter of Winder Hastings, Esq.

Dec. 16, By the same, at the house of the bride's grandfather, Wm. Lower, Esq., in Wicomico Co., Md. Dr. G. W. Freemy, and Miss Ella Burdette.

By the same, at the house of the bride, near Laurel, Delaware, Mr. David H. Boyce, and Miss Sarah A. Green, on the 21st of January.

By the same, on the 21st of January, at the house of the bride's father, in Wicomico Co., Mr. John W. Simmons, and Miss Martha I. Burtinham.

Jan. 19, By Eld L. B. Hanover, at the residence of the bride's father, Mr. Albert S. Goss, and Miss Rebecca D. Clark, both of Delaware County, Ohio.

Nov. 12.—At the residence of J. Singleton, Brown Co., Illinois, by Eld Peter Ausmus, Mr. A. C. Riggs, and Miss Jennie Singleton, daughter of the bride's father, in Brown Co., Ill.

Dec. 30.—At the residence of the bride's father, in Brown Co., Ill., by Eld R. K. McCoy, Mr. Edward Ausmus, and Miss Lizzie Ausmus.

Dec. 16.—At my house, by Eld Thomas Swartout, James B. Day, of Fairfield, Mich., and Miss Susan Hagaman, of the same place.

Obituary Notices.

DIED.—Very suddenly, at his residence in Mankin, near New Vernon, on Sunday, Jan. 17, 1869, Mr. Lewis N. Davis, in the 56th year of his age.

DIED.—At Dunwick, Elgin Co., Ontario, December 29, 1868, Mrs. Margaret McColl, the beloved wife of Thomas S. McColl, Esq., and daughter of Eld Thomas McColl, aged 26 years and 9 months. She was taken suddenly with cold, chills, and a high fever; the chills were checked, but the fever continued to her end. I have hope of her eternal salvation, though she made no profession. A discourse was preached by Eld. Rollard. About eighty sleighs were in the funeral procession. THOS. MCCOLL.

Mrs. Elizabeth Greenland, relict of Caleb Greenland, whose obituary was published in the "Signs" some time since. She was in the 85th year of her age. She had been afflicted with blindness for several years before the death of her husband. She had never made a public profession; but after the death of her husband had a great manifestation of the love of God shed abroad in her heart by the Holy Ghost, and her tongue was set at liberty, and she talked much of the goodness of the Lord in the pardon of her sins, and expressed an ardent desire to be baptized, but being so weak and helpless it was deferred, and she became more reconciled. She passed off from old age and the decay of nature, leaving a large connection of friends and neighbors to mourn her departure. I visited her a few days before her death, she was unconscious, but seemed to be calling on the Lord.

ALSO, Brother George Deal, a resident of Friends Cove, Bedford Co., Pa., departed this life Oct. 27, 1868, in the 81st year of his age. He was a very consistent member of the Old Baptist faith for many years, and was loved by all who knew him. He had several shocks of palsy, which rendered him a great charge for a long time, impaired his mind as well as physical faculties. He lived and died in honor of his profession, and we have no doubt that he is gathered with the innumerable company of angels and the church of the First Born in heaven, while his body slumbers in the grave awaiting the resurrection morning when it shall be raised as a new immortal body. Brother Deal leaves an affectionate wife, who long manifested the tender sympathy of a loving companion. The old people lived several years with their son and daughter, and were greatly comforted in the tenderness of loving children to their aged parents, who are now left with other sons and daughters, many friends and neighbors to mourn their loss; but they mourn not as they who have no hope, may the Lord bless the aged and bereaved mother abundantly with his presence, and sanctify all her afflictions in life and finally take her with each of the bereaved ones for Jesus sake.

DEAR BROTHER BEEBE.—Again I am called upon to occupy a place in the obituary department of the "Signs." In his ed Sister Dorcas Mankin, wife of Wm. Mankin, died at her residence in Alexandria, Va., Dec. 30th 1868, in the 73d year of her age. Sister Mankin was a native of England, and her maiden name was Dorcas. She was among the first baptized by you after you were called to the pastoral care of the church at Alexandria, in the year 1836, and has ever walked in the high vocation of a Christian with the wife called. No one loved her truth but she more heartily than the truth, and no one could be more decided in opposition to the beliefs and doctrines of the great body of the Baptists and others who run. Although in her last hours she suffered great bodily pain, yet she talked as

calmly of death and in as full an assurance of immortal bliss as she could have done if her life had gently passed away like a departing lamp. I remember with pleasure and gratitude her works and labors of love, how that when incarcerated in a gloomy prison in her town, she with others made their way through armed men of the rudest and most insulting character and ministered to my necessities. May the Lord sustain the grief-stricken family and comfort the little church in Alexandria, which has experienced a loss indeed. A discourse was preached on the occasion from the words: "He being dead yet speaketh." Yours in love, and honor, R. C. LEACHMAN.

We can cheerfully testify that in an acquaintance of more than thirty years, we have found the deceased one of the most devoted, loving, kind-hearted and well established Christians we have ever known, and with our brother Leachman, we sincerely sympathize with the surviving members of her bereaved family.—Ed.

BROTHER BEEBE.—I send for publication the following obituary:

DIED.—Jan. 10, 1869, of consumption, sister Elizabeth Skillman, aged 38 years and 2 months. She united with the Mill Creek Old School Baptist church in June, 1866, of which she remained a devoted, faithful and worthy member until her death. Though her health has been gradually failing for over two years, yet she rarely failed to fill her seat, and esteemed it a high privilege to meet with her brethren and sisters. Some time before the January meeting she expressed a great anxiety to live to enjoy one more meeting; to see the writer of this article and hear me preach. And in this her desire was granted. The meeting was held on Saturday, at her father's house, by her request. On Sunday she consented for the friends to meet at the meeting-house, but desired the church to come to her father's house to commune, as she wished to partake with them once more before she went to her happy home, the emblems of the broken body and shed blood of her dear Redeemer. After communion she appeared very calm and serene for several hours, but about dark she began to sink very rapidly, and about 9 o'clock, p. m., her spirit took its flight to dwell forever with the Savior. She retained her senses perfectly to the last. The solemnities of the occasion will be long remembered by that little group that met on Sunday to commemorate the sufferings of the dear Redeemer. She was fully aware that the time of her departure was near at hand, and while the little band sat around the Lord's table in the very chamber of death, our minds were carried back to the memorable time when our blessed Savior, with his little handful of disciples, instituted the holy ordinance. We had feared that her feelings would be overcome, but she was amply supported, and seemed to manifest such calm composure and resignation to the divine will, that I imagined that her very features (though careworn and deathly pale) reflected the image of Jesus. When brother Howell, the deacon of the church came to her bedside to bid her the last farewell she said, "Brother Howell, I will soon be around my father's board above." She often spoke of going home; and her voice died away in a whisper, saying, "Let me go." She passed away leaving a father and mother, two brothers and sister to mourn their loss. She will be sadly missed too by the little church of which she was a member. But her loss is her eternal gain. May the God of all grace and consolation enable them to bow with humble submission to his holy will. Her remains were interred in the cemetery near by, on Tuesday following. The writer delivered a discourse on the occasion to a large and solemn audience, from Heb. xiii. 14. "For here have we no continuing city, but we seek one to come."

Your brother in tribulation, J. A. JOHNSON.

Salphur Spring, Ind., Jan. 15, 1869.



DEAR BROTHER BEEBE:—I am requested by surviving friends to send to you for insertion in the "Signs" an obituary notice of our sister Montague.

DIED—At her residence in Boone County, Kentucky, on the — day of November, 1868, Mrs. Sally Montague, in the 56th year of her age, after a protracted and painful illness, which she bore with christian fortitude and patience. Sister Montague was a real Old School or Predestinarian Baptist for more than thirty years, and adorned the profession by a pious walk and godly conversation. I have known her very many years, and uniformly found her ready and willing to "speak of the glories of Christ's kingdom, and talk of his power." Few professors read their bibles more profitably than she, as was manifested in her readiness to defend the truth and resist error. During her illness she was "strong in the faith giving glory to God" for the rich displays of his glorious grace in the redemption and salvation of poor, rebellious sinners. In moments of respite from intense suffering she would break out in almost unearthly strains, in praise to God for his unspeakable mercies. She was bereft of her reason at times, but upon its resuming its throne, her faith in the promises of God was unshaken, and she delighted to dwell on the theme of salvation by grace. On one occasion, in speaking of the promises of God, she said, "But oh, if they are not for me!" then said, "Though he slay me, yet will I trust in him." Then exclaimed glory, glory, glory. The morning before her death she recognized some friends by her bedside, and said, "I am fifty-five years old; have been a Predestinarian Baptist for about thirty years, and have tried to live the life of a christian," then broke out in praise to God. Her last words, understood by her friends, were employed in praising God. Thus has passed away from her earthly to her heavenly home, where sorrows nor pain can ever come; and as we humbly and confidently trust, she rests in the bosom of that precious Savior who "loved her, and gave himself for her, an offering and a sacrifice unto God for a sweet smelling savor." She has left many relations and friends, together with the church to mourn her loss, but "they sorrow not as those who have no hope."

As ever, most truly and affectionately your friend and brother in hope of eternal life.

THOS. P. DUDLEY.

LEXINGTON, Ky., Dec. 31, 1868.

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ABSTRACT OF THE TABLE ADOPTED MAY 11, 1868.

#### TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays excepted.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m. (Dine); Turner's 7. 05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7. 40 A. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M. Lightning Express, Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A. M. Connects at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted.) Stops at principal stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7. 45 a. m. (Bkft.); Turner's 1. 37 p. m. (Dine), and arrives in New York at 3. 55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reaching New York at 7. 40 A. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7. 30 A. M. Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper), intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7. 45 P. M.; Olean 8. 20 p. m. (Sup.) Turner's 10. 13 a. m. (Bkft.), and arrives in New York at 12. 40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11. 55 p. m. and connects at Hornellsville with the 11. 20 p. m. Train from Buffalo, arriving in New York 3. 55 P. M.

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## The "Signs of the Times,"

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37. MIDDLETOWN, N. Y., FEBRUARY 15, 1869. NO. 4.

## ORIGINAL POETRY

Written for the "Signs of the Times."  
THE MISSIONARY.

A missionary, as the tale reports,  
Traveled with tracts of different sorts;  
And, also books, of which he sold.  
To gather in the treasured gold;  
To spread his doctrine far and wide,  
And for the heathen beg beside.  
He labored hard as any Turk,  
To forward on his master's work;  
The tracts he gave, but sold the books,  
And gravely prayed with upward looks;  
He sheared the sheep, and packed the wool,  
Until he'd gleaned his pockets full.  
One evening as he walked along,  
Chanting aloud some favorite song,  
He chanced to meet, as on he strode,  
An Old School Baptist in the road.  
Good evening sir, he blandly said,  
As on his tracts his hands he laid,  
By tracts, my friend, (his hand he waved)  
Thousands on thousands have been saved.  
This tract, I pray, accept from me,  
And from your sins and folly flee;  
It makes salvation clear and plain,  
And how you can the boon obtain.  
The Baptist stared with curious look,  
With caution viewed the little book:  
No, keep the thing, for I'm afraid  
Too much power it has displayed.  
Its works I do not like a bit,  
Would rather not be saved by it.  
Not saved by it? you are a fool,  
Or else belong to *hard shell* school,  
That poor stupid ignorant race,  
Who think that every thing's by grace.  
A fool you say? it may be so,  
Yet I have read, (and not long ago)  
That John once saw a great white throng,  
Who sang a new and glorious song,  
Saying, Worthy, the Lamb that once  
was slain:  
Yet, glory to God, he lives again,  
And hath redeemed us every one,  
From out each nation, kindred tongue,  
Hath brought us up through tribulation's  
night,  
And washed our garments pure and white.  
Then, they bowed themselves before the  
throne,  
And worshiped God, as God alone,  
Who, long before the world began,  
Willed to save poor fallen men,  
By Jesus Christ, who shed his blood,  
To wash from sin the heirs of God.  
Now, 'tis my wish to join that throng,  
And sing with them that glorious song,  
And not be doomed in some dark nook  
To sing, Worthy, and praise your little book.  
The preacher bowed, and bade good day,  
In silent thought pursued his way.

J. J. PETERSON.

PLASANCEVILLE, Jan. 10, 1869.

## CORRESPONDENCE.

OREGON CITY, Oregon, Nov. 14, 1868.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I will now, with your permission, offer a few thoughts on 1 Peter i. 3-5, which reads thus: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you (for us, margin) who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." The sentence commences with an exaltation! blessing the God and Father of our Lord Jesus Christ for the great and wonderful display of his almighty power and abundant mercy in raising up poor helpless sinners again unto a lively hope of an incorruptible inheritance, by the Lord Jesus being raised from the dead, which hope can never die, seeing it centres in a living Jesus, who having risen from the dead dieth again no more, death not having dominion over him any longer. The same words of exaltation are made use of by Paul to the church at Ephesus, (i. 3) "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," &c. I will now come immediately to the text. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope." The adverb, again, signifies the second time. Then we have two begettings in consideration, and second named, which shows that there must have previously been a first. Then seeing there are two begettings, one spoken of, and the other implied, we will in the first place call the attention of the reader to the time and manner of the two begettings, in the sense they are set forth in our text. Then we say that they were first begotten to a hope in Christ when it was announced by the angel in the land of Judea, that a Savior which is Christ the Lord was born in the city of David; or in other words, when it was revealed to the apostles and other disciples by the Spirit, that Jesus

was the Messiah, promised, and foretold that he should come into the world, by holy men of old, who spake as they were moved by the Holy Ghost. But they had not that wisdom given them to understand the spirituality of the kingdom which he came to set up, according to Daniel xi. 44; but they looked upon him as being a mere temporal deliverer, to purify and instruct Israel in the way of righteousness, and deliver them from under the Roman yoke; that he should sit upon the literal throne of his father David, and reign a temporal king over a temporal people, and teach them his laws, under whose wise and righteous reign Israel should become a very wise and great nation, and should prosper exceedingly, and inherit the land of Judea and Jerusalem in peace and safety. They looked upon him as being a second David, who should reign over national Israel according to Ezekiel xxxvii. 24, to the end of the chapter. "Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and I will cleanse them: so they shall be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments and observe my statutes to do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children forever; and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people; and the heathen shall know that I

the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." This in a literal sense was the first hope that they were begotten unto, that the Lord God had given to his Son the throne of his father David, and he shall reign over the house of Jacob forever, which at best was nothing more than the hope of a corruptible inheritance in the land of Canaan, which God gave to Abraham and his seed for a possession forever. Hence the people were going to take him by force to make him a king after this sort; and no doubt the disciples themselves were looking, and waiting impatiently during the three years of his public ministry when they were traveling with him from place to place, to see him exert his miraculous power in gathering all the seed of Jacob out of all nations among which they were scattered, and bring them to Jerusalem and Judea, and either subdue the rebellion of those scribes, pharisees and lawyers who sought to put him to death, and cause them peaceably to submit to his royal sceptre, or destroy them as James and John said to him on a certain occasion, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?"—Luke ix. 54. But they followed him from his baptism to his tomb, with strong expectation that he would take to himself the regal sceptre. They saw his miracles, the blind restored to sight, the lame made to walk, and all kinds of sickness cured, and the dead raised to life; but in vain did they look for him to take the regal sceptre. Although they heard him say, "My kingdom is not of this world," they understood it not. They sat with him at the last Passover, they followed him thence to Gethsemanes, there they heard him exclaim, "My soul is exceeding sorrowful even unto death!" They saw him taken by the soldiers and led away; they followed him afar off to Pilate's Judgment hall, and from thence to Calvary, there they saw him nailed to the cross; there they heard him exclaim, in the bitterness of death, "My God! My God! why hast thou forsaken me?" They heard his expiring groan; they heard him with a loud voice exclaim, "It is finished!" They saw him bow his head and die. They saw the soldier pierce his side. They saw Joseph take his lifeless body down from the cross, and lay it in



his own new tomb! Now where is he? He whom we hoped would restore again the kingdom to Israel. He whom we trusted should redeem Israel is now laying lifeless in the tomb. Thus their hope and trust expired with the expiring breath of the Lord Jesus, as stated by Cleopas, when he and his fellow disciple were traveling to Emmaus, and were talking together of these things; and while they were thus talking together, the risen "Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another as ye walk and are sad? And Cleopas answering said, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said, What things? And they said, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel."—Luke xxiv. 13-21. Again, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, (or margin, the power of the Holy Ghost coming upon you) and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," &c.—Acts i. 6-8. Thus were the highest expectations for the restoration of a temporal corruptible kingdom and government effectually and for ever cut off by the death of the Lord Jesus. Although Jesus had often told them that God was about to pour out his wrath upon their devoted city, that the cup of her iniquity was full to the brim, and that God would shortly require at her hand all the righteous blood shed upon the face of the whole earth, from the blood of righteous Abel to the blood of Zachariah, who perished between the temple and the altar. And the Jerusalem which then was should be lain even with the ground, and of their sacred temple there should not be left one stone upon another that should not be thrown down. But they understood it not. Such is the baneful influence prejudice has on the minds of people, it shuts their eyes that they cannot see, it stops their ears that they cannot hear, it stupifies their heart that they cannot understand. But glory to God! the third, the appointed morning, the Lord Jesus arose a victorious conqueror over death and the grave, and brought life and immor-

talities to light. He rose King of kings, and Lord of lords, and he shall reign forever and ever. And when the disciples received power from on high, and the Holy Ghost brought all things to their remembrance whatsoever Jesus had said unto them, then did they understand the nature of the kingdom that Jesus came to set up, that it was a spiritual kingdom, a kingdom which shall never be destroyed, and shall not be left to other people. It is the New Jerusalem, which unlike the old temporal Jerusalem which was taken from the national Jews who were circumcised outward in the flesh, and given to the Gentiles. But the spiritual Jews who are circumcised in heart with the circumcision of Christ, made without hands, shall possess the New Jerusalem forever and ever. Then it is a lively or living hope which can never fail, be cut off, or die. Their former hope being of an earthly, corruptible inheritance, perished; but by the resurrection of Jesus Christ from the dead they were begotten again, not to a perishable hope of a corruptible inheritance which is defiled by sin, but unto a lively hope, to an inheritance which is incorruptible, undefiled, and that fadeth not away; reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Yes, the risen Jesus has gone home and taken possession of that inheritance for every heir of glory, for they are joint heirs with Christ; and when he took possession it secured the inheritance to all the heirs, which was bequeathed to them in oaths and promises, in shalls and wills.

For want of room I must stop. Pray for me, a poor sinner.

JOHN STIPP.

LAWRENCEBURG, Ky., Jan. 1869.

MY DEAR BROTHER BEEBE:—I venture to resume my pen once more for the purpose of presenting through the "Signs of the Times" to your numerous patrons, and more especially to brother D. C. Byram of Ohio, my views on Matt. xiii. 44. "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Brother Byram requested through the "Signs," almost a year ago, that I should write on this subject; but from the obscurity of my mind on the subject at the time, as well as from some other considerations, I neglected to comply with his request, and ought probably to have apologized to my brother for my negligence. More recently, however, my mind from some cause has been led more particularly to that portion of revelation, and I cannot feel justifiable in withholding such light as may be afforded me on that, or other por-

tions of the scriptures. It is true that, for reasons that I need not here name, I have for some time past felt disinclined to write for the "Signs;" and even now feel some misgivings—some timorous apprehensions that an old weak and imperfect sinner may inadvertently say something that will prove to be "a stumbling-block" against which the toes of some tender-footed brother may be bruised; but notwithstanding these fears, I will try once more to gratify a highly esteemed brother, and any others that may feel any interest at all in what I may have to say, provided you see proper to indulge me with space in the medium of correspondence which we so highly appreciate here. My desire is to keep out of sight the object of merely pleasing or displeasing any one, and honestly and sincerely endeavor to arrive at a correct interpretation of the text under consideration; and as I wish to be brief in my remarks, I shall not comment on the foregoing or following connection, nor very minutely on the verse before us.

My aim is simply to exhibit the *treasure hid*, the *field*, and the *purchase* of that field as parabolically alluded to in the passage; and let me remark right here, that to *hide*, is not to lose a thing; for things are generally hidden to secure or preserve them from being lost;—to conceal from the gaze, place beyond the scan and out of the reach of such as would take, destroy, or harm them in any way. The *hider*, of course, knows where his treasure is hid, and where to find it. The kingdom of heaven then, is like,

First, *this "treasure hid;"* and I conclude so effectually and securely hidden that it never was, nor ever can be lost. I suppose it will be conceded by all but work-mongers who are doing so much to *change* natural things that can be seen by natural eyes, into spiritual ones that cannot, that this treasure alludes to the Lord's "hidden ones," or in other words, the "hidden man of the heart," or "new man which after God is created in righteousness and true holiness;" constituting that spiritual house, and like all other spiritual things hidden from the gaze, outside of the range of, and infinitely beyond the ken of mortal vision. Let us remember that it is "*the kingdom of heaven*" that is like this treasure hid; and if it is of heaven, it is "not of this world;" for Christ says, "My kingdom is not of this world;" and of its subjects, "They are not of the world, even as I am not of the world." This treasure constitutes the "holy city, New Jerusalem," which John when on the Isle of Patmos saw "coming down from God, out of heaven." The children of this kingdom had their existence, their being, their "dwelling place" in Christ Jesus, and were absolutely and actually (not in purpose only) chosen there

"before the foundation of the world"—before the dust of the earth was made, or shaped into the form of an earthy Adam. The two Adams spoken of in the scriptures are essentially and radically different; one earthy, the other heavenly; the first natural, the second spiritual; and there is precisely the same difference in their respective offsprings, each producing "after his kind," like every other thing, whether in the vegetable or animal creation, and it is no more clearly evinced in the scriptures that the seed or family of the first Adam existed in him after the foundation of the world, than it is that the seed or family of the Second existed in him before the foundation of the world; for the first Adam with the entire embodiment of his family in him, exhibits a complete "figure of him that was to come." I know that arminians quibble and shuffle when we speak of the existence of a spiritual seed in the spiritual head, and that the offspring, like its progenitor, "is spirit," just as the offspring of the fleshly head, like its progenitor, "is flesh," and thorough-going ones even claim to be, flesh as they are, the producers (instrumentally, as they say) of the spiritual family. Others, who are not willing to go so far as to claim to be producers or manufacturers of spiritual children out of fleshly ones, seem to contend that the flesh is *changed* to spirit by a birth; for if the fleshly man is born of the Spirit, he *is* spirit; and those who advocate that sentiment will have plenty of help outside of the little flock, and of the bible too, to assist them; for I have never conversed with an arminian on the subject yet, but what was "in for it." But the idea appears to me to be an anomaly—a departure from the rule that God has established throughout the universe, which is, that every thing that is born, is like its parent. But palpably as is this sentiment stamped upon the whole visible creation, work-mongers will oppose it because it is true, and opposed to their converting theory of changing natural into spiritual children; and they are always found on the side of error. I have lived to see two factions depart from the faith of the gospel, or of Old School Baptists, one on the subject of Missionism, the other on that of Means; and there are yet spared a few of my cotemporaries with my humble self, who well remember how eagerly the proselyting community drew their swords and bent their bows to slay the upright, and the sequel is now palpable; for those amongst us who were too *charitable* to disown the strange bantlings, are gone out from us, mingled, married and amalgamated with the daughters of the Mother of Harlots;—and I think it not very unsafe for those who have no better way of deciding who is right, to watch which way

work-mongers go, and then go the other way. This treasure, constituting this "nation that was born at once," this chosen generation, holy nation, &c., composing that "spiritual house," that house not made with hands eternal in the heavens, is not the earthly house or tabernacle in which it is hid, and which must be dissolved,—which was created in, and simultaneously with the earthy Adam; for those are "from above," there from beneath; those are heavenly, these earthy; those are spiritual, these natural; those shall never die, these must die, for dust they are, and unto dust they shall return. This spiritual house then is not a natural or fleshly one; it was chosen in Christ before there was any flesh; nor is it a time one, for it existed in him before there was any time. Now, in attending to the second proposition,

*The field*, let us not lose sight of the plain import of the expression, "The kingdom of heaven." It is a simple sentence, composed of words easily understood; and I suppose that when the words are used on other occasions, none would fail to understand them. For instance, I know not how often when far from my present home, I have been introduced to my brethren as "brother Johnson of Kentucky," and I suppose that it was understood every time that I was from Kentucky. Who could understand the expression otherwise? And yet, when this kingdom is spoken of as coming from heaven, some begin to fuss and flutter and contend that it is manufactured here on earth by changing natural or fleshly persons into spiritual or heavenly ones. If I believed so, I would go to proselyting on the arminian plan with all my energies.

In speaking of this field, are we to consider it and the treasure hid therein without making any distinction between them? I cannot, without doing violence to the language. I think that the foregoing quotations and remarks show conclusively that there is a marked difference between the outward and inward, or old and new man, and that the treasure and field are well calculated to present an appropriate emblem of the complex character called a saint, or christian. As "God is a spirit," and as that which is "born of God," "born of the Spirit, is spirit," and as "the Spirit of him that raised up Jesus from the dead" dwells in us, and as our "outward man" is shown by the scriptures to be the temple for the Holy Ghost to dwell in, an "earthly house," a tabernacle, how suitable and significant the emblem—how forcible its tendency to lead us, yea, force us to the conclusion that the field is illustrative of the old man, and the treasure of the new.

But this parable does not stand alone as being so indicative of the complexity of the people of God in

their time state. We may see the same class of emblematical portraits permeating the whole book of revelation. A garden, with the fruits and flowers contained therein, teaches the same lesson. See Cant. iv. 12, 13. "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed." "Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spike-nard." Here is shown one garden, typifying one church; but who can fail to mark the difference between the mere plot, or soil, and the rich variety of fruits, flowers, and perfumery contained therein? and who so inconsiderate as not to observe that without the implantation of seed to produce those fruits, &c., that the mere soil would be as unproductive of those fruits, as barren as is our fleshly nature as to producing any of the fruits of the Spirit, without the implanting of the spiritual seed.

Again, there is in the preceeding part of this same chapter in which our text stands, as well as in the fourth chapter of Mark, and xiii. of Luke, instructing lessons for us on the same subject; and then, in the same chapters we have the parable of the woman with her leaven and meal; and how forcibly that parable symbolizes the same people or church; and how precisely it illustrates the experience of every subject of grace. There is the meal in the vessel, no commotion—no activity; like our paralyzed natures; but along comes the woman with her leaven, and then begins the fermentation. How striking the similarity when the "holy seed," or spirit that is "born of God," is placed within us; then begins the inward commotion which we all so palpably realize in our experience, and which must finally be as effectual as is the leaven that leavens the whole lump.

Here then is one that is born of the flesh, and is flesh—earthly, answering to the field; and here is another that is born of the Spirit, and is spirit—answering to treasure hid in the field. So plainly is the fact that "the generation of Adam," and "the generation of Jesus Christ" compose this complex character of the people of God taught in the scriptures, that the whole volume abounds with the most lively representations of the same. The holy writers imbued with the spirit of inspiration begin the record with instructions that in the bud of time—the blossoming and maturity of the fruit of creation, the great AUTHOR commenced the revelation of himself in the grass, the herbs, the trees, the fish, the fowls and the beasts; each containing its seed in itself—each producing its offspring after its kind, and crowns the whole with the formation and vitalizing of the first man with all his seed in himself, the forcible—strong—striking "figure," or type of HIM, the great archetyp

with "His seed" in Himself. Then, time and space would fail me to trace the record of those "holy men of God who spake as they were moved by the Holy Ghost," who seem literally to have ransacked creation and the vocabulary of language to find emblems and expressions to present to our view the striking portraits of the saint or church while in a state of pilgrimage; the legitimate offspring of these two respective heads. Thus we have an old and new, an outward and inward man; an earthly house or tabernacle with its inhabitant, a temple with its inmate, an earthen vessel with its treasure contained within, flesh and spirit lusting against each other; the company of two armies in the Shulamite; and many other emblems and expressions used in the scriptures, making the matter so manifest, that the church of Christ as a body, while led by the Spirit of God, has in all ages past felt, and will in all to come feel in the experience of each member its truthfulness.

Besides, to deny this position will lead us into inextricable difficulty in harmonizing the scriptures. One may believe that the soul is born of God; and if that is the case, and we sin afterward, we must sin without a soul, for that cannot sin if such be the fact: another, that it is the mind. Can we sin without a mind? A third, that it is the whole natural man; if so, he is no more flesh, but spirit like its father. Then how are we to reconcile the two texts in 1st John i. 8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" and iii. 9, "Whoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God?" Arminians harp much upon the subject of *changing* the heart or other faculties, or the whole natural man, so as to make him something else than a sinner; it is the *hobby* upon which they gallop, or "galley with oars" on which they float when compassing land and sea in all their proselyting excursions; and they say, (some of them) that the *change* is so complete that they have not sinned for months, and, as one said in Ohio where I once had some meetings, "for fourteen years;" but this theory will never do for those who "groan being burdened" with the weight of this "old man which is corrupt according to the deceitful lusts" that war against the spirit; for the bible says nothing about such a change—a birth has never produced such a one in any thing that ever was born—the experience of all christians teaches them that they are still sinners—the chief of sinners, as each one is ready to acknowledge; and the figure that the Lord has used, ought to teach us that if he should take us in hand and change all our natural faculties and powers into spiritual ones, there would not be

the smallest semblance of a birth in the whole process.—But perhaps I have dwelt long enough upon the nature of the treasure, and of this field or earth that is so prone to produce "wild grapes," "wild gourds," or some other noxious production quite different from "the fruits of the Spirit;" and will try to consider,

Thirdly, *the purchase of the field*.

Of course I must conclude that the man that bought this field was designed to prefigure Christ, who purchased his people, and that was a redemption purchase. And let it be remembered that it is the field that was bought, for there is nothing said in the parable about buying the treasure. I cannot agree with Mr. Parker's theory that the seed of the Second Adam or his spiritual children were "put forth in Adam, (the first) and fell there, and that all that fell in Adam will be restored in Christ." Adam's children are all like himself, natural, earthy; not spiritual, not heavenly. These children are "born of God," and are spirit—born of incorruptible seed, therefore are incorruptible—"cannot sin,"—they come down from God as Christ did; and when "born of God," are "partakers of flesh and blood," as Christ "took part of the same;" and I can find no intimation in the scriptures that they ever had an existence in Adam or any of his children until "born from above," (as the margin reads) but that they have ever been "preserved in Christ Jesus," and consequently needed no redemption. But the first Adam, the earthy, natural, created man, with all his children like himself created in him in the morning of time, (not chosen in Christ before the foundation of the world) transgressed the law of God, fell under its curse, and unless redeemed, that law must reek its fiery vengeance on them forever. These, or just "as many as were ordained to eternal life," were Christ's, not by lineal descent, as I understand, but by the gift of his Father. Said he, "Thine they were, and thou gavest them me." In this relation they wandered off from him, and became strangers, foreigners, aliens. This does not look like he has been their "dwelling place in all generations;" but their sins, their iniquities were charged to, or laid on him, and "his own self bare our sins in his own body on the tree," yea, "suffered for sins, the just for the unjust, that he might bring us to God," from whom we had strayed so far and so fearfully. He "gave himself for us," and this looks like giving all he had to buy the field. Now the voice of inspiration can say to us, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." This field, these natural children when found by him were "children of wrath even as others." He found them in a desert land—a waste howling wilderness;



but by the culture of the husbandman, the planting of a good, or "holy seed," the wilderness, the solitary place is made glad, the desert to rejoice and blossom as the rose. The fruit of this holy seed when matured is most charming, most delightful. Here we find love, joy, peace, long-suffering, goodness, &c. But like all other earth, this field has a natural tendency to produce noxious, poisonous growths; so that the hand, the vigilant, diligent hand of the husbandman is daily and nightly required to keep them down; but he "neither slumbers nor sleeps;" and so faithfully and effectually will that hand be applied that he will finally and effectually destroy all its propensity to produce those baneful growths. This field is his own. His, first by gift, then lost by transgression, then his by purchase or redemption. And O, what a price—what a matchless price he paid! "Gave his life," "gave himself," shed his precious blood. O, wondrous love!

"Love moved him to die, and on this we rely;  
Our Jesus hath loved us, we cannot tell why;  
But this we can tell, that he loved us so well  
As to lay down his life to redeem us from hell."

But he had power to take it up again—has conquered death, and was "the first born from the dead." And my dear brother Byram—sisters, all, if we are of those who "follow the Lamb whithersoever he goeth," we must realize just such a birth. Then, and not till then shall we realize fully "the redemption of the purchased possession," "the redemption of our body," for which we must "wait." But let us wait patiently, hopefully, confidentially. Remember our Elder Brother has said, "I will ransom them from the power of the grave, I will redeem them from death." Until our vile body is changed, and fashioned like unto his glorious body, the warfare must go on, the battle must rage between the flesh and the spirit. In this conflict we must pass through the waters, and though the billows may roll high, they shall not overflow us; and through the fire, vehemently as it may blaze, we shall not be burnt, neither shall the flames kindle upon us. The din of battle must hush at his mandate, the flashing flames cool down at his nod, and the furious billows be calm at his bidding.

"Though now unseen by outward sense,  
Faith sees him always near;  
A guide, a glory, a defence,  
Then what have you to fear?"

The treasure is hid, the field purchased, he will have his own.

Brother Beebe, Please excuse the clumsiness and incongruity of the foregoing. It has been written by peacemeal, and for the greater part hurriedly. My love to yourself, family, and all the saints.

J. F. JOHNSON.

HAMILTON, Ind., Jan. 14, 1869.

BROTHER BEEBE:—I seldom hear any preaching, my superannuated father being all the O. S. Baptist minister in this section of the coun-

try. When the weather is fine he fulfills his appointments. His tottering frame and palsied voice admonish us that soon he must leave us. We have here a good country, and to brethren who think of changing place of residence I would say there are a few Old School Baptists here and we would most heartily welcome you. I would take pleasure in answering any inquiries of brethren. You may think the prospects not very encouraging, you who have the inestimable privilege of often meeting with many precious brethren and sisters, and of often hearing the word of God ably and faithfully expounded. But our God is omniscient and omnipresent; his promises immutable. Though few and weak, he is the good shepherd and bids defiance to ravenous wolves and dogs who would dare harm us. The Arminian world think members make them formidable. But we know that one of the people of God is as formidable as one million, "For God is our refuge and our strength." What an assurance! How replete with consolation to the wayworn sinner! The thought that we have such a refuge as God. Ah! how can we so wither under the scathing influence of sin; how grow cold as an iceberg in religious devotion and love toward God? Methinks this is not my refuge. Yes for this he may be. For we are told "He is a consuming fire." But the hallowed influence of such a fire fits and prepares us for a nobler and better sphere. But with such a sure retreat how can we grow even lukewarm? Could we not with God for a refuge fan a spark into existence? No, there I fancy is the difficulty. He is our strength. And if there is any warmth, he is that heat also. Then why are we so prone to look for something which we know does not nor never was designed to exist—look for strength within ourselves, when we are emphatically told "God is our strength." Try to protect ourselves, when "God is our refuge." What surer retreat could we have? The hosts of anti-christ may boast of being formidable, but as for me, if God is my refuge I want no surer, no safer retreat. If he is my strength I can confront and vanquish any foe. But this strength when given us as we often would desire it, might be used in a manner that would bring reproach upon ourselves and dishonor him who gave it. We often desire enough to last us a great while and our desire is not gratified, because he knows our every want and is ready to administer as he in his infinite wisdom and goodness sees we need. If he leaves us for a great while to grope our way in darkness until we think we are on the very brink of ruin and despair, he has engaged never to leave nor forsake the most impotent of his sheep. And it would be just as easy for the anti-christian world to disorganize the whole plane-

tary system and cause a collision of worlds as to thwart God in his purpose to save the underlings of his flock. Yes, just as easily with the puny arm of flesh to dethrone him who created all things as to prevent the vilest sinner from coming to God and falling at his feet and imploring him for help. And visa versa just as easily can man do all this as to add one to his people, or to bring them to fall at his feet before he bids them come, or to give the sinner light before he shines in the heart. "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 Christ Jesus." When God is in the heart and shines there then is there light there, and so vivid a light that men with all their vehemence of jesture or erudition in rhetoric never can convince them that they are not vile, helpless and polluted sinners, and that unless God is their strength and refuge they must sink down in irretrievable ruin. In the absence of this light it is not strange that man should not know that Christ died to save his people from their sins, and his people only; that for whom he did die all will be saved; and that he is just in saving a portion of his creation and suffering a portion to be damned. The natural eye can not realize these immutable truths, or else the inspired apostle was mistaken when he informed us that the "Natural man receiveth not the things of the spirit of God." But when God shines in the heart to give the light of this knowledge then is it known. Then it is that we realize that we have a refuge, a safe, a sure retreat from all assailants. And when tossed to and fro by the ills incident to this life, what a privilege to be welcomed to this refuge! May we all realize more clearly that God is our refuge and our strength. This scribble I have written hurriedly. It is brother Beebe submitted to you for you to pass upon it. If there is anything in it worthy of publishing you can do so. Your unworthy brother,

J. C. PENNEY.

ATHENS, Pa., Feb. 8, 1869.

DEAR BROTHER BEEBE:—My mind has been dwelling upon the words of inspiration found in Romans vii. 22, 23: "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." I have been enabled to enjoy some comfortable reflections upon the experience of the highly favored apostle, so deeply taught in the mysteries of the glorious gospel, and thereby raised up to comfort others with the comfort wherewith he himself hath been comforted of God. I shall never with this stammering

tongue feel able to express the melting emotion I felt in my early experience when I first read with understanding the words: "For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."—Rom. vii. 18. For a few days previous I had been enabled to rejoice with joy unspeakable, and then my soul was enveloped in darkness. Unbelief was my companion, till dispirited and disquieted, I laid up bitter things against myself, thinking my past experience was all delusion. But my mind was directed, I trust, by the unerring Spirit to the 7th chapter of Romans, and like the cheering beams of the sun after a chilling storm, so did this glorious truth beam upon my soul. "For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." O, thought I, this is my experience, and the apostle has told it so plainly I cannot mistake it. I know what he means by being brought into captivity to the law of sin which is in my members. The cloud disappeared, and my joyful soul could say:

O praise the Lord, his goodness tell,  
Ye chosen tribes of Israel;  
He hath redeemed you with his blood,  
Sing of his never dying love."

From that time I have felt a witness within that "With my mind I myself serve the law of God, but with the flesh the law of sin." And now, leaving my early experience, and tracing the path in which a gracious God has seen fit to lead me, I can bear the same testimony. "For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me: but how to perform that which is good I find not." Many times can I bear witness to my fleshly, carnal imaginations, when I fain would have it otherwise. I would not so often be reminded of my insufficiency, my foolish wanderings and deceitful heart. Then again have I been enabled to glory in my infirmities, that the power of Christ might rest upon me. O how well ordered is God's plan of salvation, that Christ may be all in all. If not taught by the Spirit our infirmities how could we fellowship our brethren who are subject to like infirmities? Or what would it avail to acknowledge with our lips our poverty and short comings if we were not made to feel that our hearts testify to what our lips utter? The more deeply we are taught our own depravity, the more will we manifest the spirit of Christ towards an erring member of the household of faith. "Now if any man have not the spirit of Christ, he is none of his."—Rom. viii. 9. Glorious doctrine! God-honoring, man-debasing doctrine of the cross! linked in one golden chain of harmonious truth.

How transcendently glorious is God's plan of salvation by grace, compared to that system so extant in our day, which is not bounded by the will of God. When I think how puny man would exalt himself above his Maker—would counsel the Almighty, or question his justice in saving whom he will; in loving Jacob and hating Esau; of the rapid strides the denominations in our midst are making towards worldly emolument, inventing every means to sustain as they say the cause of Christ, thus insulting the majesty of an inexhaustible God, I sicken at the sight and tremblingly plead, Lord enable thy children to watch and pray lest they enter into temptation. Christmas trees and Mite Societies have been the rage the past winter, to draw the young and the gay into the fold. Query: What fold? Or has the poor widow's mite, or will it ever be cast in there?

Dear brother, I have been strengthened and made to rejoice while reading the Editorials, that you were raised up at so important an epoch in the history of the church to fight against the innovations of anti-christ. Oh how wonderful are the ways of God. While you have boldly stood a faithful watchman on the walls of Zion, a target for the enemy, your life has been precious in the sight of him on whom you have relied. May Israel's God so manifest his presence to you that out of his fullness you may drink abundantly, is the prayer of a feeble one.

MARIANNE MURRAY.

MASSANUTTEN, Va., Jan. 5, 1869.

BROTHER BEEBE:—Having been comforted and edified from a perusal of the "Signs," I have frequently taken the pen to "cast in my mite;" but feeling I had so little, and finding it difficult, too, to express my thoughts, I would forbear. I still feel the same difficulties, but do not feel entirely excusable on that account. "For if there first be a willing mind," says an apostle, "it is accepted according to that a man hath, and not according to that he hath not." And, "As every man hath received the gift, even so minister the same one to another," &c., "as with the ability that God giveth." "Such as I have," therefore, may the Lord enable me to give.

My way has seemed to be much in the wilderness, often overcast by clouds and beset by temptations, and my faith and hope are often so faint and low, that were it not for some sweet promises or declarations of scripture brought to remembrance, and sometimes, I hope, manifestations of love direct from a throne of grace, I know not how it would be with me. But oh! the days that are spent without hope, in which "the sun and the stars" are darkened, and I feel to say, "I have no pleasure in them." But amid my trials

and doubts, to will is often present with me, but how to perform that which is good I find not. A sense of ingratitude and delinquency to the giver of every good and perfect gift has rested almost continually upon my mind. But while I have felt that I am not my own, the liberty to serve another has seemed lacking.

These exercises have drawn my attention to the state or condition of the disobedient, left upon record for our admonition. The servant whose talent was taken from him, often seems applicable to me. Also Paul's warning to the Hebrews: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, &c., if they shall fall away, to renew them," &c. But unfaithful as I am, and have been, yet hitherto I hope the Lord has been my help and deliverer. And when I am enabled to look unto Jesus, I feel constrained to acknowledge the goodness and mercy of God in keeping and upholding one so unworthy as I am.

"In the world," says Jesus, ye shall have tribulation," but assures his followers that he was in all points tempted as they are, and is able to succor them. And is it not by these trials we are made to know the fellowship of his sufferings? "For as the sufferings of Christ aboundeth in us, so our consolations abound by Christ." But how prone we are to forget "that it is not by bread alone" that we live; and to write bitter things against ourselves, instead of heeding the declarations, "Count it all joy, brethren, when ye fall into divers temptations, knowing this, that the trial of your faith worketh patience," &c. I hope I am sometimes made willing to leave all below, and to cast all my care upon him, and feel the sweet assurance that he careth for me. But oh! how often I find myself out of the way, and "leaning to my own understanding." I hope I know and love the truth, and am at times freed from the delusions of the world by its power. This is consoling to me. For "Except a man be born again, he cannot see the kingdom of God." Again, You shall know the truth, and it shall make you free." I hope too, I love those who know the truth, though I often feel unworthy a name and place among them, and my walk is so unlike one "walking in the truth" that I often fear I will betray the best of all causes. But the Lord is able to keep me; and I feel to ask with David, "What shall I render unto the Lord for all his benefits toward me?" For though I was sorely chastened and tried, and my steps had well nigh slipped, and in my haste I said, "All men are liars." Yet thou hast delivered me from death, mine eyes from tears, and my feet from falling, and hast loosed my bonds. I will offer to thee sacrifices

of thanksgiving in the presence of thy people. In the courts of the Lord's house, in the midst of thee, O Jerusalem."

Brother Beebe, I submit these scattering thoughts to you to dispose of as your better judgment may suggest. I desire an interest in your prayers, and of all the household of faith. Your brother, I hope, in the kingdom and patience of Jesus,

EDWARD C. TRUSSELL.

BATH CO., Ky., Jan. 9, 1869.

DEAR BROTHER BEEBE:—I send you herein twenty dollars for the renewal of subscription for the following names. \* \* \* \* \* I am doing all I can to procure subscribers for your valuable medium of correspondence, which I deem the best paper published on earth, so far as my knowledge extends. The brethren, so far as I have had an expression of their sentiments on the subject, are much pleased and encouraged with both the style and matter of the "Signs of the Times." The correspondents seem to be full of light from the Lord, and they indite good matter for their King Immanuel, and spread a feast of fat things full of marrow, to the saints, with wine on the lees, well refined. And your editorials, my dear brother, and your many replies to numerous enquiries, are like so many words fitly set, as apples of gold in pictures of silver.

Brethren write, preach and talk about the things of the kingdom of God, as having gifts differing, but all of the same one Spirit. The great giver of every good and perfect gift has so ordered and dispensed his gifts among his people for the edifying of the body of Christ. And how beautiful they appear; for so every member fills its proper place in the body whose head is Christ. He is the first, and the last, and Savior of the body, the church. May ceaseless thanks and eternal praise be to his name, now and forever. He doeth all things well. He is too wise to err, and he worketh in his people to will and to do of his good pleasure; and let us all say with one mind, one heart, and one voice, Amen. Let our gifts be great or small, for it is to us poor unworthy worms, an unmerited gift; and let us glory only in the Lord. We were very much blessed, built up and edified in the doctrine of God our Savior, at our last association, by two of our heavenly Father's gifts, who came a long distance to break to us the bread of life; and I can say, for one, they came to us in the fullness of the blessing of the gospel of Christ, and what they preached to us was truly the gospel of Christ. I allude to our dear brethren Leachman and Durand. And we were highly edified also by other ministering brethren. We will be so glad, brother Beebe,

to hear you once more preach to us the unsearchable riches of Christ Jesus, and that blessing we shall hope to realize at our next association. God bless you, my dear brother. Farewell.

SAMUEL JONES.

MANCHESTER, Iowa, Jan. 18, 1869.

DEAR BROTHER BEEBE:—I would like to say a few words on purpose to let the brethren and sisters know that I am yet in the land of the living, and that I am still a poor old sinner, and always expect to be as long as I remain on earth. If I am ever saved from the penalty due to my transgressions, it will be all of grace, free sovereign grace, unmerited and undererved on my part. I am so glad, my dear brother, that you have concluded to still give us your enlarged paper, that I send you one dollar extra to help you to continue it in its present form; and I would now say to the dear brethren, Do help sustain the editor in publishing the only gospel paper that is printed any where north of Mason and Dixon's line. You who live under the sound of the gospel and hear preaching once a week, or once a month, do remember us who live in the far west, who are dependent on this medium principally for correspondence, and who have very little other gospel preaching. I have not heard a gospel sermon in almost fifteen years, although we are surrounded with churches, preaching, and meetings, protracted meetings, Sunday Schools, festivals, and all that kind of stuff; but, dear brethren, we have nothing to do with it; for we believe it all originated with the old Mother of Harlots, of whom Jesus said, Ye are of your father the devil, and his works ye will do.

One thing more I have thought of; there are many living in the South especially who have sustained great losses, and are not able to pay, to whom brother Beebe sends the paper for but little, and in many cases for nothing. Dear brethren, a little from each of us who are able, would no doubt be a great favor to them, as well as to the editor. Brethren, think of these things. We are commanded to help one another, and to be kindly affectioned one towards another; and Jesus has said, "Inasmuch as ye have done it to one of these the least of my disciples, ye have done it unto me." My wife unites with me in love to all the dear brethren and sisters in Riker's Hollow, and South Dansville, and to all who are of the household of faith.

Yours in hope of a blessed immortality,

S. P. MOSHIER.

PLEASANT PLAINS, ILL., Jan. 2, 1869.

BROTHER BEEBE:—I desire to say something in regard to our present condition; for I feel that I am one of the little flock, traveling through a



waste howling wilderness, surrounded with enemies on every side, and without an under shepherd; for it has pleased our heavenly Father to separate from us our late pastor, Eld. C. Alsberry, which leaves us in a lonesome condition; cast down, but hope we are not forsaken. Brethren, if I may speak for all, we feel desirous for the prayers of all God's people. The harvest is plenteous, but the laborers are few. Pray ye the Lord to send laborers into his harvest. May God enable his believing children, the world over, to obey the orders of our Captain, privates as well as officers, and not forsake the assembling of themselves together, nor lay down their arms while in the enemy's land; for we know that in the last days shall come perilous times, and grievous wolves will enter in, not sparing the flock. Even now their howlings can be heard, and they are ready to devour the children of Zion, as soon as they are born. But the Lord delivers them, and they are made to rejoice in God, and fly for refuge to the sheltering wings of the blessed Savior, who is able to save them to the uttermost, who come unto God by him, seeing that he ever liveth to make intercession for them. There

"They can smile at Satan's rage,  
And face a frowning world."

C. C. PURVINES.

ELKTON, Md., Jan. 23, 1869.

DEAR ELDER BEEBE:—My heart goes out after, and longs for the society of the loved ones of my heavenly Father's family, if indeed one so feeble, poor and vile can be one of the chosen ones of the family of God. But can it be that I am one of the tender lambs that the good Shepherd has promised to gently lead? When I think who has made me to differ from what I once was, and to love the dear people that I once disliked, I know that the change cannot be of myself; I know that without the grace and love of God I should still be a wanderer and a stranger to the cause and people that I now so dearly love. I know it is all of grace that I am permitted to enjoy what I now do. I feel that the will of the Lord is my will, and to do his bidding is my greatest desire.

"One day amid the place  
Where my dear God has been,  
Is sweeter than ten thousand days  
Of pleasurable sin."

I often think, if the company of the saints on earth is so sweet, what will it be when we shall meet in heaven, to part no more; where congregations never break up, and where we shall enjoy the smiles of the Lord forever: *forever!* what a blessed hope, to be forever with the Lord, and free from these bodies of clay. I felt, a few Sundays ago, while conversing with our dear father Barton about death, if I could as calmly think of death as he does, I should welcome its embrace, nor wish for its chariot

wheels to delay. But my fleshly nature fears to die. It is a great trouble to me that I cling to the things of earth; for it makes me fear at times that I am not born again, for if I were, why am I no more like my Lord and Savior? Why this dull and lifeless frame? But there are many times when I do rejoice in God, and desire to praise him. I know it is all of his love, that he has given me these desires, and if I am not kept by his right hand I shall surely fall. All my strength must come from him, and I rejoice to know that he is all wise, to measure out the blessings in his own good time and way, for they all come at the time when they are most needed. How earnestly I desire to say at all times, Thy will be done.

Our dear pastor, father Barton, is still able to declare to us the unsearchable riches of Christ, and to break to us the bread of life, although he is very feeble in body; I trust the good Lord has many days yet in store for him, and that he may live to see many coming to the knowledge of the Lord, and made willing to walk in the footsteps of the flock. I have written more than I intended. These good and glorious things are nearest and dearest to my heart, and I love to speak of them. Pardon my intrusion on your time. With kindest wishes, I am unworthily,  
MAGGIE S. CAMPBELL.

PRESTONVILLE, Ky., Dec. 30, 1868.

"IT IS FINISHED."—John xix. 30.

These words were uttered by our Lord when on the cross, and they have been a source of comfort to the saints of God. Daniel had a view of this when he wrote, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, to anoint the Most Holy."—Dan. ix. 24. "I have finished the work thou gavest me to do." The redemption of his bride was in his hands; he being the Mediator of the New Covenant, stood in our law room, and he satisfied the law of God for us. What a comfort to the sin-sick soul when favored with a view of Jesus by faith, as the end of the law for him. It is said, Matt. i. 21, "And thou shalt call his name Jesus; for he shall save his people from their sins." Not in, but from them. This is then the work that he came to finish; it was not to make salvation possible, but sure, to all the seed. He hath appeared once in the end of the world, (or close of the Jewish dispensation) to put away sin by the sacrifice of himself.—Heb. ix. 26. By virtue of his perfect oblation sin shall not be charged upon nor mentioned against those for whom he was offered, and whose iniquities he bore. "The iniquity of Israel

shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found. I will pardon them whom I reserve."—Jer. i. 20. In a word, if the sacrifice and death of Christ was a perfect and real satisfaction for sin, then, on every principle of justice, all that sin must be done away for which his death was a true and plenary satisfaction. But on the supposition that his redemption was unreal and incomplete, then it fails to be any redemption at all, and Paul's challenge amounts to nothing, in which he demands, "Who is he that condemneth? It is Christ that died." If the arminian hypotheses be correct, millions of those for whom Christ died are and will be lost. But, thanks be to God, their position is not true; for it is written, "He shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and shall be satisfied." And Jesus says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

My dear old brother, I must close, for I am old, and my hand cramps so that I cannot write as I would wish to. May the blessing of the Lord rest on you in your declining years, and may you be enabled to long continue to blow the trumpet in Zion, for, "How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth salvation; that saith unto Zion, Thy God reigneth." "Break forth into joy; sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem."

GEORGE RINGO SR.

DELAWARE, Ohio, Jan. 25, 1869.

DEAR BRETHREN AND SISTERS:—I feel inclined to write a few lines on that scripture in Matt. v. 23—25. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." I understand this to be a private transgression against a brother, and the one that is in the wrong to be the adversary. He brings his gift to the altar, and is there brought to see his wrong, by the Spirit of God: this being revealed to him, he leaves his gift and goes to his offended brother and confesses his wrong. Now the word is to the agrieved brother, saying, Agree with thine adversary quickly while thou art in the way with him: the offending brother has put the offended brother in the

way for an agreement by a confession of his fault. In the way this was presented to my mind, how could he go until the Lord showed him his wrong? When it pleases the Lord to bring one of his little ones to see their wrong, they do not wait to be told a second time, but is willing to confess his wrong; for when God speaks, there is power in that voice to secure obedience, and the poor child that has been suffered to go astray, when brought by the Spirit to see his wrong, is not ashamed to confess his wrong; and when he has done so it is the duty of the offended to forgive; but if he will not be reconciled when thus in the way, then the offender is clear, but the unforgiving party is guilty, and the adversary is at liberty to bring his case before the church, which is the judge, and the judge to deliver him to the officer, which is Satan, to cast him in the prison and to torment him until he is willing to forgive his brother. In Matt. xviii. it reads, "To the tormentors." O that we may all have that forgiving spirit in us at all times; and may we be enabled by grace to live in the fear of the Lord, and know the power of that faith that works by love and purifies the heart.

Dear brethren, we are a little band of brethren and sisters, that have been turned into the street because we would not leave the word of God and follow the inventions of men. We stand alone, brethren, come and see us; we believe the doctrine of eternal union with Christ,—of election and predestination, and we believe that God awakens and quickens sinners by his almighty power and grace, without the aid of means or money. But I must stop.

Yours truly,

JAMES J. MAIN.

CLAYTON, ILL., Jan. 15, 1869.

BROTHER BEEBE:—Knowing that our scattered brethren like to hear of the prosperity of Zion, and of the ingathering of her children, I will inform them that on Saturday before the third Sunday in December, two ministers met with us, at New Salem church, in Brown Co., Ill., one of them was from Knox Co., Ill., and the other from Mercer Co., Mo., and it being Christmas times, after our church meeting was over we persuaded them to continue with us through the week, which they consented to do. They preached Christ, the way, the truth and the life, and the church was much revived, and mourners were comforted; and we believe some sinners were quickened by the Spirit, and delivered from the power of darkness, and translated into the kingdom of God's dear Son. A door being opened for the purpose, one came forward and dated his experience back eighteen years, and was received and baptized. At another time an opportunity was given, and three came forward, one man dated

his experience back twenty years, and two women dated their experience back six years. They were baptized, and one was received by letter on the same day. On Sunday evening, Dec. 27, the meeting closed, and those brethren returned home. On Monday morning a brother (now) was quickened by the Spirit, and saw himself a sinner, and without hope, and without God in the world, was delivered on Saturday, and made to rejoice in Christ, and continued so to rejoice, and on Monday morning came to his brother-in-law, and they came to my house, and I conversed with him. He gave me a satisfactory evidence of a change by grace, and a meeting was called on that evening, and he, with another one came forward and were received, and baptized on the next day.

Yours in hope of eternal life,  
PETER AUSMUS.

NIAGARA FALLS, N. Y., Dec. 16, 1868.

DEAR BROTHER BEEBE:—Another year has nearly passed away, and I am still a living monument of God's sparing mercy. O, may I be one of the living who shall praise him for all his goodness to me, a poor sinful creature. I have much to be thankful for; and one thing is, that I ever heard of the "Signs of the Times." I think the longer I read them the less I feel as though I can do without them. They come to me so richly laden and speak of the kingdom of our God, and talk of his power and love to such poor hell-deserving sinners as we are. Was ever love like this? When we think of what the dear Savior suffered that his people might go free, the question arises in my mind, Am I one of them? or have I only a name to live? If I know my own heart, my desire is that I may not be permitted to deceive myself. I know I should if left to myself, for my heart is deceitful above all things, and desperately wicked. And the longer I live the more I see in myself to hate. My heart seems like a nest of unclean birds. I would live free from sin if I could; but sin is mixed with all I do. I think I know something of what Paul felt when he was made to cry out, "O wretched man that I am: who shall deliver me from the body of this death?" Paul felt and knew that he could not do it himself. He had to look to the Lord, who is both able and willing to save. I hope I am taught by the same spirit that Paul was taught by. How encouraging that it is left on record that Jesus is able to save them to the uttermost who come unto God by him, seeing that he ever liveth to make intercession for them. He ever liveth to make intercession for poor helpless sinners, such as cannot help themselves. How sweet to know that it was not the righteous, but sinners Jesus came to save. I have a hope that I am one of that happy number, which no man can number, who have fled for refuge to lay hold upon the hope set before us.

But at times that hope seems so small in me that I wonder if it is not the hope of the hypocrite? I read of two kinds of hope. One is called "Good hope through grace; and the other is the hope of the hypocrite that shall perish with them that have it. I know that it matters not how small the hope is, if it is genuine. If I know my heart, I do desire the Lord may lead me into all truth, that this poor body of mine may be a living temple for the Holy Spirit to dwell in. Sometimes I think I know something of his teaching and intercession within me, leading me in my desires to God through Jesus, and then I feel happy. But again I feel dark, and vain and wild. Filled with unbelief and sin, can I deem myself a child? Oh, the many changes I have felt since the commencement of the now closing year; but amidst them all the Lord has brought me thus far.

"And can he have taught me to trust in his name, And thus far have brought me, to put me to shame?"

Dear brother, I am so glad that you are still going to let us have your paper, or I may say *our* paper, the same as this year. I hope you will not suffer loss by so doing. I herein send you five dollars for my paper this year, for I love to receive it in its full size, and I hope the day will come when we shall have it once a week. It is a good companion, especially to those who are not where they can meet with their brethren. But what a mercy that the Lord is not confined to houses made with hands; but wherever he has given a heart to pray, he has an ear to hear. May it please the Lord to pour out his spirit on his church, and make her children like wrestling Jacobs and prevailing Israels. O, that the set time may soon come when the church shall put on her beautifying garments, and come out of the wilderness leaning on the arm of her Beloved. Then shall she appear, fair as the moon, clear as the sun, and terrible as an army with banners. O, to be clothed in that perfect robe of Christ's righteousness! Nothing short of that robe can cover my naked soul, but,

"Midst flaming worlds in this arrayed,  
With joy shall I lift up my head."

I do feel that if I ever reach that happy place, it will be through free and sovereign grace, from first to last; and I would cast myself at Jesus' feet and crown him Lord of all.

I remain, I hope, your sister in Jesus,  
HESTER RUMNEY.

### Inquiries After Truth.

Will Eld. Wm. J. Purington give his views through the "Signs of the Times," on Jer. xx. 9, in connection with Zeph. iii. 19.

#### A SEEKER AFTER TRUTH.

Will brother Beebe, or brother J. A. Johnson of Indiana, give their views on Matt. x. 21? If either will, you will very much oblige a very little sister, if one at all.

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1869.

### TO WHOM IS THE GOSPEL ADDRESSED?

There is, and long has been much controversy between legalists and the disciples of our Lord Jesus Christ, not only as to what the gospel is, but also in regard to whom it is or should be addressed. If all the parties engaged in the controversy could understand the scriptural signification of the word, those who are now zealously contending for a universal application of it to all mankind indiscriminately, would desire rather to restrict than to extend its application, as they have ever exerted themselves to suppress its publication. What they call gospel differs very widely from what Christ and the holy apostles proclaimed in the primitive days of the gospel church. Our Redeemer encountered the same class of zealous fanatics, who compassed sea and land to disseminate their false gospel, which Paul says is not another gospel, but a perversion of the gospel of Christ; and exposing and denouncing their hypocrisy charged them with teaching doctrines, the commandments of men. The voluntary religious institutions originated and enjoined by men without any divine authority from God, are now very widely taught and greedily received by graceless men, and such teaching is by them dignified with the name of gospel. Their preachers may entertain conflicting opinions in regard to what is contained in the scriptures, for the doctrine of the bible and the laws and institutions of Christ are regarded by them as minor points, while opposite sects can freely unite in opposing the doctrine of Christ, and in the propagation of any or all of the inventions of men. They can and do, with much seeming cordiality take each other by the hand, and with wonderful reciprocity compliment each other as "truly evangelical," while in truth there are but two points in which they are really agreed among themselves; the one is that salvation is attainable by works, and the other is in denouncing the Old Primitive order of Baptists. As to precisely what works will secure salvation, and by what mode of warfare they should fight the Old Baptists, they may differ widely without interruption of fellowship. What they call gospel may be obtained in any quantity from the schools of men, in which every man is engaged in teaching his brother and neighbor, saying, "Know the Lord." From Infant and Sabbath Schools, and Bible Classes, as well as from Theological Seminaries; from books and tracts, and various other sources, they can procure all of that kind of delusion which they call gospel in indefinite quantities. We

would by no means misrepresent them; but we have failed to understand their language, if what they call gospel is not with them an article of commerce. Do they not propose to send it to the heathen; to Burmah, Hindostan, and to all the distant islands where they can find a profitable market? They gravely tell us, in a business way, what amount of capital must be invested, what number of men and amount of money, how many ships and seamen must be employed, and how long it will take to supply the world.

What of their falsely called gospel they retain for home consumption, if we may judge from ruling prices, ought to be superior to what they ship to foreign markets, as those who retail it from their pulpits at home frequently amass large sums by the traffic.

To make their false gospel salable, they must of course adapt it to the taste of all. Those who have no ears to hear what the Spirit saith to the churches, have no difficulty in hearing the doctrines of men; hence there is a great cry about preaching to sinners. Their doctrine is precisely what unconverted sinners can feast upon; for instead of being told that they are condemned already and the wrath of God abideth on them, they are told that they are probationers, free agents, and have ability to move by their prayers the power that moves the world. Instead of being told that "No man can come to the Father but by Christ," and that "No man can come to Christ except the Father draw him," they are told that they can do a great deal for the Lord. And this is profanely called preaching the gospel to sinners. While with an air of affected superiority, they charge the Old order of Baptists that we do not preach the gospel to sinners, while they themselves do not preach a word of gospel to saints or sinners. It is not gospel to utter falsehood in the name of the Lord; there is no gospel in telling men what they can and must do, or be damned. To call on dead sinners to repent and believe the gospel, implies ability in them to do so, whereas the gospel proclaims that Christ is exalted to be a Prince and a Savior, to give repentance to Israel and the forgiveness of sins. It is as exclusively the work of our exalted Savior to give repentance, as it is to forgive sins, and the dead sinner can no more do the one than the other. True repentance which is unto life and needeth not to be repented of, must proceed from life. If the repentance be spiritual it proceeds from a spiritual source, and must be preceded by the quickening Spirit of God. The sorrow of the world worketh death; but godly sorrow worketh repentance unto life; and to be godly, in distinction from the sorrow of the world, it must come from God, it must be given by the exalted



Prince and Savior. Faith is also the gift of God, Jesus Christ is the author and finisher of it, if it be genuine; for it is not the faith of the creature, but it is the faith of the Son of God, and without it no man can please God. Paul says, It is not of yourselves; it is the gift of God; not of works, lest any man should boast. To preach the opposite to what the inspired scriptures teach, is not preaching the gospel to saints nor to sinners.

But we propose to show how the scriptures define the word *gospel*. Compare Isa. lxi. 1, with Luke iv. 18, and you will see that what is by the prophet called *good tidings*, is by our Lord rendered *gospel*, and, to prevent any caviling, the *good tidings* in the prophecy, and the gospel in its fulfillment, are defined to mean, Good tidings to the meek—to bind up the broken hearted, to proclaim liberty to the captives, and opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day and vengeance of our God; to comfort all that mourn. To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified. Observe who these *meek, poor, broken-hearted*, prisoners are, and what gospel is preached to them. The Spirit of the Lord God qualifies those on whom it is poured, to follow the blessed Savior in preaching good tidings, or gospel, to the meek; not to the proud, haughty, and self-righteous. It proclaims liberty, not to free agents who were never in bondage, who have all the religion they live for, and could have as much more if they pleased to work for it. The poor broken hearted helpless prisoner hails with joy the tidings that proclaims his release from prison. But how could the same tidings be joyful, or gospel, to those who are not poor, nor captive, nor broken hearted, nor meek? When Jesus said to the poor dying thief, "This day shalt thou be with me in Paradise," we cannot doubt it was good tidings to him. But would the same words, if spoken to his murderers who were reviling him, been appreciated as gospel tidings? The gospel is discriminating; it finds out the "humbled sinner in whose breast a thousand thoughts revolve." You who complain of the Old Baptists, that we do not preach the gospel to sinners, would you have us, if we meet a band of robbers, pirates or murderers, say to them, in gospel terms, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom?" Or to a company of Atheists, "Let not your heart be troubled; ye believe in God, believe also in Jesus?" If this is not what they mean by preaching the gospel

to sinners, how far short of this do they come, when they address the most blessed and sacred assurances which Christ gave to the meek, the poor in spirit, the pure in heart, the peace makers, and the persecuted saints, to unconverted sinners, as an inducement to them to "get religion," saying to them, Seek, and ye shall find; Knock, and it shall be opened unto you; Ask, and it shall be given to you, &c? Not one of these gracious promises were ever addressed by our Lord or any minister of his to any but to quickened subjects of his saving grace. Instead then of preaching the gospel to saints or sinners, they pervert the gospel, in attempting to give the children's bread unto dogs, in direct defiance of the special command of Jesus Christ, who positively forbid that that which is holy should be given to the dogs. By their artful misapplication of the scriptures, they are charged by an apostle with "turning the truth of God into a lie," by making the scriptures seem to say what they do not say; and so by handling the word of God deceitfully, they not only lead the blind into the ditch, but frequently perplex and worry many of the unsuspecting honest hearted enquirers after truth. We have at this moment a case before us that is in point. An esteemed and dear friend who has long been held in captivity among the New School Baptists, has recently withdrawn from their communion, writes us that there is still one point of difference in which she cannot yet feel satisfied that the Old order of Baptists are right, and that is the point which we are now discussing, namely, that our pastors confine their addresses to the churches, or, in other words, do not preach the gospel to sinners, and she refers us to the parable of the king's son as favoring her position, or as being in the way of her accepting the views supposed to be held by us.

Without digression from the theme of this article, we will examine the objection to what is supposed to be our views, and the bearing of the parable upon the subject.

First we will correct a misapprehension of the position and practice of the ministers of our order. While we believe and preach the gospel, as Christ and his apostles did, wherever a door is open for that purpose, openly addressing our preaching to every one within the sound of our voice, the gospel which we preach discriminates between the living and the dead. It is a savor of life unto life, to those who are quickened by the Holy Ghost, and a savor of death unto death, to them that perish. It is "to the Jews a stumbling block, and to the Greeks foolishness: but unto them that are called, both Jews and Greeks, it is Christ the power of God, and the wisdom of God." And if our preaching is not a savor of death unto death to the ungodly, and

a stumbling block to the Jews, and foolishness to the Greeks, and if it be not a savor of life to the quickened, and if it be not to them that are called, Christ the power of God and the wisdom of God, then it is not apostolic preaching. Who ever knew an Old School Baptist to refuse to preach the gospel to any but saints? We cannot search the hearts or try the reins of those to whom we preach; but the word which we preach makes the discrimination; for it is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do.—Heb. iv. 12, 13. The gospel which we preach, is good tidings to the meek; but if any part of our audience are not meek, it is not gospel, or good tidings to them. All who have an ear to hear, are more than welcome to hear what the Spirit saith unto the churches. But if any have not hearing ears, the preachers cannot supply them; for the hearing ear and understanding heart are of the Lord. The Son of God alone has power to cause the dead to hear his voice and live; for the words which he speaks to them, they are spirit, and they are life. Therefore his sheep hear his voice, and he knows them, and they follow him; for he gives to them eternal life, and they shall never perish. He, and he alone has power over all flesh that he should give eternal life to as many as the Father has given him. All this the Old Baptists preach to every creature. But we do not give the children's bread to any but the children, nor do we give what belongs to the dogs to the children.

But let us examine the parable of the marriage of the king's son. Unto whom, and for what purpose was it spoken by our Lord, and why spoken in parable? The context will show that it was addressed to the Jews, including the pharisees, who were so much enraged on hearing it, that they went and took counsel how they might entangle him in his talk. See verse 15. As whatsoever God speaks is certain to secure the object for which it is spoken, see Isa. lv. 11, what was accomplished by this parable shows conclusively for what purpose it was spoken. And the reason why he spake to all but his saints in parables, is given in his own words to his disciples, in Luke viii. 10. "And his disciples asked him, saying, What might this parable be?" Alluding to the parable of *a sower*, &c. "And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not

understand." We must reject Christ's own explanation of his reason for using parables, or admit that this parable was spoken expressly to discriminate between his disciples to whom was given to know the mysteries of the kingdom of God, and all others from whom that gift was withheld; and by the inscrutable purpose of God all but the disciples, in seeing should not see, and hearing should not understand. Instead of his parables being used to elucidate, illustrate, and make the mysteries of the kingdom of God clear and plain to the understanding of the ungodly, they were designed to make them the more obscure, that they might be a stumbling block to the Jews, and folly to the Greeks. "Therefore Jesus rejoiced in spirit, when he said, I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemeth good in thy sight." Perhaps our esteemed friend will perceive that neither this nor any other parable, correctly understood will sustain the position taken, that the address of the ministers of Christ should be indiscriminate. The same gospel preaching which elucidates the mysteries to the saints on whom the heavenly gift is bestowed, involves them in parabolic obscurity to all but such. Still the question may return, What does the parable mean? We have already shown that it was intended like all the parables to baffle the wisdom of the scribes, pharisees and work mongers of that and of all subsequent ages, and bring down their lofty imagination, humble the pride of man, and cause that none should glory only in the Lord, it was nevertheless full of wholesome instruction to those to whom it was given to know the mysteries of the kingdom. The kingdom of God, which in this parable or similitude is compared to a king who made a marriage for his son, embraces Christ and his people in both the legal and then prospective dispensations. The marriage of the king's son represents the public espousal, and marriage of Christ and his bride, the church, which was then about to be consummated, according to prophecy. The oxen and fatlings representing all the sacrifices under the law, had been killed, and the Bridegroom had come to redeem his bride from under the law, that she might be identified with him in his resurrection from the dead. The marriage festivities, or feast was now about to be spread, in the opening of the gospel dispensation. The Jews as a nation or people, had been notified and bidden to the marriage, by the prophets, and they had professed to be anxiously awaiting the coming of the Bridegroom and announcement of the feast. "The law and the prophets were until John." John the Baptist

had announced the advent of Christ as the Bridegroom, saying, "He that hath the bride, is the Bridegroom; but the friend of the Bridegroom rejoiceth because of the Bridegroom's voice: thus my joy is fulfilled." John's mission was to make ready a people prepared of the Lord. Seventy servants had been sent to announce to the commonwealth of Israel that the feast was prepared; but they were not ready to leave Judaism, nor had they any disposition to embrace christianity. These servants had been forbidden to go with this proclamation to any but those Jews which had been bidden by the prophets. "Go ye not in the way of the Gentiles, nor into any city even of the Samaritans were they to enter, but to go exclusively to the lost sheep of the house of Israel. "But they made light of it." He came to his own, and his own received him not. He grew up among them as a tender plant, and as root out of dry ground; he hath no form nor comeliness; and when they saw him there was no beauty or attraction for them to desire him. 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. 1-3. Again other servants, the apostles, were sent out, with the same charge to go only to the Jews which were bidden; but they made no serious matter of it; and they slew the servants. This was literally true of the disciples and apostles which were sent with this message to the Jews; they not only rejected their message, but put the messengers to death. All this preceded the wrath which was brought upon the Jewish nation, when nationally they were destroyed, and Jerusalem and other cities were terribly destroyed.

Then said the king to his servants, or ministers, The wedding is ready, but they which were bidden, the carnal Israelites, were not worthy. The law could make nothing perfect. Their legal self-righteousness was but filthy rags, and would not answer for a wedding garment. They with all their filthy rags, or legal works, were now utterly rejected, and the decree of the king is published, that none of them which were bidden, or to whom the prophets had been sent, should taste of the supper, the gospel feast. And now the servants are sent forth to the Gentiles, who had not been bidden to the feast as were the Jews. Comparing the version of Luke xvi. of this same parable with that of Matthew, we perceive that when those who were whole had declined the feast, the servants were instructed to gather from the streets and lanes of Jerusalem, or Israel, the poor, the maimed, the halt and the blind; quite a different description of guests; yet the very description to whom the gospel is

good tidings; and of this description there were gathered by the apostles from the secluded lanes and streets of Israel all the original constituent members of the gospel organization. And the apostles reported to their Lord, saying, "It is done as thou hast commanded, and yet there is room." Poor helpless, halt and blind sinners who felt their poverty, and had no works or merits of their own to plead, were gathered to the gospel feast; but those of that character called from the Jews did not exhaust the provisions of grace, and the gospel proclamation is by divine command extended to the high-way and hedges of the Gentile world. "Go ye," the ministers of the everlasting gospel, who had received a "Go ye" from their King, "and as many as ye shall find bid to the marriage." Certainly not as many of the self-righteous work-mongers, but as many as they should find of the character already gathered into the marriage, of the poor, lame, broken hearted, helpless and guilt-stricken; bid them welcome, in the name of the King to the marriage. But none others should partake of the feast, as we see how he fared who came in not having on the wedding garment. The broad phylacteries of self-righteous pharisees would not do; the guest must be clothed with garments of salvation, as sinners saved by grace alone, and covered with the robe of Christ's own righteousness, that is the wedding dress; and a profession of religion without it will avail nothing. All who come in without God's grace will be thrust out without his favor.

Again permit us to ask, What is there in this parable that can be justly construed to favor an indiscriminate address of the gospel ministry to all mankind?

The work of the gospel ministry is very clearly and fully stated in the words of our risen Savior to the apostles immediately before he ascended to heaven. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." This is a most vitally important introduction to their commission. If there are any sinners who have power to resist his will, or to secure their own salvation, or to prevent their own salvation, then *all* power in earth is not in him. If ministers have power to save souls, to quicken dead sinners, or to prevent their quickening and salvation, then there is power besides what is vested in him. Or if Theological Schools have power to prepare men for the gospel ministry, or Mission Boards have power to commission men to preach, then that power is not exclusively found in him. The fact is not only in itself important, but it is also important that all who are called by him to the work should know it; for it is upon this very *therefore* that they are commanded to go. Go ye

*therefore*, or from this consideration. It does not allow the alternative, to them to tarry at home, and send somebody else. "Go ye therefore." And what? "Teach all nations." He who is the blessed and only potentate, the King of kings, and Lord of lords, having all power in both worlds, has a right to send them over every state, territory, and division of the universe; and no king, potentate or ruler of the earth has any legitimate right to forbid, or throw impediments in their way. *All nations.* The command of Christ is no longer restricted to the Jews; now the middle wall of partition is taken down, and the messengers of Christ are commanded to go into all the world, and preach *the gospel* to every creature. For God has a people in every tribe and nation, and his gospel shall search and find them out, and call them out; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. That is as was understood and practiced by the apostles, baptizing all who gladly receive the word, and who believe with all their heart on the Lord Jesus Christ. Thus by baptism adding them manifestively to the apostles, and to the apostolic church. "Teaching them." They need instruction, and Christ has by his supreme authority authorized this manner of instruction, by and through the diversified gifts which he has received for and given to them.

But what are they to teach them? Not the arts and sciences of this world; for in the knowledge of them the ministers of Christ are generally quite limited themselves. But the orders of the King are very plain and definite. "Teaching them to observe all things whatsoever I have commanded you." No new lessons that Jesus has not commanded the apostles. No progression beyond the commands of Christ. Nothing that he has commanded may be omitted. Nothing that he has not commanded may be added. "If any man shall add to the words of the book of this prophecy, or instruction, God shall add to him the plagues written in this book: and if any man shall take from the words of his instructions, he shall be expelled from the church of God, the communion of the saints, and from the privileges of the Holy City, New Jerusalem. But, "Blessed and happy are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs," &c.

We have been the more particular in showing what the gospel is, by whom, and to whom Christ has commanded it be preached, that not only our friend, but all who read may see that very much of what passes currently for gospel at our day, is but the teaching for doctrines the commandments and institutions of men, instead of the all things whatsoever

Christ commanded his apostles to teach.

In conclusion of this extended article we wish to add a few words in regard to the object and utility of the gospel ministry. The apostle, who is commanded to teach us, defines it thus: "Feed the flock of God, which he has purchased with his own blood." Jesus commanded Peter, saying, Feed my sheep, and feed my lambs. None but the flock of God can feed upon the gospel; none but they can live on every word that proceedeth out of the mouth of God. The beloved disciple and inspired apostle John, says, "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."—1 John iv. 4-6. Finally, as the sun in the heavens can only be seen in its own light, so the light and glory of the everlasting gospel can only be discerned in its own divine radiance. Until God who commanded the light to shine out of darkness, shines in our hearts, we cannot comprehend the light of the knowledge of the glory of God shining in the face of our Lord Jesus Christ.

#### GILLNESS OF BROTHER LEACHMAN.

As we intimated, we visited our brother, and we were with him on the 30th ult. His life had been despaired of, but when we were with him, his symptoms were more favorable, and our hopes of his recovery were brightened. He was very feeble, and could take but very little nourishment. Since our return, we have had word from him three times; the last was less flattering than the first.

#### A MACEDONIAN CRY.

GREENE CO., Pa., Dec. 27, 1868.

DEAR BROTHER BEEBE:—Through the well directed providence of God I am spared to see the time again roll around to renew my subscription, and it is with pleasure I take the opportunity to write to those whom I trust are the same family, and have, as I hope, the same spiritual Father. For, when I read the editorials of your paper, and the communications of the dear brethren and sisters, I feel strengthened in my convictions that we are all led by the same spirit, although we are many miles apart. I have none near me who preach the same doctrine, unmixed; their theory is means. I have seen the time when I thought I was like the old prophet Elijah, when he said, They have thrown down thine altars, and slain thy prophets, and I only am left alone. But when I get the "Signs," I find that there are still a remnant of the Lord's poor and afflicted people who trust in the name of the Lord and stay upon their God.

Now, dear brother, I will extend to you and other ministering brethren, as it were, a Macedonian cry,



"Come over and help us:" for it is surely a time of need. The church where I formerly was a member, has been led off by the Missionary Baptists. She was organized by the Old Regular Baptists, and I think there is still the root remaining; for I hope it was of the Lord's own right hand's planting, although perhaps sadly mangled by the wolves who came to her in sheep's clothing. I think there are still a goodly number among them who are longing to feed on the sincere milk of the word, and who can thrive on no other. As such, I think, I can represent my own family, which consists of six sons, all married and having families, and living near me.

And, now I would once more entreat you to hear my feeble request; for I think there is a great field open here in this part of the country. Please publish this, and oblige your unworth sister,

MARY STEWART.

P. S.—Please give your views on Matt. xxii. 12, 13, also on Luke xxiv. 25, 26, and oblige an enquirer after truth,

ISAAC STEWART.

Reply.—We have neither time, space nor ability to meet the desires of all our friends who call on us for our views on various portions of the scriptures. We have now on hand many applications for our views, which it would afford us much pleasure, were we able, to write and present satisfactory and edifying views. But if we were favored with a clear light on every obscure portion of the word, and could wield the pen of a far more expert and ready writer, it would require many volumes of the "Signs of the Times," to contain all that would require to be written. To make a careful and minute record of all that our Redeemer did, John supposed the world itself could not contain the books that should be written. Still we rejoice to witness an enquiring spirit, after a clear understanding of the scriptures. We are encouraged to search for the truth as for a hidden treasure; and if we lack wisdom, as we surely do, we should ask of God who giveth liberally. And it is proper also to avail ourselves of all the gifts, and all the light there is in the church. As a minister of the gospel, and as editor of the "Signs," it devolves on us the duty and delightful privilege to devote all the ability God has or may bestow on us, in elucidating the scriptures, to the comfort and edification of the saints.

The first portion proposed by our friend, is a part of the parable of the marriage of the king's son, on which subject we have expressed our views to some extent in the leading editorial of this paper. The marriage we have understood to signify the new relation in which the redeemed of the Lord are brought by their death to Moses, and resurrection life with Christ, as exemplified in the setting up of the kingdom of Christ in its gospel organization. The last set of servants sent out, to the highways, or to the gentiles, gathered all that

he found, both bad and good. This we sometimes witness in the present day, some are gathered into a religious profession, and are received into the church as guests, or members, whose utter destitution of the garments of praise, and robe of righteousness, cannot be detected until the guests are surveyed by the King himself. But "His fan is in his hand, and he will thoroughly purge his floor." He shall sit as refiner's fire, and as fuller's soap. He will judge his people. The man that was found among the guests without the wedding garment, may represent the whole class of those who think it quite unimportant, if they can get into the church, or into heaven, whether they come in by Christ as the door, or climb up some other way. They flatter themselves, and we have often heard them say, If we are only sincere, it will make no difference how we get to heaven; it will not be asked us what way we came; but will be enough that we are there. How surprised, and speechless will all such easy souls be to hear the startling interrogatory, "Friend, how camest thou in hither, not having the wedding garment?" "Then said the king to his servants, Bind him hand and foot, and take him away, and cast him in outer darkness, there shall be weeping and gnashing of teeth."

Those who are so infatuated as to think the king will be pleased to see them in the filthy rags of self-righteousness, and that they will even outshine those who are clothed with the perfect righteousness of Christ, boast of their free will, free agency, and free volition, are exceedingly bitter at the commission given to the servants, to bind them, by a repudiation of their boasted ability. Say they, "We be Abraham's seed and were never in bondage to any man; and how sayest thou, we shall be made free?" The faithful servants of the King who have the oversight of the flock, shall, give them place by subjection, no not for an hour. Binding them by a faithful exhibition of gospel truth, and rigid execution of the discipline of the church, shall effectually separate them from the communion of the church, and cast them outside her walls, where they shall find their own company, of dogs, sorcerers, whoremongers, and whatsoever loveth and maketh a lie. There shall be weeping and gnashing of teeth. The condition of those who by the authority of our great King are expelled from the fellowship of the church, shall be that of outer darkness, which differs from the inner darkness of which the humble followers of the Lamb are sometimes subjected, for it is called the darkness of this world, controlled by the rulers of the darkness of this world, and by the prince of the power of the air, the spirit that worketh in the children of disobedience. And they are thrown among a very different description of companions. When any of the children of God defile their garments, lay aside the garments of humility, and mask themselves in some other dress, and are cast out by the discipline of the house of God, they weep, as did the captives in Babylon when they remembered Zion; but those who have never known the love of God, when bound hand and foot and cast out from the fellowship of the saints,

shall rave with gnashing of teeth. The other passage on which our friend desires us to comment is Luke xxiv. 25, 26. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter his glory?" we must defer till our next.

#### ELDER DANIEL WHITEHOUSE.

This aged brother who for many years has labored acceptably in the ministry, and is now more than four score years of age, borne down under the weight of years and infirmities, shall he now be turned out like a worn out horse to die, cast upon the cold charity of a common Poor House, or shall he not rather be cared for by those stewards whom the Lord has intrusted with temporal good things? We some years ago made an appeal in his behalf, which we believe was responded to by some of our kind hearted brethren and friends. Since that time it seems a few poor brethren and friends in his vicinity have managed to sustain him, but feeling unable to bear the entire expense, have written to us the following letter:

WHITEFIELD, Maine, January 1869.

BROTHER BEEBE:—The Old School Baptist church in Whitefield, Maine, have thought it best to write to you for advice, in regard to the support of Elder Daniel Whitehouse. The church is small and her members are poor; yet some four or five have managed by taking turns to keep him comfortable; but we are now paying his board by the week; but we do not feel able to do so any longer without help from some other source. Our object in writing to you is to ask if you think it best to call on the town for help, or appeal to brethren abroad, through the "Signs of the Times?" If the former we wish you to signify by letter: if the latter, we desire you to write and publish an appeal, as you are somewhat acquainted with the case. We feel anxious to hear from you soon. Brother Whitehouse has preached but very few times during the last two years. We have been supplied a part of the time by ministers from abroad. His general health is as good as usual, excepting rheumatism and old age, which compel him to keep in the house most of the time. He is a little more than eighty years of age. Done in behalf of the church, WYMAN TURNER, Church Clerk.

The matter is now before our brethren who read the "Signs of the Times." And those who read their bible will find the words our Lord, saying to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.—Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. xxv. 34-40.

What say you, brethren, shall brother Whitehouse go to the Poor House? Those who say Nay, will please send what they have to contribute, by mail, to the care of brother Wyman Turner, Whitefield, Maine, and it will be faithfully applied to the benefit of the old brother. Those who say Yea, will please read the balance of the parable, from verse 41 to the end of the chapter.

#### MONIES RECEIVED FOR "THE EDITORIAL."

Adam Plessenger, Ind, 2 30, Dr John Thorne Md, 5 20, Charles Larrabee, Ohio, 2 30, J H Funk, Iowa, 2 30, Eld T P Dudley, Ky, 2 30, Eld D W Patman, Ga, 30, Stephen Scott, N J, 2 30, Eld Andrew Greggs, Oregon, 2 30, Eld J F Johnson, Ky, 56, Eld John Wood, Ill, 5 80, Wm Pace, Ark, 2 30, Cyrus Risler, N J, 1 25.—Total \$114 35.

#### Subscription Receipts.

New York:—H R Cadwell 2, Ezadore Dumond 2, Joel D Northrup 2, Tho Seybolt 2, Mrs Tustin Moore 2, Mrs M Roberts 2, Wm P Cook 2, A W Green 5, Mrs Benj Scott 2, S N Wright 2, Mrs S M Lockwood 2, Joseph W Elston 2, S M Preston 2, S Kellogg 6, M H Hoffman 2, Wm E Hull 5, S G Squire 4, Mary M Kendall 2, Jas Miller 3 70, Joanna Harrington 2, Eld Lambert Gass 2, Miss Hester Runney 5, H P Roberts 2, Peter Mowers 29, Mrs P Horton 2, J T Bouton 25, John Harding 2, Mrs Maria Hait 2, Miss S E Lutes 2, David Mulock 2. \$126 70  
Maine:—Eld Wm Quint. 12 00  
New Jersey:—Cyrus Risler 2 63, S Scott 2. 4 63  
Pennsylvania:—Eld Wm J Purington 4 12, Lydia T Hunt 2, Alice R Ankrim 2, S A Harlan 2, Ellen Hinkson 2, E E McPherson 3 50, A E Carpenter 2, J M Search 2, M Shatts 2, Geo W Tymeson 3. 25 25  
Delaware:—B C Cabbage 6, John Crissman 2. 8 00  
Maryland:—Dr John Thorne. 25 00  
District Columbia:—H C Harris 4, Mrs M Spillman 2. 6 00  
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North Carolina:—Wm Thigpen. 2 00  
Georgia:—Eld Wm L Beebe 4, Eld W D Almond 4, Eld A Dekle 26, Eld D W Patman 5, Eld J L Purington 2, Eld I T Teat 2. 43 00  
Alabama:—Reuben Bennett 2, A M Lybolt 2. 4 00  
Arkansas:—Mrs Sarah Neece 2, S Cook 1, Wm Pace 4 70, A W Bacchus 2. 9 70  
Mississippi:—U Humphrey 1, John Huckaby 10, J S Ryan 2, Eld John Brown 4, Geo T Cotton 16 15, T W Rowland 4. 37 00  
Texas:—E W Chambers. 1 00  
Oregon:—Eld J Allison 7, George F McCorkle 2, S Kincaid 2, Eld A Greags 7 70. 18 70  
Tennessee:—J H West 10, E J Luna 10, Tho W Roscoe 4, C West 25. 21 25  
Kentucky:—Wm B Triplett 4, G W Brooks 2, N G Humston 6, Warren Dodson 10, Eld T P Dudley 14, Eld D S Bradley 1, J T Oldham 2, Jas C Martin 6, Eld J F Johnson 49, M Q Ashby 2, Dr J C Gibbs 650, Polly W King 4, 106 50  
Ohio:—Eld Samuel Seitz 24, Amy Davis 2, Eld J C Beeman 2, Ansel Hard 6, Sarah A Allman 2, S S Place 3 12, Dea J Main 5, R Tolloss 10, J C Carpenter 2, Asa Haskins 2, Eld E M Reaves 2, C McCracken 2, J H Yeoman 3, R Garnett 1 25. 68 37  
Indiana:—Calvin Drystale 2 50, A Plessenger 6, D D Elliott 6, Wm H Sawin 2, R B Peek 2, D Patton 2, Wm Utterback 3 10, Mrs A M Thomas 2, R P Dicken 95c, Elizabeth Deer 2, S B Luckett 4, Elizabeth Pruett, 6, Lucy Odell 3, Mrs E Arms 2, M Sharp 2, R Brimfield 2, Wm Cockerall 2, Chilion Johnson 11 20. 60 75  
Illinois:—T Brooks 2, J Casey 2, V Leonard 2, E Scoggins 4, John Litchfield 8, Eld B Bradberry 2, J Jeffers 4, I Conlee 4, Benj Brown 4 50, L Pulman 14, Jasper Smith 4, Mrs Col S Jameson 2, Wm Hunt 1, S Brown 5, E J Pemberton 4, D DeGoyer 2, T Bailey 2, Eld S Coonrod 6, John Bloomfield 18, D Riggs 2, S Botander 2, Mrs J R Frazier 11, H L Davis 2, G J Mellett 8, T Merryman 2, Emeline Hopkins 2, Wm Fitz Jerald 8. 127 50  
Missouri:—Malinda Risk 2, A P Rogger 2, Mrs U B Evarts 2, Galen Shifflett 3, R Wommack 2, Eld R M Thomas 15, W C Owings 4, J Clevenger 1 12, Eld T S Williams 1, G B Hicky 1, F Turner 2, Dea J Cline 3 75, S G Matthews 2, S Wilks 2, H Tuley 4. 45 87  
Iowa:—Thos Clark 17, J H Smith 2, T C Byram 2, Wm Jones 7, Wm H Durland 4, A Line 2, A Vanwinkle 2, J B Tartes 2, Harriet Hopkins 2, J S Price 2, R Dye 2. 44 00  
Kansas:—Elizabeth M Weatherare 4, D Collins 1. 5 60  
Wisconsin:—Mrs M Dopp. 2 00  
Michigan:—Geo Livesay 2, John K Godfrey 10. 12 00  
Ontario Prov:—Hugh Johnson 4, A McArthur 2. 6 00  
Total. \$874 22

## ORDINATIONS.

According to previous appointment, the following presbytery met with the Stony Point Church, Clinton Co., Mo., on the second Saturday in October, 1868, for the purpose of ordaining brother Woodford Tillery to the work of the gospel ministry.

Present,—Elders Eppe Tillery, E. C. Moore, and G. W. Murphy. And by unanimous consent invited Deacons Eli Adams, John Thornton and Isaac Hill, and brethren Thornton Guinn, Luke Thornton, A. I. Morris and Thomas Fry, to seats in the council.

Ordination sermon by Elder Murphy, from Acts xx. 26.

Eld. Eppe Tillery was chosen Moderator, and Dea. Eli Adams Clerk.

Called on brother Tillery to relate his christian experience and call to the ministry.

Examination by the presbytery.

Ordination prayer by Elder Eppe Tillery.

Imposition of hands by the Presbytery.

Charge by Eld. E. C. Moore.

Right hand of fellowship by Eld. E. C. Moore.

Benediction by the candidate.

EPPE TILLERY, Mod.

ELI ADAMS, Clerk.

Pursuant to a call of the Conns Creek Church of Regular Baptists, the following Elders and brethren met with said church, on the second Saturday in November, 1868, to consult on the propriety of setting apart brother Peter W. Sawin to the work of the gospel ministry.

From Bethel, Elders W. Tylor and P. K. Parr, and brother I Sawin.

From Eagle Creek, Eld. A. B. Nay and brother A. F. Uitts, a licentiate.

From Providence, Eld. J. G. Jackson.

From Mt. Carmel, Eld. G. S. Weaver.

From Little Blue River, Eld. H. Wright and brother G. Zion, a licentiate.

The council organized by choosing Eld. J. G. Jackson Moderator, and Eld. P. K. Parr Clerk.

Brother Sawin was requested to give a reason of his hope in Christ, his evidence of a call to the work of the ministry, and his views on some of the fundamental points of the doctrine of God our Savior, which he proceeded to do, to the satisfaction of the council.

Whereupon it was agreed that all the Elders present should proceed to the laying on of hands, and that prayer be made by Eld. W. Tylor, and the right hand of fellowship be given by Eld. J. G. Jackson, and the charge be delivered in a sermon by Eld. H. Wright, which was done in a very solemn and impressive manner.

J. G. JACKSON, Mod.

P. K. PARR, Clerk.

## Marriages.

Jan. 10, 1869—At the residence of the bride's mother, in Riley, Butler Co., Ohio, by Eld. Jonas Roberson, Mr. John W. Watkins, of Crawfordville, Ind., and Miss Lucy Smith, of Riley, Ohio.

Feb. 10, 1869—At the house of the bride's father, at Unionville, in this county, by Eld. G. Beebe, Mr. George W. Beakes, of Walkill, and Miss Augusta Vail, daughter of Mr. Horace T. Vail, of the former place.

## Obituary Notices.

DIED—At Budd's Lake, Morris Co., N. J., Dec. 5, 1868, Mrs. Eliza Hulse, wife of Lewis Hulse, formerly of this place, in the 59th year of her age. In sadness yours,  
LEWIS HULSE.

BROTHER BEEBE:—The cold hand of death has been suddenly laid on one of the members of our little church. Our sister, Mary A. Jones, died Dec. 24, 1868. The following was written by her own hand, and she requested that it should be published in the "Signs of the Times."

"Mary Ann Jones was born February 21, 1810, in Spottsylvania County, Va.—Baptized in the seventeenth year of her age, (Nov. 23, 1826) by Eld. Jacob Herndon. Emigrated to Ohio in the fall of 1839.—United with the Baptist church called Marlboro, in Delaware Co., Ohio.—A sinner saved by grace.

MARY ANN JONES."

She died of heart disease. I have been personally acquainted with the subject of this notice nearly twenty years, and can truly say she was a sound Old Predestinarian Baptist, highly esteemed by the church as a sound and orderly member. We were sorry to part with her, but we sorrow not as they who have no hope; for we believe that God raised Jesus from the dead, and that he will also raise us up by him, to behold his face in righteousness, and we shall be satisfied when we awake with his likeness. We thank God for this good hope through grace abounding to the chief of sinners.

JOHN H. BIGGS.

BROTHER BEEBE—Please insert the following obituary.

DIED.—Sept. 20, 1863, at the residence of her father, John R. Coleman, in Crawford Co., Mo., Mary A. Purvines, wife of John R. Purvines, whom she leaves, at the early age of 36 years, with four children, and many other relatives and friends to mourn their loss, but not as they who have no hope. She became a member of the Old School Baptist church some nine or ten years ago, where she remained a firm believer in the doctrine of salvation by grace alone, until it pleased our heavenly Father to call her away from us by death, to that world into which flesh and blood cannot enter, nor natural eyes see, and where, if not deceived, we hope to meet all the loved ones of the household of faith, and mingle with them around the throne of God and the Lamb forever. May the Lord give to the writer of this notice a brighter evidence that he is one of that number; for,  
"Like one alone I seem to be;  
Or, is there any one like me?"

C. C. PURVINES.

Pleasant Plains, Ill.

Fell asleep in Jesus, Dec. 1, 1868, my dear daughter, Georgeanna Owings, wife of John M. Heckett, aged 29 years, 1 month and 20 days. We all mourn our loss, but not as they who are without hope; for we believe our loss is her eternal gain. She never made a public profession of religion, but before the separation took place, she gave such evidence as led us to believe she had a hope in the Redeemer. She leaves a bereaved husband and four darling children. O how consoling to her bereaved companion and mourning relatives to believe the loved one was embraced in the arms of her dear Savior. She was willing to leave this world with all its alluring charms, and all her friends and relatives, to rest in the mansions above. She bore her affliction with christian fortitude. She was a doting wife, loving mother, affectionate sister and dutiful daughter. May God bless and sustain her bereaved husband and her now motherless children, and continue her loving-kindness to her lamenting father and surviving brothers and sisters, preserve us and prepare us for his heavenly kingdom.

SAMUEL OWINGS.  
Mattoon, Ill., Jan. 16, 1869.

DIED—At North Berwick, Me., Jan. 5, 1869, sister Calista A. Ham, wife of Mr. Wm. Ham, and daughter of brother Wm. Hall, aged 33 years. Her disease was consumption. She was well reconciled to her fate. She talked well about her depraved nature and sinful life, as she called them, so that her only hope was in the mercy of God, and that was stronger than death, for she was willing to die. She has left seven small children to be cared for by her husband, and relatives and friends.

ALSO,

Jan. 3, 1869, at Wells, Me., sister Abigail Bennett, widow of Elder George Bennett, aged 81 years. She had a shock of Palsey a few days before she died, so that she was not conscious of death being so near. She was one of the oldest members of our church.

WM. QUINT.

DEAR BROTHER BEEBE:—Please publish the death of my father, John S. Moore, who died Jan. 17, 1869, after an intense and severe affliction of twenty-two days. He leaves a wife and eight children, and several grand-children, to mourn his loss, but mourn not as they who have no hope. His disease was of the kidneys and spine. He suffered much, but bore it with patience and resignation to the will of the Lord. He seemed to think, from the time he was taken, that he should never get well, and frequently said to the family and others, that he had no choice about it; if the Lord saw fit to raise him up, it was well, and if it was not, his will be done. He called the family around his bed, and conversed with and exhorted them to look to the Lord, for without him we could do nothing. He prayed for the power of a Jacob, that he might, and did bless his children. His whole mind and theme was religion. He said there are two religions of the day: one is of the earth, earthly; the other is of Jesus Christ: the one would never bear testing, while the other, Oh! the unspeakable joy and consolation while traveling through this world of tribulation. He often repeated this, and many other passages of scripture: "In my Father's house are many mansions." And O the joy to feel how soon we shall enter there. Death seemed no terror to him; only a patient waiting the Lord's time to call him home. He was born in Otsego County, N. Y., April 18, 1802, and became a member of the Baptist church about the year 1820, and has held the office of Deacon for about thirty years. He was licensed to speak in public. He has been a member near fifty years, and always stood firm in the doctrine maintained by the Old School Baptists. He seemed to grow stronger in the faith the nearer death approached. He has taken the "Signs of the Times" twenty-eight years, and they were always hailed with a joyful reception.

"Methinks before the spirit had  
Quite left its house of clay,  
The glorious home for it prepared  
Was seen far hence away.

And too, indeed, there may have been,  
Sweet angels brought to view,  
The ransomed soul for to attend  
The upper regions through."

"His languishing head is at rest,  
Its thinking and aching are o'er,

His quiet immovable breast  
Is heaved by affliction no more.

His heart is no longer the seat  
Of trouble and torturing pain;  
It ceases to flutter and beat,  
It never shall flutter again."

ANNA M. THOMAS.

ELDER BEEBE:—Will you please publish in the "Signs," the death of conductor Charles R. Jillett, of Port Jervis, N. Y., aged 28 years, 9 months and 15 days. While switching a car at Hackensack Junction, on the Erie Rail-way, he was caught between the cars and crushed across the body at his hips. He was taken to New York, where he died after seven hours of severe suffering. He was of prepossessing habits, and enjoyed the esteem and respect of all who knew him. He had made a profession of religion about a year since, but had never united with any church. He was very much composed, talked of his situation, and a few moments before he died called his brother to him, took him by the hand, and told him he was going to die, and to take good care of his dear wife. Then he called his brakeman to him, bid them good bye, and told him to be a good boy. May I not mourn him as dead, but gone before, and as fearlessly, trustingly, may I meet the conqueror death, and when the conflict is ended, meet my treasures in heaven, to dwell forever more.

I have laid him down to sleep,  
And bowed my head in grief,  
For he whose precious lease of life  
On earth has been so brief.

My home is sad and still,  
A cloud upon my brow,  
My daily life seems dark and drear—  
I have no Charlie now.

It is the lot of all  
On earth to bear the cross:  
Rejoice awhile our blessings given,  
And then to mourn their loss.

Then should I not rejoice  
That he has now the crown  
Of everlasting life and peace,  
And laid earth's sorrows down?

And we shall meet again,  
When earthly cares shall cease;  
I'll meet him in that heavenly home,  
Where all is love and peace.

M. M. J.

DIED—Jan. 23, 1869, at her late residence, Mrs. Sally Ann Gass, wife of Eld. Lambert Gass, aged 53 years, 3 months and 18 days. Her disease was dropsy, and she was a great sufferer, but bore her sufferings with christian fortitude. On the day before she died, she told me that her hope was as firm as it had ever been, and she felt perfectly resigned, and desired not her will, but God's will should be done. She united with the Old School Baptist Church at Lexington, Green Co., N. Y., and in company with me was baptized May 15, 1853, by Elder Isaac Hewitt. She has always continued firm in the doctrine of sovereign and immutable grace, and her house has been a home for the Old School Baptists. Throughout all the trials of the church she has been unshaken and steadfast in the faith. She died in the triumphs of faith, without a struggle or a groan. She was a tender mother, and a loving companion. We feel deeply our loss, which we believe is her gain. We mourn, but not as they who have no hope. She has left a husband and ten children, with numerous other relatives and friends to mourn our bereavement. A very appropriate and excellent discourse was preached on the occasion to a large and attentive assembly, by Eld. L. P. Cole, from Eph. i. 18-21, after which her remains were committed to the silent tomb.

Surely, "them that sleep in Jesus will God bring with him." May God sanctify this bereavement to our good, and soothe the aching heart by his presence and grace.

Yours in affliction,

LAMBERT GASS.



Departed this life July 29, 1868, Lizzie O. Simpson, daughter of Richard and Mary A. P. Goode, and wife of A. J. Simpson, in the City of Richmond, Va., aged about 29 years. She professed faith in Christ early in life, and immediately followed him in the ordinance of baptism and united with the Liberty church, in Powhattan County. The subject of this notice was possessed with many amiable qualities which endeared her to her relatives, friends and acquaintances, but the greatest endowments with which she was blessed were the graces of the Holy Spirit, by which she was made a partaker of the divine nature and an heir of eternal life. Notwithstanding the prevalence of false teachers and the popularity of phariseism and heresy, she was steadfast and unmoveable to the end of her brief pilgrimage, thereby giving evidence that her faith stood not in the wisdom of men but in the power of God. While crossing the icy stream of Jordan she was supported by the christian hope which is an anchor to the soul, both sure and steadfast. JOSEPH GOODE.

DEAR BROTHER BEEBE:—By request of the parents of the deceased I send you the following obituary notice for publication in the "Signs of the Times."

DIED—On the 30th day of September, 1868, of pneumonia fever, Thomas Elmore. He suffered very much, and bore it with great fortitude. He was a son of brother Jeremiah and sister Marinda Elmore, and was in the 22d year of his age. The deceased was no professor of religion, though he gave his father encouragement to hope he was renewed in the spirit of his mind. The deceased was a very industrious and well-behaved young man, and was the hope of his parents; but alas! he is cut down and gone, and their hopes blasted. A discourse was preached on the third Sunday in October, by the writer, from Rev. xiv. 12, 13, to a solemn and attentive audience. The deceased leaves a father and mother, two brothers and three sisters to mourn their loss, but not as those without hope. Let us be still and know that God does his will in the armies of heaven and manages the affairs of earth; although the shafts of death around us fly, not a single shaft can hit till the God of love sees fit. May God sanctify this sore affliction to their good, and may he bear them up through the journey of life and finally save them when he comes to make up his jewels, is the prayer of EZEKIEL FIDLER.

Near Springdale, Kan., Jan. 19, 1869.

#### AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md.; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va.; Eld. Thomas Barton, near Newark, Del.; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky.; Eld. G. W. Staton, Berlin, Worcester Co., Md.; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss.; Joel J. Halbert, Columbus, Miss.; Wm. P. Cotton, Sarepta, Miss.; Wm. C. Thomas, Bainbridge, Decatur Co., Ga.; Thompson Plank, Iowa Point, Doniphan Co., Kan.; J. J. McElroy, Lisbon, Union Co., Ark.; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga.; Eld. C. B. Hassell, Williamson, Martin Co., N. C.; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y.; C. Hogaboom, Lexington, Green Co., N. Y.; Eld. B. O. Allen, Fredericktown, Mo.; Eld. Wm. L. Beebe, Covington, Ga.; Eld. John H. Myers, Decatur, Ill.; Alfred M. Horton, Horse Heads, N. Y.; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon; W. S. Harris, Stark, Bradford Co., Fla.; Eld. Wm. M. Mitchell, Opelika, Ala.; Wm. P. Linkous, Baptist Valley, Tazewell Co., Va.; Elkanah Johnson, Powers, Terrell Co., Ga.; Eld. P. Hartwell, Hopewell, Mercer Co., N. J.

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New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

#### TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays excepted.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m. (Dine); Turner's 7. 05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.
  7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7. 40 A. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.
  2. 35 P. M., Lightning Express, Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A. M. Connects at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington.
  7. 35 P. M. New York Night Express, (Sundays excepted.) Stops at principle stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.
  11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7. 48 a. m. (Bkft.); Turner's 1. 37 p. m. (Dine), and arrives in New York at 3. 55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.
- Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reaching New York at 7. 40 A. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and coming with the 7. 30 A. M. Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.
3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.
5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7. 45 P. M.; Olean 8. 20 p. m. (Sup.) Turner's 10. 13 a. m. (Bkft.) and arrives in New York at 12. 40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.
9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11. 55 p. m. and connects at Hornellsville with the 11. 20 p. m. Train from Buffalo, arriving in New York 3. 55 P. M.

#### TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10. 42 P. M., Buffalo 12. 00 (Mid't.) Salamanca 11. 10 P. M., and Dunkirk 1. 35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.
8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.
10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6. 12 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.
3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.
4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's, to Port Jervis, Warwick and Newburgh.
5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.
5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11. 26 A. M., Buffalo 11. 40 A. M., and Dunkirk 1. 20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.
6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.
6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. By this Train Sleeping Coaches will run through to Cincinnati without change.
8. 30 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

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## The "Signs of the Times,"

DEVOTED TO THE  
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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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37.

MIDDLETOWN, N. Y., MARCH 1, 1869.

NO. 5.

## ORIGINAL POETRY

ON THE DEATH OF ELDER R. J. LEACHMAN.

Alas, my brother! can it be? thy voice no more we'll hear,  
That voice so sweet and musical, its accents loud and clear,  
Speak of the kingdom of our God, his glory and his grace,  
To sinners, guilty and undone, the lost of Adam's race.

And can it be thine eye is dim? which never basely quailed  
Before the enemies of truth, when fiercely they assailed  
The doctrine loved and prized by thee, of peace, good will on earth,  
Proclaimed by the angelic host, at our Redeemer's birth.

How oft we've listened to that voice, when saints together throng.  
To praise their Savior and their King in sweet and solemn song,  
And lost in rapt attention, forgot the world and sin,  
While heaven's portals opened to welcome sinners in.

Thy God in mercy gave to thee, the lot his servants shared,  
A lot, so sweet to them, esteemed by worldly men so hard,  
The saints prefer the narrow path, the world would choose the road  
So broad, so smooth, and pleasant, yet it leads away from God.

A wanderer in the wilderness, the swamps and caves of earth,  
Whilst enemies of God and truth in festive halls made mirth,  
Thy Master's lowly lot was thine, while foxes had their bed,  
The Son of man had not on earth a place to lay his head.

Immured within a narrow cell, a dungeon dark as night,  
The angel of the Lord was there, his presence made it bright;  
And as a Paul and Silas prayed, and sung their Savior's praise,  
So rose thy voice amid the gloom, in sweet and charming lays.

At length the prison doors unclosed, and thou wert free once more  
To preach the kingdom of our God and wide proclaim his power:  
Thy only thought, thy only wish, thy constant sweet employ,  
To feed the dear Redeemer's flock and end thy course with joy.

Alas! alas! and can it be? no more on earth to meet,  
Yet, praised be our glorious King, we'll throng around his seat,  
And join the mighty multitude redeemed with precious blood,  
In shouting forth his wondrous fame, our Savior and our God.

WM. L. BENEDICT.

WARWICK, N. Y., Feb. 25, 1839.

## CORRESPONDENCE.

COVINGTON, Ga., Feb. 7, 1869.

DEAR BROTHER BEEBE:—A few weeks since I received a letter from a sister at Dover, N. H., requesting my views through the "Signs," on Psa. xxxvii. 7, which reads as follows: "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."

To come to the subject without any preliminary considerations, I will state that I understand the speaker in the text is no other than the Spirit of the Lord God, the Holy Ghost, in David, who is a lively type of our Lord Jesus Christ. This heavenly personage appeared to Moses in the burning bush, and was with the church in the wilderness, and was in the prophets testifying beforehand of the sufferings of Christ, and the glory that should follow. He is in his church, and seated upon the throne of his glory having absolute power and dominion. Kingdoms and governments are subordinate to him, and the hearts of all men are in his hand, and he can turn them as the rivers of water.

The character addressed is the church of God in a collective sense, as embracing all the children of God, and alike applicable to every one of them, and the personal pronoun *thyself* is used as denoting the emphasized form of the person addressed. Therefore every one who is called of God by his grace, and is a member of the spiritual family, is addressed.

*Rest in the Lord.* This language presupposes that the person addressed is born of God, and is really, or actually in the Lord, as, by way of comparison, a person born by natural generation, is really, or actually in the natural world. The spiritual birth, as well as the natural birth, brings into manifest existence distinct persons or characters, having a previous existence in their respective progenitors. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. To be in the Lord in an experimental sense, does not impair or change any of the relations of this life which God has ordained, or appointed. The relation to God as his children is paramount to all other considerations, and brings them distinctly under law to Christ, to bear the cross, to deny self, and to obey the statutes and laws of Zion's King. This is their imperative bounden duty. Hence the positive direct command in the text.

Though David was king over national Israel, and lived under the old covenant dispensation, yet in his experience as a child of God the spirit of the new covenant, with its promises, comforts and enjoyments, he experienced and felt. He rested in the Lord. The working system of the old covenant afforded no rest to David, neither does it give any rest to the followers of Jesus. Though the law, in its manifest character under the old covenant, revealed the glory, majesty and justice of God in its fiery and rigorous demands in the condemnation and punishment of the transgressor without mercy, in the Lord Jesus Christ rest, peace and unspeakable joy is triumphantly revealed. The prophets and holy men of God rested in hope of salvation through a crucified and risen Redeemer that was to come. Since the Redeemer ascended to glory the saints rest in hope of manifest salvation by the faith of him who came in the flesh, performed his work, rested from his labors, and ascended far above all heavens, that he might fill all things.

The Israelites of old, while looking for the promised Messiah, were seeking for justification by the righteousness of the law, and substituted in the place of the righteousness of the law, their own righteousness, and would not submit to the righteousness of God. Therefore when Christ was preached as the end of the law for righteousness to every one that believeth, they, not believing in Christ, but trusting in their own righteousness for justification and salvation, stumbled at that stumbling stone. He was to them a rock of offence. The trouble was in their own minds, and therefore the presentation of Christ and his righteousness was a stumbling-block to them. They entered not into the gospel rest, neither did they see the end of that which was abolished, to wit, the law of commandments contained in ordinances, and the observance of holy days, new moons, and Sabbath days, which were only the shadow of good things to come. Christ Jesus was the substance, the end of those shadows, the believer's sabbath, or rest, the only hope and rest of the church in time, and her rest in glory. There remaineth therefore a rest to the people of God.

The system of works in point of justification, is innate, or natural to all men more or less. It is in their very existence as sinners against God, and the rest spoken of in the text is unknown to them. It is the

germ, or main-spring of action among will-worshippers, and religious bigots, and has governed the devotees of spurious religion in their opposition to God's truth, and persecution of the saints, from the days of Cain until now. The principle remains the same whatever its forms and phases may be. It is working with all de-ceivableness of unrighteousness in them that perish at the present time. The wisdom, wealth and power of this wicked world are engaged to sustain it under the assumed name of the christian religion.

But a person taught of God, and who has followed the leadings of his own worldly wisdom, and the vanity of his own righteousness, and has experienced their utter insufficiency and inability to save him, rejoices in that rest which Jesus gives to laboring, heavy laden sinners. He gives rest, and his rest is glorious. This sabbath, or rest, is enjoyed in the sweet assurance of faith, and is kept holy in spirit and in principle with the comfort which our God bestows. The observance of days, months, times and years, is expressly forbidden as contrary to the laws and statutes of our God and King.

There is, however, a disposition among the saints in their flesh to sin against God, and to call in question what God has said, or commanded. When I say *flesh* I do not mean the material body in an abstract sense, but the carnal mind which dwells in that body, and which Paul calls *flesh* in his own experience in Rom. vii. 18. Again he says, "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." A constant antagonism exists between the flesh and the Spirit. The works of the flesh and the fruit of the Spirit are described by Paul in Gal. vi. 19-23. The command is to walk in the Spirit, and to rest in the Lord. The flesh opposes it, and reasons in opposition to God and his truth. The multifarious shapes and forms the flesh will assume in its reasonings and workings, is beyond expression. The depths of depravity are bottomless, and the enmity of the carnal mind cannot be described. It is invulnerable to every power, but the power of God. It wars against the soul, that is against the saint, and cannot be dislodged from its dominion over the saint when he is in captivity to the law of sin in his members, only as the power, grace and love of God appears in his deliverance from the fiends of hell. When the Prince of Peace speaks with



power and glory, *Peace, be still, rest in me*, unspeakable joy and peace bursts forth, and the glorious rest is again experienced and felt. He soars aloft in a comforting view of Christ as his life and salvation, and of God's goodness and mercy to him.

The text, with the context, contemplates what the saint should do, and what he should not do. This is a perfect rule of faith and practice. God works in the believer both to will and to do of his good pleasure, and he is commanded to work out his own salvation with fear and trembling. To work out his own salvation is obedience to the commandments and precepts of God his Savior. Therefore to trust in the Lord and do good, to delight also in the Lord, to commit his way unto the Lord, trust also in him, to rest in the Lord, and wait patiently for him, to cease from anger and forsake wrath, is obedience to the law of Christ. Obedience does not entitle him to the enjoyment of spiritual blessings here, or eternal glorification hereafter, as though he merited them by his obedience. After he has done all he is commanded to do, he is unprofitable. On the other hand it is obedience to Christ to fret *not* because of evil doers, or be envious against the workers of iniquity; to fret *not* because of him that prospereth in his way, because of the man who bringeth wicked devices to pass; and fret *not* in any wise to do evil. These considerations are certainly very important, instructive, and applicable in these days as well as in the days of David. When the saint violates the law of Christ in leaving undone what he ought to do, and doing what he ought not to do, he wrongs his own soul, or in other words, he wrongs himself, sins against God, and finds the way of the transgressor is hard.

The text, without the context, is a fund of instruction, encouragement and comfort. I am not able to do it justice. To rest upon the oath and promise of God, and wait for the accomplishment of his purpose concerning his church and people, is not the exercise of the ability of the creature, but the effect of grace in the creature when all earthly hopes and expectations fail. To wait patiently may be like looking anxiously for the morning through a long sorrowful night attended with suffering. The morning comes according to the fixed decree of the great Creator. The morning of deliverance and of joy, after a long night of anxious expectation, will come, for God has so ordained. God is bringing his church through a severe ordeal even now. Perhaps it is unknown to her what time of night it is, or when the morning will come. The saints are driven to the necessity of resting and waiting patiently. The morning will come no sooner by labor, or by impatience. Our God will come and will not tarry. If mere patience is desired in waiting, the tribulations must be increased so as to work patience.—Rom. v. 3-5. There is no

real cause for fear, for our God is faithful to fulfill his promise. There are outward enemies, and inward foes. Paul says to his brethren amidst the tribulations and persecutions which they were called to endure, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God," &c. There is freedom of body and mind when resting in a literal sense, and when waiting for some period to arrive when certain cherished expectations and anticipations will be realized and enjoyed. A child of God, while resting and waiting patiently for some precious boon which he has asked for, and is promised him, has implicit confidence in that Holy Being who is the bestower of the gift, that it will be as he has promised. Therefore does he with patience wait for it. The archfiend of darkness will sometimes try to cheat him out of the promised reward by the suggestion that on account of his vileness and ill disposition he is not entitled to the reward, and that it has never been promised to him only in his imagination, and that his unworthiness and unfitness was a great bar to his acceptance, and that he was deceived entirely from first to last. This cruel suggestion and unpleasant thought produces labor, and distress of mind which are not easily shaken off. Still it is from an enemy, and should so be considered by the weaklings of the flock. The unbelief of the saint, with all his doubts and fears, will not change the promise of God, or invalidate the truth of God. The Lord Jesus will come in his experience though he may tarry long. He will also come in the clouds of heaven with power and great glory as he has already come in his church and kingdom. He will punish the inhabitants of the earth for their iniquity, and be glorified in his saints, and be admired by all them that believe. This is an encouragement still to patiently wait the coming of our Lord, for it is good that a man should both hope and quietly wait for the salvation of God.

The antediluvian and postdiluvian patriarchs and prophets, in truth a great cloud of witnesses, to whom the coming of Christ in the flesh, and the glory that should follow, was promised, rested in hope, and though they died without seeing Jesus in the flesh, they died in faith. Centuries passed, but at the appointed time the promise was fulfilled. Simeon and Anna saw the holy child Jesus and rejoiced in spirit. The disciples were commanded to tarry at Jerusalem until they were endued with power from on high, and the promise of the Father was fulfilled. It is not given unto the saints to know the times or the seasons which the Father has put in his own power, and they are only known as they are revealed, or manifested, at the proper time and place. Thousands of them, like the ancient saints, have

died in faith since the gospel church emerged from under the old covenant dispensation, passing through great tribulations, persecutions and afflictions. Their record is on high, and they rest in peace free from the turmoil and strife of this sin-disordered and sen-cursed world.

We which are alive and remain upon the earth have our portion of sorrows, distress and bitter afflictions to endure. But we must not forget the promise of our Lord, or turn away from him who speaketh from heaven. We have come to Mount Zion, unto the city of the living God, the heavenly Jerusalem, &c.—Heb. xii. 22-24. Such being our high privilege we should both rest and wait patiently for the coming of our Lord, when mortality will be swallowed up of life, and we shall awake with the likeness of Christ. Meanwhile we must not fret because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. It is a sin to do so. We must not let sin reign in or have dominion over us. We are under grace, and subject to the law of love. I am addressing the saints in general throughout our country. We see the wicked man prosper in his way, and bring wicked devices to pass, and it is painful to us. We see this in the high places as well as in the low places of the earth. Truth and righteousness is set at nought, and subverted among men. In all classes of society, and among all grades of men, from the highest to the lowest degree, a terrible state of demoralization exists. The political, religious, and social world is enveloped in thick darkness which is sensibly felt by those who have a sense of feeling, and from whence no light is emitted. But there are many whose consciences are seared with a hot iron, (a metaphor) and past feeling. Judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street, and equity cannot enter; yea, truth faileth, and he that departeth from evil maketh himself a prey. It is feared that some of God's children are indirectly, if not directly, joined in with the workers of iniquity in their nefarious and diabolical purposes.

It appears that the psalmist, perhaps Asaph, was hard put to it at a certain time when he saw the prosperity of the wicked, and how his own feet were almost gone, his steps had well nigh slipped. While discussing the subject in the seventy-third psalm, and presenting the apparent prosperous course of the wicked, and the suffering and distressed state of the righteous people, and how he was plagued all the day long, and chastened every morning, a feeling of diffidence seized hold of him, and a want of confidence in God seemed to paralyze him. The reflection altogether was too painful for him. But when he went into the sanctuary of God then he understood the end of the wicked. He was constrained to say, "Surely thou (God)

didst set them in slippery places; thou castedst them down into destruction. How are they brought into desolation as in a moment! they are utterly consumed with terrors." He acknowledges his folly, and confesses his ignorance. He was comforted to know that though his flesh and heart failed, that God was the strength of his heart and his portion forever. This is the experience of many of the dear saints in these distressing times, and it is a satisfaction to know that whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.

To fret is to be vexed, chafed, or irritated; to be angry, and to utter peevish expressions. It is a trait of the carnal mind, and is brought into action by crossing circumstances. It should be denied. Every little circumstance sometimes will chafe, or fret one's self to a great degree. And to be in ill humor is a very great annoyance, and will cause a person to appear very unbecoming before others. It is a sin against God, and is opposed to God, and is a besetting sin. If indulged in, it will increase upon a person, and control him, whereas it should be controlled. A person that can rule his own spirit is worthy of more honor than an army that takes a city.

In many portions of the scriptures we find the emphatic declarations of the confusion, desolations and utter destruction of the wicked in their wickedness. They are raised up as God's hand, or sword, to execute his purpose and will in the chastisement of his people. They are the rod of God's anger, like Sennacheril king of Assyria, to humble his people as Hezekiah was humbled before the Lord. They do not mean, neither is it in their heart to do the will of God, but their purpose is to gratify their pride and to accomplish their ambitious and selfish ends. But when God's will and purpose is accomplished, they are thrown aside as broken vessels no longer of any use. So when a vile man brings his wicked devices to pass, and glories in them like the despots, tyrants, and base men of the earth, it is preparatory to his utter dismay and confusion. In the Mediatorial exaltation of the dear Redeemer in his holy hill of Zion, the heathen are given to him for his inheritance, and the uttermost parts of the earth for his possession. They are not his inheritance, or possession in the same sense that his church and people are his inheritance or purchased possession, for he will break them with a rod of iron, and dash them in pieces like a potter's vessel. In these times while the flood-gates of the bottomless pit are open disgoring themselves upon the earth, the wicked are being delivered over of God to work out their own destruction in a most fearful manner. Instruments of cruelty are in their habitations,

and perhaps they will be broken to pieces through the crushing weight of their own sins, and the very instruments that are used to build them up, will be turned against them in their overthrow. So the heathen may rage, and the people imagine vain things, and the great and mighty men of the earth may set themselves against his anointed people, and may seem to prosper in their course, our God will laugh at them, and will hold them in derision. Their destruction is imminent, for the Lord has spoken it.

Therefore the people of God should not fret, nor be envious at the workers of iniquity in their prosperity, for God is bringing his people through the fire, (his fire is in Zion, and his furnace in Jerusalem) and is purifying and refining them as gold and silver, and they are made to offer an offering in righteousness. They are cut loose from the many idols and pernicious things which the world so much admire, and are made to turn their backs upon the foolish vanities, which are calculated to allure, seduce, and draw many astray. It is far better to be counted worthy to suffer with the people that are in the right, than to enjoy the pleasures of sin for a season. It is indeed greater riches than all the honor, wealth and pleasures of this fleeting and transitory life. All the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, says an inspired apostle. It should be our theme of rejoicing, and source of great comfort in all our tribulations, afflictions and persecutions, that while the heavens, the earth, the sea and the dry land are being shaken, in nearly every sense of the word, as of things that are made, and are being removed, that the saints have received a kingdom which cannot be moved, but will stand forever. Therefore while a state of chaos and infuriated madness exists in the political world, and the religious world is surcharged with the elements of death and ruin at a terrible rate, and the social world egregiously out of joint also, let the saints consider themselves subjects of that immovable and invisible kingdom, and bear in mind the solemn and heavenly mandate of our God and King so emphatically expressed in the language of the text, and obey its rules and directions.

I have protracted this article to a great length, as my communications generally are short, and though it is more than a month since I commenced it, on account of many embarrassments, I submit it to the perusal of the sister who requested my views, and of all others who may feel interested therein. Yours sincerely and affectionately,

JOSEPH L. PURINGTON.

RICHMOND, Va., Feb. 18, 1869.

DEAR ELDER BEEBE:—In compliance with my request, your son, Wm. L. Beebe, very kindly sent me his views on the passage recorded in Matthew xxiii. 37, and at his suggestion, I forward them to you for publication in the "Signs," hoping you may think proper to give them to your readers.

I sensibly feel my ignorance and dullness of comprehension of spiritual things, and do often desire to ask of some one who has been spiritually taught an elucidation of different subjects contained in the scriptures, and which appear incomprehensible and irreconcilable; but I feel reluctant to trouble. May the Lord instruct me and guide me in the truth.

I read with much satisfaction and encouragement, and I hope with some understanding and profit, the editorials and communications in the "Signs," which I receive regularly, and gladly, you may judge, as it is about two years since I heard an Old School Baptist sermon.

My especial attention has been lately directed to Ezekiel xxxiii. 11, and Romans ii, particularly from 6th to 10th verses inclusive, and various other corresponding texts, in support of the proceedings and teachings of the New School Baptists, who have now a protracted meeting in progress in this city, creating great excitement. Although they seem not to harmonize with other portions of the divine word, I am quite satisfied that there are no inconsistencies in it; but I am not able to explain satisfactorily to others what I do not clearly comprehend myself. I am thankful that my health is improving. With kindest wishes for yourself and family, I remain ever your grateful friend, MRS. HENRY EXALL.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."—Matt. xxiii. 37.

As it can be of no possible advantage to any human being to entertain an erroneous understanding on this or any other passage in the inspired book, it is of primary importance to understand correctly the intended meaning of the awfully significant language recorded by those holy men who were moved by the Holy Ghost. In that terrible day when these heavens which sprang into being at the voice of Omnipotence, shall be rolled together as a scroll, and the elements shall melt with fervent heat, it will not avail us to have been sincere in our confidence in falsehoods, for nothing but the immaculate purity of eternal truth can endure the fiery ordeal of the scrutiny of that God who is of purer eyes than to behold evil, and cannot look on iniquity; then let us not deceive ourselves or turn away from the truth as revealed from heaven. "All scripture is given by inspiration of God," and, as a necessary conse-

quence, rightly understood all portions of the holy word strictly and beautifully harmonize. Hence, however plausible or cherished an idea may be to us, whenever we find it conflicting with plain words of scripture, we should always be free to acknowledge the error to be ours while the truth of God remains spotlessly pure and untarnished. "Yea, let God be true, but every man a liar."—Rom. iii. 4.

The devotees of will worship and idolators of self in our day use much sophistry in perverting the truth; and among other passages of scripture they have seized upon this text, wresting it as they do other scriptures, to their own destruction. Therefore, let us first show the falsity of these perversions by bringing them to the infallible standard. If, as Arminians say, our Lord here expressed a desire to have saved some whom he had failed to save because they would not accept of his proffered mercy, then it necessarily follows that he had failed to do all his pleasure. But this is inconsistent with common sense as well as contrary to the express teachings of the Bible. For if it was the will of God to save any individual and the disinclination of the sinner could defeat the divine will in that particular, it follows necessarily that the same perversity on the part of the sinner would forever prevent his being consigned to torment if he should happen to be equally averse to the will of God in that particular. Hence, absolute sovereignty is by this hypothesis vested in the sinner, while the Almighty appears as a disappointed suppliant before his fallen and sinful creature; which is absurd. But if brought to the divine testimony the blasphemy of the assumption is still more clearly manifest. God moved Isaiah to write "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, 'MY COUNSEL SHALL STAND, AND I WILL DO ALL MY PLEASURE.'"—Isa. xli. 9, 10; see also Hebrews vii. 25. The man who asserts that God failed to accomplish his pleasure in the salvation of one sinner contradicts these plain scriptures, which might be sustained by many other passages, but one word of God is sufficient proof against a world or a universe of gainsayers. Let this suffice for the negative view of the subject.

In addressing these fearfully impressive words to Jerusalem which was in bondage under the Mosaic dispensation, our dear Redeemer would not be misunderstood as to the character addressed. He spoke not to that holy city, New Jerusalem, whom John in rapturous vision saw coming down from God out of heaven, prepared as a bride adorned for her

husband; but the city addressed is particularly described as the murderous and rebellious character, which could apply to none other but the carnal city whose transgressions were continual and heaven daring in their presumption. *Jerusalem that killest the prophets.* The same character is described by Isaiah i. 4, 5. It is not to be understood that the murderous spirit of false religion perished in the overthrow of the natural Jerusalem. The same persecuting spirit has marked the footsteps of the church of Christ with the blood of the saints in almost every age from that time down to the present. This world has been made indeed a scene of tribulation to those who will live godly in Christ Jesus; and this has not been the work so much of the avowedly unbelieving world, as of the nominally religious false professors of the religion of Jesus. More cruelty and bloodshed have been wrought in the world by false religion and by those professing christianity than by all other principles of evil combined.

"And stonest them which are sent unto thee." This specification includes all those evidences of malice and enmity against the truth by which mock religion has been characterized from the time when Ishmael mocked Isaac to the destruction of anti-christ. They who are brought into a nominal profession without any experimental knowledge of godliness are all mockers, and according to their own statement of their condition they are all in bondage with their prototype the son of Hagar. They do not claim a birthright inheritance in the house of God, but they hope by faithfully working to the day of their death to deserve an entrance into the kingdom of ultimate glory. These carnal professors still manifest the Ishmaelish nature by casting all the opprobrium and abuse upon the children of promise which is in their power. At present they do not literally kill and stone the saints, because the overruling hand of God has placed it out of their power to resort to such measures in expressing their hatred; yet they villify the saints by every abusive and contemptuous epithet which their vindictive ingenuity can invent. While the non-professing world, like the accommodating Pilate, are ever willing to gain the approval of the multitude by joining in their persecution of those who refuse to unite in their ungodly work. See Mark xv. 15. This violent spirit is an infallible indication of the absence of true christianity; for the fruit of the spirit of Christ is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—Gal. v. 22, 23. Nothing hurtful or inimical to the happiness of humanity, can originate in these lovely fruits of true christianity. Hence, those who are led by the



Spirit of Christ, never resort to violence for the maintenance of their religion; and consequently, those who resort to violence for the propagation or maintenance of their religion, are not the disciples of Jesus Christ. This excludes the vast majority of professed christians, but for that we are not responsible, since the deduction is necessarily consequent to the plain enumeration of fruits of the Spirit above referred to. This distinction between the true religion of Jesus and the counterfeits of every other, should be carefully observed and remembered.

The remaining clauses of the text are so intimately connected that it is best to consider them together. "*How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.*" The unnatural disposition of the Jewish nation in their wars and jealousies among themselves can be traced back through their history even to the twelve patriarchs who manifested their wicked animosity against the purpose of God by persecuting their unoffending brother Joseph, and the will of God to gather together and preserve the children of Jerusalem, was apparent in their malicious course being overruled for the accomplishment of the very end they sought to defeat. What God will do is not less certainly fixed than what he has already done; since time does not affect him. It is therefore certain that his will as expressed in this declaration was accomplished, even if there were no such express declaration in the scriptures; but the very following verse tells of the fulfillment of that will in the announcement, Behold, your house is left unto you desolate. This glorious and comforting truth was revealed in the dark night of the Mosaic dispensation to holy men chosen of God as his witnesses, causing poor old Micah to proclaim to these "children of Jerusalem," who groaned on account of the iniquity which was done in the land, "Arise ye and depart; for this is not your rest:" and again, "I (the Lord Jehovah) will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, [that is, as sheep in tribulation or distress] as the flock in the midst of their fold." What is this but anticipating what our text declares is fulfilled? And will satan or any of his ministers dare assert that these solemn assurances of eternal truth were falsehoods? Surely not; but if they were accomplished, Jesus in our text expresses that which was fulfilled, and does not, as those who exalt themselves above all that is called God, would represent, grieve over a defeated purpose of love which he was not able to overcome the perversity of that sinful nation, who would not consent to his will. Notice particu-

larly the manner in which our Lord asserts that he would have gathered these children together. It is not by frightful exhibitions of the terrors of damnation, such as the emissaries of Satan use at their protracted efforts to frighten unregenerate sinners into a hypocritical profession of a slavish, working religion; but "as a hen gathereth her chickens under her wings." How is that? By a peculiar call known and responded to by every one of *her chickens*, but which might be repeated till she dropped dead, without attracting one young hawk or buzzard to her sheltering wings. So the heaven-born children of God were comforted and sheltered under the shadow of his wings, (Psa. xci. 4) and to them alone and exclusively were all the evangelical benedictions addressed throughout the patriarchal dispensations. See also the special and definite language of Zephaniah iii. 10-20, in describing the people for whose consolation his prophesy was written. Do not those who think our subject implies a failure of the fulfillment of the design of God, know that their view of the subject implies, or rather necessarily involves the blasphemous charge of falsehood against the Holy Spirit? Prophecy had declared that God would gather the children together, and our subject testifies that the same purpose was the will of our incarnate God, and the only escape from acknowledging the fulfillment of this will is in the absurdity of assuming that all power, both in heaven and on earth, was insufficient to the execution of this sovereign will, and consequently, that the only thing we are informed of as an impossibility for God to do, (Heb. vi. 18) is actually done for want of power on the part of the Almighty. In all human religion this absurdity is the foundation of the whole system. Now, observe the closing clause of our text, "*And ye would not.*" To be consistent with the arminian theory this should be connected with the foregoing by the word *but* instead of *and*. Then it would seem indeed to imply that the will of God had met an obstacle it was unable to surmount. As it reads, however, the idea expressed is that the ungodly nation addressed was actuated by a disposition directly opposed to the purpose of God. This is perfectly consistent with the word of the Lord, Jer. xv. 1, "Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people." The voluntary transgressions of every man against even the law of natural right testify against the whole race that there is none whose will is consistent with the will of God; therefore, there is none righteous before him. See also Rom. iii. 10-18.

Their house left desolate, as expressed in the verse following the

text, signifies the removal of the last of those children for whose sake that house had been spared. Through all the long and dark night of Judaism that house had been spared for the sake of the children who were in the house. As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it, so will I do for my servants' sake, that I may not destroy them all." Now that the last of the chosen ones were removed there was no protection remaining for the desolate or abandoned house, which thenceforth was no longer to be the object of that special protection of the Lord, which had distinguished them from the days of Abraham to that time.

For the proof of the correctness of the views herein presented, I refer to the context detailing the connection in which the words under consideration were spoken; for to this test must every religious sentiment be brought at last. Whatever of truth is herein contained is the eternal truth of God, and will endure the test of criticism and of opposition; all that is erroneous is original and chargeable to my sinful and defective mind. It is a matter of rejoicing, however, that the scrutiny of the all-discerning eye of our God will consume all error and leave truth in all its effulgent beauty untarnished as the pillars of that great white throne which blazes with the everlasting glory of the immediate presence of the eternal I AM.

That we may be numbered among the countless throng whose blessed privilege it is to know him who only hath immortality dwelling in the light, is my prayer for Jesus' sake.

WM. L. BEEBE.

HERRICK, Pa., Feb. 19, 1869.

DEAR BROTHER BEEBE:—How precious to me now seem these encouraging words of the Psalmist: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—Psa. xxxi. 24. The bible abounds with blessed promises and words of strong consolation, each one of which is like a staff to the lame or weary, when applied to the soul of the fainting pilgrim. It is so that this expression comes to me now. The assurance it presents belongs to all who hope in Lord; and do not I hope in him? In seasons of darkness and trial I have even doubted this; but to-night I think I am permitted to see that I do, by my inability to answer the question which searches all my being with the inquiry, In whom or what else can I hope? So the disciples answered the question of our Savior, Will ye also go away? by asking in return the question that showed how effectually their souls had been cut off from all worldly hope or desire: "To whom shall we go? All our earthly hopes for salvation were destroyed before a good hope through

grace was presented, which made our souls rejoice as they did in our first experience. But while we remain in this mortal state I think we continue painfully to experience more and more the vanity of all earthly hopes and reliances, and so are kept in view of our Savior as our only hope, and grow in knowledge of him.

In my last communication sent from Salisbury, Md., which was lost, I spoke of the experience of my mind during one restless night, when all the recesses of my being seemed to be searched as with a lighted candle, or rather in the blaze of sunlight, and not one good thing was brought to my eager and despairing view to give me the comfort and encouragement I then thought I needed. But when I had failed, and had cried in the secret of my soul despairingly, Where is my hope? the Way, which I had lost sight of for a time, was again presented, and the Lord renewed unto me a little of the joys of his salvation.

But the experience of even a few hours when the chastisements of God are upon us cannot be told. How then could one attempt to speak of all the wonderful way in which the Lord leads his soul from day to day? The children of grace know these things, but they cannot be fully told. Each heart knows its own bitterness. We may be sure that all of our bitter trials, all of our dark and heavy hours, all of our writhings of soul under a sense of our depravity, when the Sun of righteousness is hidden from our view, shall work for our good. It is not in vain that the Lord deals thus with us. When he chastises, the affliction for the present is grievous, but it shall work the peaceable fruits of righteousness to them that are exercised thereby. It is for us to be in subjection to the Father of our spirits, that we may live, not murmuring or fainting when rebuked of him, but humbling ourselves under his mighty hand.

Job expresses the effect of God's dealings with his people. "The waters wear the stones; thou wasteth away the things that grow out of the dust of the earth; and thou destroyest the hope of man."—Job xiv. 19. And what a blessing it is to have the assurance, even through affliction, that the Lord is dealing with us as with sons, and preparing us for his praise. The quickened soul always feels an humble submission to God under all the heaviest trials. Notwithstanding all the rebellious murmurings of his carnal nature, he can discern within him a feeling of acknowledgment that the hand of God is not heavier upon him than he deserves, nor as heavy; that it is all just and right; and a desire to redress and crush every thought that would rise against God's way. This feeling of submission, of humble acknowledgment to God, and of yearning appeals to him from the depths

of the feeble and sore broken soul, is distinctive, belonging only to the people of God.

The knowledge that we have painfully acquired of the weakness of our nature, and of the power of the adversary, causes us to fear often that we shall fall, and that the enemy will triumph over us in some hour of great trial and temptation;—that we shall not be able to endure the tribulations that are before us. But the Lord by the pen of the psalmist here tells us not to indulge these fears. Our hope is not in our own strength, but in him. We may therefore "be of good courage." Though we lose sight of him when the enemy appears in view and troubles compass us about, he does not lose sight of us.—"He shall strengthen your heart." Though we do not receive the strength and the help until the moment when destruction seems upon us, yet it will be right early. We shall fully see the greatness of the danger, the power of the enemy, the darkness of the gulf, and then shall be enabled to sing with understanding the praises of our God who has delivered us. Therefore "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you."—Isa. xxxv. 4. Whatever your trials, however dark your way, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord;" and on the shores of eternal deliverance how gloriously shall you sing the song of Moses and the Lamb: "Great and marvelous are thy works, Lord God Almighty; just and true are the ways, thou King of saints."

Your brother in tribulation and hope,

SILAS H. DURAND.

A LETTER FROM A YOUNG SISTER TO HER PASTOR.

ELKTON, Md., Feb. 2, 1869.

ELD. THOMAS BARTON—DEAR FATHER:—This is my birthday. Please accept this little present from one who wishes she could express in words to you her feelings of gratitude and love for the many words of cheering comfort you have spoken to me during these years which have passed. Often have I went to meeting feeling depressed in spirit, fearing that I had been deceived, and had deceived you and others who had expressed fellowship for me, when you, dear father Barton, seemed to understand all about my state of mind, and would tell me just how I had been led into trouble to try my faith. O how cheering your words have been to me at such times; they have fallen like refreshing dew upon my heart. The past year has been most of the time a very dark and gloomy season—a night time, in which all the beasts of the forest do creep forth. Unbelief, coldness and

ignorance have often taken possession of my mind. How often even at such seasons, you have expressed my feelings much better than I could myself. I have often thought none could be like me, who had ever dared to hope they were children of God. But when I have heard one so deeply taught in all the hidden things of God, express the very inmost feelings of my heart and make it so plain, I have taken courage, and tried to overcome this evil nature. This passage has often come to me, "Resist the devil, and he will flee from you."

When I first hoped that I had been called out of darkness into the light of God's dear Son, I truly did rejoice in the beauties of the word of God. It seemed like a lamp to my feet; every line was doubly dear, and I thought I never would tire of reading and meditating on the beauties it presented to my mind. It all seemed so glorious to my newly awakened mind. But how little did I know myself. When the presence of the Lord was withdrawn, and I was left to myself, I found it impossible to read or think with any comfort or edification, and O how earnestly have I been made to cry to him to restore to me his presence. Often have I during the last year went to meeting and returned as I went, and have asked myself why I went? for I did not understand but very little of what I heard. I have tried to read my bible, that book I once delighted so much to read, but it seemed to be a sealed book to my dark mind, and I could find no pleasure in it; and sometimes I have wept bitterly over it, and at other times I have laid it down with feelings of indifference, not caring to read it, and sometimes I have had feelings of utter despair. I have seemed to be so cast off and shut out from the presence of the Lord, and my nature so sinful and corrupt, and my heart as the seat of pollution, that when I think of what a child of God ought to be in word, in deed and actions, and then think of what I am, I am constrained to exclaim, Can it be that one so sinful can be a child of God?

How frequently I go back to the first days of my hope when I was made to feel the glowing love of God to us poor sinful creatures. O how I rejoiced and was exceedingly glad. Although I felt so very unworthy of the unspeakable gift; still I hoped that I had been born into the family of God. And it was made plain to me that it was not for any good work of mine, but all of the free gift of God bestowed on me for Jesus' sake. Then I thought my hope was so sure and steadfast I should never doubt or become indifferent, as I heard others complain of feeling. Those were happy, happy days, for—

"Jesus all the day long,  
Was my joy and my song."

"The beauties of thy love  
Shall crown my following days;  
Nor from thy house will I remove,  
Nor cease to speak thy praise."

I was truly on the mountain top rejoicing, without knowing or thinking of the dark valley below. But O, how I have been brought down since that time into the dark and gloomy place of which the psalmist so often speaks. I often read my own experience in the Psalms. I seemed to come down, step by step, I could not tell how. How frequently did this inquiry come to me last summer, Where are you now? and who will deliver me from all this trouble? I wept and bemoaned my fallen state; for I felt that I was in a strange land, and had wandered into forbidden paths. How I longed for a return of the days which were past, when I felt that the Lord, as my Shepherd, had led me in green pastures, by the still waters, and when I felt that nothing could make me afraid. But I can truly say, amidst the deepest gloom and darkest shades I have passed through, I have always felt that it was the Lord who led me. These words were precious to me: "He leadeth me." O blessed thought! words full of heavenly comfort. Whatever I do, wherever I be, however I feel, still it is God's hand that leadeth me.

Sometimes 'midst scenes of deepest gloom,  
Sometimes where Eden's bowers bloom;  
By waters still, or troubled sea,  
Still 'tis God's hand that leadeth me.

I hope I shall never cease to rejoice when I think of the day when you and the dear saints were willing for me to be numbered with you in the visible church. O what a privilege it was. I truly hope I may never be left to bring reproach upon the cause that I so dearly love. But I sometimes feel so prone to indulge in light and trifling conversation, and my mind goes out after the vanities of the world, that I feel the need of a sheltering wing; and such protection I have found in the church. One thing I feel sure of, that I do love the people of God; they are truly my people, and I love to be with them, and to learn of them; and O how much I have been comforted and edified by their conversation, especially when some who are near my own age have been led in the same path, and taught in the same school of experience, and led by the same spirit; when I hear them express my own feelings so plainly, my heart is knit together with them, and I feel to say, Truly we are brethren and sisters of the same family, born of the same spirit, and partakers of the same grace. O how profitable it is to the weak to be thus encouraged by those who are stronger, and to hear them express the very same feelings of sinfulness and of doubtings, that they also have to mourn over, and fearing that there were none like them, when the light and comfort of the Holy Spirit has been withdrawn and they were left to lament his absence. I do think I love the doctrine

of the scriptures, and desire to feed constantly upon it; and I love the dear ministers of the gospel for the truth's sake.

Now, my dear father Barton, I have written you a long letter, and I expect you will discover many imperfections in it; but please remember it is from one of your erring little ones, but one who feels much love and gratitude to you.

MARY J. CAMPBELL.

JERSEY CITY, N. J., May 1866.

DEAR BROTHER BEEBE:—It would be a pleasure to me if I could write you a few lines for publication that would tend to the edification of any of the brethren who so often write, and also to those who do not write, and who like myself, perhaps, not often permitted to hear any other preaching than they read in the "Signs." It is natural to ask, Who are our brethren? for by nature all are brethren, descended from Adam, and all sinners. They are not all brethren, even that were Jews, and boasted that they were Abraham's seed, who contended for the traditions of their fathers, who lived strictly, prayed often, and gave much of their goods to the poor; for Paul was one of the strictest of that class. When he was converted and began to preach, he was no more esteemed as one of their brethren, and they sought to kill him, and watched the gates night and day for him; and the disciples helped him to escape. But the Lord afterwards suffered him to receive stripes from his brethren after the flesh, also beaten with rods and stoned, and he was scourged by the Roman magistrates contrary to the law.—Certainly Paul could no longer own them as his brethren. All are not brethren that profess the true religion; for Paul says, "There be some that trouble you, and would pervert the gospel of Christ." And that because of false brethren unawares brought in who came in privily to spy out our liberties which we have in Christ. What is more dangerous to the church than false brethren? Paul called Timothy not only a brother, but his dearly beloved son, and often exhorted him as such. They were brethren and faithful ministers, engaged in the same work, serving one Master, suffering and enduring the same trials, &c. We can call those our brethren who receive like grace with Paul, although not apostles, although poor and despised by the world, who have been convinced of their sins, and been made to cry out, like the publican, "God, be merciful to me, a sinner." Alas! I fear my case is hopeless. What shall I do to be saved? All such that in their helpless condition have by the Spirit been led to Jesus to receive salvation on his terms, and have faith in him, and see in him a fullness of grace to forgive all their sins; such as are regenerated, having one Father, God, one mother, the



church, the same brethren and sisters, and Jesus their Elder Brother. They have the same likeness, the same hopes and fears, and speak the same language, the language of Canaan, and will all be enabled to sing the same song of Moses and the Lamb. How many such brethren write to you, who relate their trials and experiences, to the edification of many poor downcast souls.

Dear brother, I would say a few words to you. You have outlived many of your persecutors; but I have heard and have read how your name has been circulated through the country, as a troubler in Israel—as one who turns the world upside down; and as I had occasion once before to tell you, that you was the ringleader of all disorder; and have heard some wish you were dead. I have heard what reproach has been cast upon you for raising your voice against error, and raising your banner for the truth, and publishing the "Signs," for the establishing of those truths.

Dear brother, be not cast down, although you may be sometimes discouraged and in distress of soul. Look to your Master. He was hated by men, and counted not worthy to live, and many who once cried, "Hosanna," afterwards cried out, "Crucify him." But, dear brother, do you not find the Lord your friend to sustain you, so that you can glory in the cross of Christ, and esteem the reproaches of Christ greater riches than all the treasures of the world? I feel thankful for many privileges enjoyed in your company, and for the many years privilege of reading your, to me, valuable paper, the "Signs." The Lord has made you a means of communicating many useful lessons to me, and I have enjoyed many precious seasons, and have dropped many a tear when full of fears and temptations. May the Lord help you to be faithful in his cause until death, and then may you receive the crown of life and forever dwell in heaven, enjoying that welcome sentence, "Well done, thou good and faithful servant, thou hast been faithful in a few things, I will make the ruler over many things; enter thou into the joys of thy Lord."

Yours in love,

A. S. COOK.

RICHMOND, Me., Dec. 27, 1868.

DEAR BROTHER IN A PRECIOUS REDEEMER:—As I am writing to order the "Signs" sent to my address, I will take this opportunity to thank you for answering my request for your views on a portion of scripture in the New Testament relating to church fellowship and discipline. It was very satisfactory, affording me much strength and comfort in its perusal.

I am made to rejoice from time to time, in contemplating the goodness of God to his little flock who are scattered among the popular religious

citizens of this degenerate age, in preserving to them such a precious medium of correspondence as the "Signs," as well as in raising up one so well qualified to conduct it. His word is shut up like a fire in the bones of his servants, so that they cannot hold their peace, but are moved to write of the things they do know, and testify of what they have seen, for the comfort and instruction of those lonely ones like myself, whose lot is cast some distance from the brethren and sisters of the household of faith. I have been enjoying a feast ever since our monthly meeting, in reading a bundle of borrowed "Signs," the last numbers for this year. I cannot express the sweet comfort, peace and satisfaction which flowed into my soul while reading the exercises and views on the scriptures from brethren and sisters from every point of the compass, especially the editorials, which elucidates so many dark passages of the word which God has revealed to you, and in like manner has to be revealed to us by his Spirit, which takes of the things of Jesus and shows them unto us.

I may be mistaken, but I cannot resist the impression that the "Signs" were never more interesting or contained more instruction in righteousness to their readers than now. When I take a retrospection of what has transpired in the religious and political councils that have met at different times in secret conclaves, to devise ways and means to carry out their schemes, in order to put down all wholesome rules, and extirpate truth from the face of the earth, it leads me to believe that nothing short of the mighty power of Israel's God has kept you on the watch tower of Zion till now, for the establishment of truth among his chosen people, against some fiery conflict ahead with the hosts of anti-christ. Our God has thus far sustained you in his cause, and made you a valiant soldier of the cross of Christ. While you have been compelled to fight for truth with its enemies in open combat, there has often sprung up in your own ranks enemies of the worst kind, who have proved themselves traitors to the cause they once espoused, and are now doing service in the ranks of the enemies of the O. S. Baptists. Whenever we see an Old School Baptist church or preacher apeing the popular practices of anti-christ for the sake of drawing the world and worldly religionists after them, we need not be at all surprised, sooner or later, to see a sifting take place; for our God who has said, "Thou shalt have no other gods before me, nor bow down to them," has declared also that he is a jealous God, visiting the iniquity of the fathers upon the third and fourth generations of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. Have not the iniquities of the Old School Baptist fathers in permitting error in preaching and practice to come in among

them, been visited upon their children down to the third and fourth generations? Have not you and I, brother Beebe, suffered the stripes in consequence of their winking at or encouraging the promulgation of false doctrine among them then? But thanks be to God who giveth us the victory through our Lord Jesus Christ.

Please excuse me for taxing your time, eyesight and patience to read this scribble. I did not intend to say but a few words to you when I began, but I have spun out a letter which amounts to but little. I will inclose \$2 for the "Signs." Please direct to Mrs. M. J. Dinslow, Richmond, Sagadahoc Co., Maine.

Yours in love of gospel truth.

MARY J. DINSLOW.

NEWARK, Del., Feb. 23, 1869.

DEAR BROTHER BEEBE:—I have sometimes thought it could hardly be possible that one so vile and sinful as I feel myself to be could have the least particle of interest in that salvation which was finished on the cross of Calvary. But when I hear the gospel preached in its purity, I cannot help feeling interested in it. I sometimes feel that I could embrace all the dear people of God. And why is it that I now love the things I once abhorred, and the things in which I once took pleasure and delight I now hate? I have never done anything myself to change my feelings towards those things, nor can I do anything; for if there was one single act for us to perform, we are powerless to perform it. We are told in the word that "All our righteousnesses are as filthy rags. But say some, I am so unlike what a christian ought to be, that I fear I have never been born again. My conduct is so light, vain and trifling that I fear I am not what I desire to be. We are told that sin shall not have dominion over the blood-bought children, but we are not told that sin shall not exist in our fleshly nature. And it is said, In the world ye shall have tribulation; we shall be rejected and persecuted by the world, and all this we are to bear for Christ's sake. O what could be too much for a subject of saving grace to do or suffer, when he has been enabled by faith to lay hold of Christ as his? after having been taken up out of the miry clay and horrible pit, and his feet set upon a rock, and a new song put in his mouth? God is himself the Rock of our salvation; he is the foundation on which his church is built; and whatever may take place we are assured that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. How many times have I asked the question, Am I built upon that Rock? or am I altogether mistaken? Do I only honor God with my lips, while my heart is far from him? I must leave it with the just and holy God who doeth all things well, and work-

eth all things after the counsel of his own will. It is his pleasure sometimes to cast his children into outer darkness where for a season there is weeping and gnashing of teeth; but ere long it is his good pleasure to remove the dark cloud from their skies, and then they are again enabled to rejoice with joy unspeakable and full of glory. This is the God we adore, whom we profess to love above all things. And while thus we praise our God, may we always be found faithful to him, and ascribe all honor, power and praise to God, the Father, Son and Holy Ghost, in a world without end, Amen. Your unworthy brother,

THOMAS B. ALEXANDER.

TO THE PATRONS AND READERS OF THE "SIGNS OF THE TIMES."

DEAR BRETHREN AND FRIENDS:—Excuse the liberty I have taken in addressing you upon a subject of interest to us all; but I feel constrained to stir up your pure minds by way of remembrance.

Some years since propositions were made by some prominent brethren that a compilation of the leading and most valuable Editorials of the "Signs" should be published, affording to the Old School Baptists of the United States a reliable history of the rise, and progress, and triumph of the cause so dear to them, and an exposition of many important and interesting passages of scripture, which have conduced much to the comfort and edification of the dear children of God, and to their establishment in the truth and faith of the gospel.

These propositions were warmly seconded by many brethren, and finally a prospectus was issued, stating that if sufficient encouragement was given, that the work would be published. This was done, and the work has been ready for some time for distribution.

A few days since I learned from a reliable source, (but not from the Compiler or Publisher,) that but a small portion of the edition of 3,000 copies had been sold, and that the sum arising from the sales was much less than the amount expended for the publication. When we remember that the prices of paper, materials and labor are very high, and that the cash had to be paid for all, we must conclude that serious embarrassment has resulted to the publisher, in issuing the work.

Dear brethren, should this be so? Is it right that our beloved brother Beebe, who has labored so long, so faithfully and so well in your service, should have his last days troubled by embarrassment or embittered by the neglect or apparent ingratitude of those for whom he has toiled and suffered so much for nearly forty years? Those beloved and faithful brethren who aided him in establishing the "Signs," and stood by his

side in so many fierce conflicts and painful trials, have nearly all laid their armor by, and have entered into rest. But the cause so dear to them still lives, and I trust is as precious to you as it was to them, while it is still fiercely assailed by those who are ignorant of and hate the glorious truths of the gospel. I know that but few Old School Baptists are rich; many of them are poor. The desolating hand of cruel war has reduced many of our brethren in the South from affluence and comfort to poverty and distress. But very few are too poor to spare the pittance required to pay for a volume of the Editorials. To do so would not be *charity*, but simply *justice* to a faithful servant of the church of God, and you will receive in return a book which I think I express the unanimous sentiment of those who have purchased it, that they would not part with for five times its price, if they could not procure another copy.

Dear brethren, if I have done wrong in addressing you upon this subject, I alone am to blame, as I have consulted no one in relation to it; and the first intimation that the Editor or Publisher will have that these lines have been written, will be when they are opened in the office of the "Signs." But I trust your response will be such as to gladden the hearts of our brethren by relieving them from present embarrassment and ultimate loss, in the publication for you, of the "Editorials of the Signs of the Times."

Your brother in gospel bonds,

WM. L. BENEDICT.

WARWICK, Feb. 22, 1869.

### LOVE.

VERY DEAR BROTHER BEEBE:—On looking over the article in the "Signs" on "Good Works," my mind has been drawn to the consideration of that principle in which all good works have their existence—*love*. This subject is so beautiful, and the contemplation of it so interesting and delightful, that I desire to write upon it.

"The Song of Songs, which is Solomon's," is a song of love. In this sublime song the Bridegroom of heaven, the Son of God, is not only presented as "My Beloved," by the loving Bride, but he is also represented as *loving* "his dove, his undefiled;" and their mutual love is portrayed in the refined and beautiful language of elevated and inspired poetry. This teaches us that love is an exalted principle and beautiful sentiment. But when "that disciple whom Jesus loved," tells us, upon the authority of this "faithful and true Witness," that "GOD IS LOVE," this gives us the most exalted idea of love which we are capable of receiving. Now we endeavor to comprehend the vast and sublime thought that, as the sun is the source of all the light and heat that blesses the

teeming earth, and as it is this light and heat that gives the sun its resplendent glory, so is the bosom of the great God the *fountain* of love, which is the crowning ornament of all his glorious perfections! Then, since God is love, we learn that love is pure and holy, exalted and eternal in its nature, as the nature of God; and also, that all God's "great and marvelous works" have been done in love. For with him the exercise of infinite wisdom and power, in the creation of the celestial and terrestrial worlds of his unbounded universe, together with the exercise of righteousness and truth in upholding and governing them, is but the energy or active operation of infinite love. So that between infinite love on the one hand, and infinite wisdom and power, justice and truth on the other, there can be no opposition; for they are all perfect, and therefore harmonious in their nature.

And when we trace these perfections up to their source, we shall find that they, with every other perfect principle, have their eternal existence in the *unity* of God's holy nature. Therefore God is infinitely lovely and amiable, or worthy of being loved, both in himself and in all his works and ways. And this because he is a being of infinite holiness, and of infinite holiness only because he is love. Satan, who is absolutely wicked, is never represented as being love, but always the opposite; and this marks the strongest conceivable contrast between the opposite characters of God and Satan. If it could be said of the devil, that he is love, we must at once cease to regard him as that dark and detestably wicked spirit that he is, as the fell enemy of God and man. He possesses not a spark of holiness, but is fearfully wicked and hateful, because he possesses not a spark of love. And so too, since man, through Satan's device, became a fallen and wicked being, his hateful character and dark and damning depravity, radically consists in aversion to God, or the total want of love. Therefore, love is not only a pure, benevolent and holy principle, but holiness itself essentially consists in love, as depravity consists in aversion or hatred. So that, to be without blame before God in love, (which is the end of the saint's election in Christ,) is to be entirely holy.—Eph. i. 4. And hence we read that "there is no fear in love; but perfect love casteth out fear;" and this because the holy have no fear.

In confirmation of this it may be observed, that when the child of God is made to rest sweetly in love, he then fears nothing. But, on the other hand, it is written, "He that feareth is not made perfect in love." Now fear is the consequence of guilt, and therefore it proves that its subject is not holy. Hence as soon as man, by sin, became guilty, he "hid himself," even though he was in Eden, "because he was afraid." But love is that "holy light" which casts out this fear, and, instead, gives confidence, tranquility and delight.

For, "He that dwelleth in love dwelleth in God, and God in him;" "And every one that loveth is born of God, and knoweth God;" and "Whosoever is born of God cannot sin, because he is born of God."

This is the testimony of the beloved apostle of Christ, "and his record is true." Every one, then, who loves the brotherhood of Christ, has certainly passed from death unto life, and is a partaker of holiness, and a possessor of life for evermore. Hence,

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

But, on the other hand, all other possible gifts, attainments and deeds will profit us nothing, and we are nothing, without love.—1 Cor. xiii. Therefore the King of saints gave them but one new commandment—"that they love one another as he loved them."—John xiii. 34. Love, then, is not only the primary christian grace or first fruit of the Spirit, (Gal. v. 22,) but it is also the brightest ornament of the saints, and the signet of holiness, which seals them heirs to the crown of celestial glory.

Love is the holy and powerful motive which brought the beloved Son of God down from heaven, to live a life of unparalleled poverty, reproach and suffering, and then to be offered and sacrificed upon the altar of love!—Rev. i. 5. We may say, then, that *love* is God's first, greatest and best gift. It is superior to both grace and mercy; for though these are blessings of unspeakable value, yet when God would inform us why he gave up his darling Son, (Psa. xxii. 20,) who was more to him than the whole universe, he does not say that it was for the sake of his *mercy*, nor for the sake of his *grace*, but, which seems infinitely dearer to his holy heart, for the sake of his *LOVE* he gave him up! "In this was manifested the *love of God* toward us, because that God sent his only begotten Son into the world, that we might live through him."—1 John iv. 9. And hence, though God is rich in mercy, yet it was "for his *great love* wherewith he loved us, even when we were dead in sins, that he quickened us together with Christ."—Eph. ii. 4, 5. Then, while mercy and grace are the rich blessings of God, flowing to the chief of sinners through the Mediator, the holy Jesus himself, who is "the chiefest among ten thousand," the gift of gifts, is the *immediate* gift of God's love. It is this that brings "grace, mercy and peace" with it, and is the *pledge* of all other gifts and blessings.—Rom. viii. 32.

*Mercy* is the goodness of God to his people considered as *miserable*; therefore it is mercy that relieves their woes and frees them from suffering. And *grace* is the goodness of God to his people regarded as *undeserving*; therefore it is grace that forgives their sins and covers their unrighteousness. But *love* is the goodness of God to his people viewed as his *precious sons and daughters*; there-

fore it is love that raises them up to a state of happiness and fills them with joy unspeakable and full of glory! Hence, when the curse is removed, and the hand of mercy has wiped away the last tear of sorrow, and when all unrighteousness is covered, and the arm of Grace has beautified the saints with salvation, and Grace and Mercy *satisfied*, shall retire, Love will then bear them away to her own blissful realm, and be their solace and joy forever. Therefore love is the attribute of goodness delighting in the full and everlasting happiness of its object.

But love is not an arbitrary principle or sentiment, to be called into existence at will, and placed upon any object whatever, without regard to its character; for love possesses character, has its own peculiar nature, and, like every other fixed principle, is governed by a wise and beautiful law. This law of love is *congeniality*; in the absence of this, love cannot exist, for it would have no basis on which to rest. Hence it is said in the Song of love, that "If a man would give all the substance of his house for love, it would utterly be condemned."

Because, between positively uncongenial natures and characters, there must be repulsion and aversion; but between truly congenial natures and characters, there will as certainly be mutual attraction and love.

But it may be asked, Can there be any congeniality between the holy nature of God, and the depraved nature of the sinner? None whatever. But then, God's love centres upon his people *in Christ*, his beloved Son, in whom he is well pleased.

For Jesus is the brightness of the Father's glory, and the *express image of his person*; and hence he is the *perfect model* of excellence and loveliness; "Yea, he is altogether lovely."—Songs v. 16. And now, although God loved his Israel "with an everlasting love," (Jea. xxxi. 3) and loved them as he loved his Son, (John xvii. 23) yet it was because he foreknew them as his children, and "predestinated them to be conformed to the *image of his dear Son*, that he might be the first born among many brethren."—Rom. viii. 29. Hence the beloved John, in the language of rapture, exclaims, "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God! Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, *we shall be LIKE HIM*; for we shall see him as he is."—1 John iii. 1, 2. And the devoted 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."—Rom. viii. 38, 39. Therefore love is not only a uniting



and endearing, but also a conforming and assimilating power. It is "God's divine power (which) hath given unto us all things that pertain unto life and godliness," and which "worketh in us both to will and to do of his good pleasure," conforming ungodly and unloving sinners to the perfect and lovely image of God's dear Son. Hence the love of God is not only everlasting, but omnipotent also, and therefore with loving kindness doth he draw the objects of his love.—Jer. xxxi. 3. And now they, being born of God, are "renewed in knowledge after the image of him that created them;" (Col. iii. 10) and so, knowing God, they love him; for in the hidden man of the heart they are not corruptible, (1 Peter iii. 4) but pure and holy.—Matt. v. 8, Eph. iv. 24.

Now here, between God and his children, who are born of the Spirit, there is a holy, heavenly affinity and true spiritual congeniality. Therefore they love him.—"We love him, because he first loved us."—1 John iv. 19. And loving, they delight in him and desire to dwell in his presence, and hold sweet communion with him. For love delights in and seeks the society of the beloved. So now the language of the loving spouse is, "As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to his banqueting house, and his banner over me was LOVE. Stay me with flagons, comfort me with apples, for I am sick of love. His left hand is under my head, and his right hand doth embrace me." And her beloved responds in like endearing language, "How fair and how pleasant art thou, O love, for delights! Thou hast ravished my heart, my sister, my spouse. How fair is thy love, my sister, my spouse."—Songs. How wonderful then is love! how sanctifying and hallowed is its influence! and how assimilating, reciprocating and transporting is its nature! Dearest than life and stronger than death, it is the potent motive "that makes our cheerful feet in sweet obedience move," the holy leaven that will sanctify us wholly, and preserve our whole spirit, and soul and body blameless unto the coming of our Lord Jesus Christ.

"O let thy love my soul inflame,  
And to thy service sweetly bind;  
Transfuse it through my inmost frame,  
And mould me wholly to thy mind."  
"My life, my joy, my hope, I owe  
To this amazing love."  
"This is the grace that lives and sings  
When faith and hope shall cease,  
'Tis this shall strike our joyful strings  
In the sweet realms of bliss."

Very dear brother Beebe, I cannot close without a word of encouragement to you in the midst of your arduous labors of love and reproaches for Christ's sake. As the editor of the "Signs of the Times," I know

you have had much, very much to endure and suffer, even from Old School Baptists, to whose cause your faithful labors have been devoted for thirty-six years. How strange this seems! But in the midst of all, and under all your trials, may you still be meek and patient, dearly beloved brother and father; for not only is the grace of your sympathizing Lord sufficient for you, but there are also hundreds and thousands of loving hearts that sympathize with you, and esteem you very highly in love for your work's sake. And to these the coming of your paper, rich and varied in precious truth, is as was the coming of Titus to Paul—comforting. And to these your are *Our beloved Editor*. Then, when tried, let the remembrance of this encourage you; let it be to you as the coming of the brethren from Rome to meet Paul on his perilous journey thither—when he saw their faces and witnessed their love, "he thanked God, and took courage."

May the Holy Spirit of truth himself comfort and sustain you, and enable you to count not your life dear unto yourself, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus, to testify the gospel of the grace of God.

Your brother and companion in tribulation,

D. BARTLEY.

### Change of Residence.

BROTHER BEEBE:—As I have returned to my former home with the Hickory church, my address is changed from Lanesville, Ind., to Willow Hill, Jasper Co., Ill., at which place I shall be much pleased to hear from my many dear christian friends.

DAVID BARTLEY.

### Personal.

Can any one furnish H. G. Booth of Dundas, Ontario, with the address of any of the Kingworth family, once of Cincinnati?

### Marriages.

Jan. 17, 1869—At Cow Marsh, Kent Co., Del., by Eld. E. Rittenhouse, Mr. Thomas E. Frazier, to Miss Mary A. Truitt, both of Kent county.

Feb. 4, 1869—In Henry Co., Ky., at the house of the bride's mother, by Eld. N. A. Humston, Mr. George T. Chilton, and Miss Joanna Sams.

At the same time and place, by the same, Mr. James T. Chilton, and Miss Cassandra, daughter of W. Sams, of Trimble county.

Feb. 4, 1869—At the house of the bride's father, in Henry Co., Ky., by the same, Mr. Luciene Evans, of Carroll Co., and Miss Josephine, daughter of Jackson Duaway.

Feb. 24—At the residence of the bride's father, near Stoutsbury, by Eld. P. Hartwell, Mr. William H. Gallena, of New York City, and Miss Kate E. Collings, daughter of Wm. Collings, of Hopewell township, N. J.

Feb. 16—By Eld. G. Beebe, at his residence, in Orchard St., Middletown, Mr. Benjamin W. Halsey, of Mt. Hope, and Miss Mary E. Williams, of Wawayanda, all of Orange Co., N. Y.

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1869.

### ELDER ROBERT C. LEACHMAN HAS FALLEN ASLEEP.

Scarcely had we announced in our last paper the latest intelligence we had received, when we received the painful tidings that he was supposed to be dying, with a summons to hasten to his bedside. We took the first train on Friday morning the 19th, at 5 o'clock a. m., at about the very minute he breathed his last. We reached Alexandria, Va., at about 7 p. m. of the same day, where we were informed that his spirit had departed, and as we could get no farther that night, we took the train the next morning with many sorrowing brethren and sisters from Alexandria and Washington cities, and arrived at his house at Manassas, Prince Wm. Co., Va., at about 11 o'clock a. m., and found arrangements were made for his funeral to be attended at half past one o'clock on Saturday, Feb. 20.

Our dear brother Leachman was born of the flesh, and born again of the incorruptible word, was baptized by the late Elder Samuel Trott, in the fellowship of the Bethlehem church, in about the year 1837, licensed to preach the gospel in 1838, and ordained to the work of the ministry, at Bethlehem, in 1839, and continued to hold his residence, except what time he was driven from his home during the late war, and finally died, all within five miles of the place of his birth. As a minister of the gospel he was truly one of Zion's sons that had grown up in his youth, and polished after the similitude of a palace. From the time of his first connection with the church of God, no blemish has soiled his character; as an humble devoted follower of the Lamb, and servant of the church, no one could be more devoted or indefatigable. Regardless of his own ease or pecuniary interests, he labored more abundantly than any of his cotemporaries. Besides the pastoral charge of all the churches in Fairfax, Alexandria, Prince Wm., Fauquier and Loudoun counties, (after the death of our lamented brother Trott) he traveled very extensively attending associations and other meetings in many and distant states.

All who are acquainted with him concede that his gifts for the ministry were of the very highest order. His manner was bold and fearless of man, and at the same time as meek, humble and tender in his feelings as any one we have ever known. His gift for arguments, illustration and elucidation of the doctrine were powerful, clear and unanswerable, and his address easy, and remarkable engaging. Thousands even of those who did not love the doctrine, were fond of hearing him, and respected him for his talents while they had no

relish for the truth which he so forcibly proclaimed.

During the late cruel war his house and farm were alternately occupied by the belligerent armies of the North and South, and he was driven from his home and his buildings destroyed, and he was reduced from comfortable circumstances, an exile without where to lay his head. Although a man of peace, and opposed to strife and bloodshed, he was arrested by the Federal powers, and incarcerated in loathsome and filthy prisons, because he could not conscientiously take an oath which they who demanded it of him would not allow him keep inviolate. After being liberated from prison he spent his time chiefly in the bounds of our churches in North Carolina until the war was over, and then returned to the churches of his pastoral charge, faithfully serving them until released from his excessive labors by death. Notwithstanding all the depressing circumstances he had to encounter, the churches greatly prospered under his labors, and now are left in a very destitute condition. But one ordained minister remains among the churches in that whole region. Our young brother, A. B. Francis, who was ordained to the work last August, whose standing and gifts are promising; but the field is exceedingly wide for one to occupy alone. May the Lord strengthen and sustain him and send others to his assistance.

Brother Leachman took a violent cold from riding on horseback some twenty-five or thirty miles through a very tedious storm, in January, which prostrated him and developed alarming symptoms, but from this prostration he partially recovered, and ventured out in the yard of his house to do some work which was needed; as the ground was wet, and the weather uncomfortable, he was taken down with more alarming symptoms than before, congestion and inflammation of the bowels, in which for weeks he could retain no nourishing food on his stomach. He suffered severe pain, and became very much reduced both in flesh and strength. But very slight hopes were entertained of his recovery for several weeks. Through his illness his mind was stayed on God, his hope and confidence were firm and unshaken to the end, and he remarked to us, when on our former visit, that during his sickness his principal comfort had been in the contemplation of the sovereignty of God. Before his death he selected to be sung at his funeral the 15th hymn of our Baptist Book.

"Keep silence, all created things,  
And wait your Maker's nod," &c.

He said to a brother, He had heard much said about it being hard to die; but he found it harder to live.

"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."

Sister Leachman, who had not left his bedside scarcely for a moment, seems broken down with grief and exhaustion. May God sustain and comfort her in this hour of deep affliction, and may those who so dearly loved our brother, remember his widow, and see that she lacks no comfort they are able to supply.

He leaves one brother, who attended faithfully on him, and two sisters, one of whom is in Georgia, the other has been with him throughout his sickness, showing a sisterly regard and rendering all the service in her power. He had no children. Of his other relatives in the flesh our knowledge is limited. But in the churches of our faith, no one has occupied a higher place, and his death has overwhelmed many in grief and sorrow.

At his funeral, in submission to the wishes expressed by the deceased and his family, we preached to a solemn assembly, from Rev. xx. 11, 12. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in those books, according to their works."

We have been intimately acquainted with our dear departed brother ever since he became a Baptist, about thirty-three years ago, and we are the only surviving minister who set him apart by solemn ordination to the gospel ministry more than thirty years ago. We have traveled thousands of miles in company, and, with the exception of the dark days of the late war, there has no year passed in which we have not been together at several of our associations. It has never been our unhappy lot to differ on any point of doctrine or order, nor has there ever existed between us the least dissatisfaction or abatement of sincere love and fellowship. Our dear brother was, since January, in the 58th year of his age.

REPLY TO OUR FRIEND ISAAC STEWART. CONTINUED FROM OUR LAST NUMBER, PAGE 46.

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?"—Luke xxiv. 25, 26. These words were spoken by our risen Savior immediately after his resurrection from the dead, to two of his disciples who, although they had heard a report that he was risen, still lacked a satisfactory evidence that the joy inspiring assertion was true; for they still were communing in sadness on the subject of his sufferings and

death. They were disciples of Jesus, and were by him recognized as such, and if their natural faculties had been made spiritual by their new birth, it is safe to suppose their hearts would not have been so slow to accredit the testimony of the witnesses who had announced his resurrection, or the testimony of the prophets, and the words which Christ had himself spoken to them before his crucifixion, in which he said he would rise from the dead on the third day. It seems to us, if their faculties had come by a spiritual birth directly from God, their recollection would have been less treacherous, and their hearts less foolish; still there was in them a spiritual vitality, burning in their hearts, while he talked with them by the way; although the natural faculty of seeing was strangely defective. That they were both of them subjects of saving grace, possessing in them an inner man that was born of God, is clear from the very fact that they were sad at the events which pleased wicked men and devils, and that their hearts could burn while Jesus expounded to them the scriptures. We cannot admit the theory that they were in their new birth only begotten to a false or delusive hope, and that their sadness arose from a disappointment of their expectation that Jesus was to have delivered Israel from the Roman yoke, and advance them to political independence. We firmly believe they were by their new and spiritual birth born of God, made partakers of the divine nature, and had received the faith of the Son of God, so that, having in them the mind of Christ, with it they served the law of God, while with their flesh they served the law of sin.

Indeed we are unable to perceive any difference between the condition of these two disciples, experimentally, and the disciples of later times. If we are not altogether mistaken, there is in all the saints a principle of spiritual life that is begotten and born of God, which feeds on every word that proceeds from the mouth of God, and that kindles to a burning flame of light, love and joy, when Jesus communes with them by the way, even when their natural eyes are holden, and all their natural faculties are as closely holden from perceiving that it is Jesus who thus communes with them, as were the eyes of these two disciples. The spouse of Christ is heard to say, I sleep, but my heart awaketh; it is the voice of my Beloved that knocketh, &c. All our natural faculties may be locked in unconscious slumber or stupified, while at the seat of vitality in the new heart, the voice is heard, recognized, and its awakening animation confessed. The Old Testament saints could say in truth, "Verily thou art a God that hideth thyself, O God of Israel, the Savior."

God himself, by his Spirit shines in the hearts of his saints, to give them the light of the knowledge of his glory in the face of Jesus Christ. But although this heavenly light shines in us, the darkness of our natural minds comprehends it not.

We do not understand our Lord as applying his words to the two disciples, in a reproachful way, nor as charging them with idiocy in regard to their natural faculties, or intelligence, nor does he use to them words which may not be with equal propriety applied to us. No idiot can be more slow to comprehend the things of nature, than the christian's natural intellect or reason is to comprehend the things which God is pleased to reveal to the faith of his spiritual children.

Before we condemn these two disciples, as requiring to be again begotten and born in order to be wise, or to have a good and vital hope of immortality, let us enquire if we are not all of us as great fools as they were; and as slow to believe all that the prophets have written. Let us take our bible and sit down and read all that the prophets have said or written, and tax our intellectual faculties to unseal their spirituality to our understanding, and if we do not convince ourselves that we are fools and slow of heart to believe, comprehend and understand them, it will be simply because we are not christians. As successfully may we search for the sun at midnight, with a penny taper, as to search for the sublime spiritualities of the scriptures by the light of our natural reason, with all the commentaries and expositions of the learned doctors who set themselves up as teachers of divinity. Not one of all the heaven-born heirs of glory has ever received the first correct understanding of the things of the Spirit, until they had first become fools, that they might be wise. The wisdom of the world is earthly, sensual and devilish, but that wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of good fruits, without partiality and without hypocrisy. Pure from its fountain in heaven there is nothing deceptive in it, for it is Christ, who of God is made unto us (his children, the children of wisdom) wisdom and righteousness, sanctification and redemption. We are all fools and slow of heart to believe what the prophets have written, and none but Jesus can open the scriptures to our understanding, or bestow on us a capacity to understand when they are rightly expounded. It is not necessary that Jesus, in order to open them to the understanding of our faith, should stand in our presence, revealed in his person to our natural eyes, or faculties. Shut up your eyes, and put out all the lights of intellect, and darken every avenue that brings natural intelligence to the natural understand-

ing of natural men, and still the christian's new heart will burn within him when Jesus draws near, by his Spirit, unperceived by reason, and communes with him by the way, for it is the Spirit that quickeneth, the flesh profiteth nothing. He says, "The words that I speak unto you, they are spirit, and they are life." Now that Jesus is ascended up where he was before, enthroned in glory, to be known after the flesh no more, how often he draws nigh to his disciples as they journey and are sad; and unperceived by any reasoning faculty of their nature, by his Spirit, through the gifts bestowed on his church for mutual edification, or by the outpouring of his Spirit, with, or without those gifts, makes our hearts burn within us, opens so clearly the hidden treasures of his word, and beginning at Moses and all the prophets, expounds unto us in all the scriptures the things concerning himself, until the light of eternity breaks into our hearts in the most blessed refulgence of the glory of God shining in the face of Jesus Christ.

How lifeless and insipid to the heaven born soul, would even the scriptures be, if no Jesus were there. It was the expounding of the things in the scriptures concerning himself that set their hearts on fire.

As a fool in nature is one who has no capacity to comprehend the things of nature, so the term was applied to the two disciples, and may be to every disciple our Lord, in special reference to the total incapacity of our natural mind and faculties to comprehend the things contained in the scriptures concerning the Lord Jesus, for it was clearly the case with these disciples. It was their natural eyes that failed to see, and their natural senses which failed to recognize the person of their risen Lord, while the new man of their heart was drinking in, feeding and feasting upon the spiritual import of every word. How striking is this exemplification of the total incapacity of the natural or outward man to comprehend the things of the Spirit, which things the eye hath not seen, ear hath not heard, neither have entered into the heart of man; but God hath revealed them to his spiritual children by his Spirit. For while it is emphatically declared that the flesh profiteth nothing, and that the natural man receiveth not the things of the Spirit, and that the things of the Spirit are foolishness to the natural man, and that the natural man cannot know them, because they can only be spiritually discerned; it is as positively declared, that "He that is spiritual judgeth all things." "But God hath revealed them" (the things of the Spirit) "unto us by his Spirit."

In our experience we see not God or Christ with the natural eye. "No man hath seen God at any time. The only begotten Son, which is in



the bosom of the Father, hath declared him."—John i. 18, and 1 John iv. 12. Yet the same apostle says, "The life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us." It was not manifest to our natural eyes, but to the eyes of our understanding, which are the eyes of the new man, which after God is created in righteousness and true holiness. Flesh and blood cannot reveal it, neither can it be revealed to flesh and blood, but to the faith of those who have the faith of the Son of God; otherwise flesh and blood could inherit the kingdom, or the things of the spiritual kingdom. The Holy Ghost has declared by the inspired apostle, that "no man hath seen, nor can see," nor approach unto him "who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality dwelling in the light."—1 Tim. vi. 15, 16. "whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—1 Peter i. 8. "This is life eternal," (not life mortal) "that they might know thee, the only true God, and Jesus Christ whom thou has sent."—John xvii. 3. Jesus said to Philip, and also to us, "He that hath seen me, hath seen the Father also." "I am in the Father, and the Father is in me," &c. But since the ascension of our Redeemer, no man has with his natural eyes, or life, or intellectual faculties, ever seen the Father or the Son; yet all who have eternal life have received a revelation of both the Father and the Son, to their faith, to the eyes their spiritual understanding. Hence they who are born of the Spirit see the kingdom of God; behold the King in his beauty, and behold the land that is very far off, while all that nature, even in the saints which is born only of the flesh, remains in utter darkness; for no man, either saint or sinner, by searching, or by the light of nature or of reason can find out God. It is therefore unquestionably true that we are all fools, and slow of heart to believe all that the prophets have spoken of the things concerning Jesus.

"Ought not Christ to have suffered these things, and to enter into his glory?" This interrogatory was put to the disciples, and to us, that we may the more fully appreciate the necessity of the sufferings and death of the Redeemer. If viewed only as seen by men, and decided by human reason, and as expressed by the disciples, it would seem only as a triumph of the powers of darkness over the Son of God. To our carnal or fleshly minds it would seem as it did to the taunting Jews, when they said in derision, "He saved others, let him now save himself. If he be the

Son of God, let him come down from the cross, and we will believe on him," &c. But the question presses home the solemn enquiry, Was there not a necessity for the sufferings and death of Christ? To meet and answer this question all that the prophets have spoken, and all that is written in the books of Moses, and in the psalms, must be brought to bear upon the subject, and Jesus, as the only efficient expounder of divine testimony going before, must open these scriptures, in their testimony of him. With our natural senses we see, or read the account of a man of sorrow, treacherously betrayed by a professed disciple who was numbered with the apostles, rudely seized by an armed band of men, led away unresistingly to Pilate, confronted by a clamorous mob, impeached by false testimony, condemned to die, and led to the place of execution as a lamb to the slaughter, and as a sheep is dumb before his shearers, so he opened not his mouth. He was nailed to the cross, and crucified. Writhing in agony, he cried, "My God! My God!! Why hast thou forsaken me?" He dies, and is taken down from the cross and laid away in the tomb, and a guard of soldiers watch his sepulchre, with a strict charge to keep him there. In the absence of the scriptures on the subject, what more natural conclusion than that implied in the words of the disciples? "We trusted that it had been he that should have redeemed Israel." They had trusted, but now their confidence was shaken, and they were sad. Before we censure these two sad and sorrowing disciples for the weakness of their faith, let us enquire, how has it been with us? Has not Christ been evidently set forth crucified among us—have we not received the comfortable assurance in our hearts, by his word and by his Spirit, that "Surely he hath borne our griefs, and carried our sorrows,"—that he was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed; and after having rejoiced in the overflowing assurance that he has washed and cleansed us with his own blood, and shed his love abroad in us, have we not yielded in sadness many times to our fears, that we had mistaken him, and taken a shadow for a substance, an illusion for a reality; and have we not said in the sadness of our hearts, We trusted that that lovely Savior who once appeared to us as the chiefest among ten thousand, had redeemed us? But when our faith has been assailed by our fears, have we not faltered and doubted, and traveled on our weary way in gloomy depression, until our gracious Lord has come to us, communed with us, and made himself known to us in the breaking of bread? In his communion with us, in expounding

to us the scriptures, he has enabled us to see that all the painful discouragements we have met with, were precisely what the scriptures had before testified we must pass through. Instead of looking unto Jesus, we have had our eyes directed to ourselves, or to the angry billows which threaten to engulf us, and our confidence has yielded to fear. But when the Lord has vanquished for us our cruel doubts and fears, have we not reproached ourselves, saying, O fools; and slow of heart to believe. Ought not we to endure trials, and suffer with him who for the joy set before him endured the cross and despised the shame? The scriptures have been opened to us, and we have read that "Unto us it is given on the behalf of Christ, not only that we should believe on him, but also that we should suffer for his sake." And when these scriptures are applied by his Spirit with power to us, we again feel as the apostle expressed, a desire; even at the utter loss of all that we once counted gain, that we way know him, and the power of his resurrection; yes, and the fellowship of his sufferings, and be conformed to his death.

But to return to the question,—Ought not Christ to have suffered these things, and to enter into his glory? Aside from the purpose of God, and the things written of him in the scriptures, we confess we can see no just cause for his sufferings. He was holy and harmless, and separate from sinners. No guile could be detected in his mouth, or heart. There was nothing found to justify those who put him to death; they were charged with the crime of murder in his case, for they hated him without a cause, and with wicked hands crucified him. Short of the revelation which God has made in the scriptures, we boldly challenge the wisdom of men to show any just cause for his crucifixion.

Yet there was a cause, a just, a righteous cause, which we can only comprehend when Jesus by his Spirit opens our understanding, that we may understand the scriptures. Then he says to us, as he said to 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." This settles the matter, and answers the question. He came down from heaven to do and suffer all things which were written, and heaven and earth should pass away, but not a jot or tittle of the scriptures should fail till all was fulfilled. The Old Testament scriptures had foretold of his sufferings and of the glory that should follow. Moses in his law, and in all the ritual of Judaism, has declared this in the sacrifices and offerings which were under the law, and all the prophets had

predicted his sufferings, and the psalms dwelt largely on the same subject. Thus showing that he was delivered up by the determinate counsel and foreknowledge of God, to be put to death by wicked men and with wicked hands.

Again, it behooved him to suffer and to rise from the dead, to accomplish the redemption and salvation of his people. It was the will of the Father; and the Father's will is the supreme and eternal law and standard of righteousness. Nothing but right can be entertained in his will, and therefore nothing in opposition to his will can be right, however it may seem to our feeble judgment. It was the Father's will that of all that he had given to Christ he should lose nothing, but should raise it up at the last day. It therefore behooved Christ to suffer. It pleased the Father to bruise him; he hath put him to grief. He has laid on him the iniquities of all his chosen people, and he was delivered to die for our offences, and was raised from the dead for our justification. Without this suffering, repentance could not be granted unto them. The law that they had transgressed knew nothing of repentance nor of mercy. The transgressor died without mercy; for the law neither required nor accepted repentance. Its stern decree was, "The soul that sinneth, it shall die." Neither repentance nor remission of sins can be consistent with the nature of law. In order then to open the prison to them that were bound, to redeem them from the dominion and wrath of the law, and bring them under law to Christ, it behooved him to put away their sins by the sacrifice of himself. And having risen from the dead he is exalted high upon his Mediatorial throne, to be a Prince and a Savior, to give (not demand) repentance unto Israel, (not Esau) and remission of sins. Having by his one offering perfected forever them that are sanctified. He has sent his angels or messengers forth to the four winds of heaven, to preach repentance and remission of sins in his name. Not in the name or by the authority of any other. His name signifies the authority to which he is exalted as a Prince and a Savior, which is not only above, but far above all principality and power, and every name that is named in this world, or in that which is to come. And this name and supreme authority discriminates. No repentance or remission of sins can be preached in his name only to Israel, (his spiritual Israel) for he has given no authority to preach it to any other. Nor can this gift of repentance be separated from that of remission of sins: both are gifts; and repentance can no more be performed by any other name or power, than forgiveness of sins can be. To qualify even our Redeemer to give repentance and forgiveness of sins, it be-

hooved him to suffer and die for their redemption, and to arise from the dead and enter his glory, as the exalted Prince, possessing all power in heaven and in earth, crowned with glory and honor as a Prince, and set upon his holy hill of Zion, to give gifts unto men, among which are prominently set forth that of repentance and forgiveness. It is not preaching repentance unto Israel and forgiveness of sins, in his name, or by his authority, when men in their own names, and on their own responsibility tell sinners to repent. This preaching in his name, is by his authority, by his express command, by chosen and ordained messengers, called, qualified and sent forth by him, began at Jerusalem on the day of pentecost, and by his supreme power and authority it must extend to all nations whithersoever he sends it, and execute precisely what he has ordained, and then shall the end come.

Lengthy as we have made this article, we could extend our remarks indefinitely, without any fear of exhausting the subject. But what we have written we submit to our friend Stewart, and to such of our readers as feel interested.

## MONIES RECEIVED FOR "THE EDITORIAL."

Alanson Hull, N Y, 2, John Leach, Ill, 2 30, Eld Thos Barton, Del, 3, Eld N W Little, Ky, 2, Nathaniel V Carpenter Pa, 2, Eld I Hewitt, N Y, 2, E W Bryan, Ill, 2 30, Eld R M Simmons, Ill, 14 20, F D Harney, Iowa, 2 30, Wm P Linkous, Va, 13 80, Mrs H Anderson, Ont, 2 70.—Total. \$43 60.

## Subscription Receipts.

New York:—Eld L P Cole 4, Moses Beebe 2, Eld Tho Hill 4, E J Davis 2, Julia A Lyon 2, Miss Addie Emory 2, V E Baird 2, Joseph Beckwith 2, Eld I Hewitt 8....\$28 00  
Maine:—Mary Bailey..... 4 00  
New Jersey:—W Kugler 1 85, Eld P Hartwell 31 50, L L Purdy 5..... 33 35  
Pennsylvania:—Roxanna Swope 2, Mrs H R Haines 2, D T Scudder 3.... 6 00  
Maryland:—Eld L A Hall 2, Dr John Thorne 2, Geo Jenkins 8, Mrs Hannah Hill 2, David Rohrer 6..... 20 00  
District Columbia:—Eld John Bell. 2 00  
Virginia:—Sarah G Triplett 2, Alanson Hill 2, Mrs C E LaRue 6, Wm P Linkous 2, Enoch Grimes 2..... 14 00  
North Carolina:—Hargis Farthing 2, Eld C B Hassell 2, J C Barbour 4.... 8 00  
Georgia:—Eld J W Walker 1, Eld Wm L Beebe 2..... 3 00  
Alabama:—D Fried..... 1 00  
Arkansas:—W G H Morgan 2, Alfred Gay 11 70, T R Walling 2..... 15 70  
Mississippi:—W B McAdams 2, Eld L W Harvey 2, H Stevens 2, J C Wilkison 11..... 17 00  
New Mexico:—L A Dawson..... 6 00  
Tennessee:—S B Mattox 2, Eld W A Bowden 2..... 4 00  
Kentucky:—I A Huey 2, Wm Y Thompson 2 10, J W Royster 2, J B Sallee 2, Eld T P Dudley 9, Hannah Delph 2, J Spicer 2, Eld N W Little 21 50, Mrs D M C Payne 2, J M Hancock (exclusive of expressage) 3 25, Jas N Pearson 2..... 49 85  
Ohio:—Rebecca Mussleman 3, H Melick 2, Rebecca Dent 2, Eld L B Sherwood 5, Isaac Tompkins 4, J Garrard 4..... 20 00

Indiana.—Eld A B May 11, Mary G McClelland 6, Phil T Jones 11, W H Dearing 1, S R Line 1..... 30 00  
Illinois:—Mrs R M Seymour 2, Lydia U Hauskins 2, T H Dubyns 2, J Leach 2, J Y Hill 2, A M Roberts 2, E D Varnes 2, L Cams 2, S Dodderer 2, Eld J Castlebury 2, J H Keath 2, L L Perry 6 50, J I Strawn 1 11, Wm H Fraser 2, Geo West 2, Eld J G Williams 16, Eld J G Sawin 8, Jas Bunch 2, J S Bryan 8..... 67 60  
Missouri:—E Jeanes 3, Eld B O Allen 2, M Matthews 2, A Londerbeck 2, E Bainbridge 2..... 11 00  
Iowa:—H Stringfellow 1, Mrs C T Gayna 2, M Myers 8, B B Turner 2.... 13 00  
Kansas.—Eld R Harris..... 2 00  
Michigan.—James E Brooks..... 2 00  
Wisconsin:—Eld J Osborn 2, D G Carter 2..... 4 00  
Total.....\$362 50

## Obituary Notices.

DIED—Feb. 14, 1869, at Middletown, N. Y., of inflammation of the lungs, Hattie E, only child of John K. and Hattie A. Reeve, aged 3 months and 9 days.

Mourn not, mother, father, weep not,  
For God thy loved one keepeth;  
Though cold her brow, and sealed her lips,  
She is not dead, but sleepeth.

She sleepeth, and will wake ere long,  
Where death no tie can sever,  
And there you'll meet her face to face,  
To part no more forever.

BROTHER BEEBE:—Please publish the death of our infant, **Eliza J. Collins**, daughter of David and Caroline Collins, died Aug. 18, 1868, aged 6 months and 18 days. She was taken in the morning with vomiting and purging, and was a corpse before sunset. She was a lovely child, and noted for her activity and smartness by all who knew her.

This lovely bud, so young and fair,  
Call'd hence by early doom,  
Just come to show how sweet a flower  
In Paradise would bloom.

DAVID COLLINS.

Mt. STEARLING, Kansas, Jan. 31, 1868.

Martha, daughter of Michael and Nancy DeBolt, was born March 25, 1830, and was married to Richard H. Swift, April 4, 1854. A short time previous to her marriage she united with the Methodist Episcopal church, and remained a consistent and exemplary member of the same until her removal to Brookville, in 1865, when she attached herself to the Presbyterian church, of which her husband was a member. Her piety was deep and fervent, and was shown more by good deeds and christian grace, than by mere outward or formal manifestations. Her faith and trust in divine providence were fixed as a rock, and unfaltering, never deserting her in her severest trials. Her married life, checked and diversified by the usual incidents, was, in her relations with her husband and children, of unalloyed concord and happiness; a loving, confiding, and devoted wife; a tender, careful and provident mother; her unselfishness was paramount, and she seemed to live only for the welfare and happiness of her cherished household. Of her it may be said without fulsome eulogy, and in truthfulness and sincerity, that she was a model wife and mother. The sickness which resulted in her death was protracted, yet she never gave way to repinings, but was hopeful and confident for the future. But whether her illness was to terminate favorably or otherwise, she expressed entire submission to the will of the Lord. To her the grave had no terrors, and death no sting. With sublime faith she committed her four helpless children to the Lord, and their remaining earthly protection, with perfect confidence that all would be well, assuring

all who conversed with her on the subject, that she was at peace with God. Her last lucid moments were spent in caressing her dear ones, and in fruitless efforts to console her stricken relatives and friends. With failing strength and shortened breath the end drew near, until at 25 minutes after twelve, on the morning of Sunday, Jan. 24th, the silver cord was loosed, the golden bowl was broken, and her pure and spotless spirit returned to God who gave it. Thus passed away one who, in all the relations of daughter, sister, wife and mother, fulfilled the entire measure of her duties, and left behind her a memory which will be cherished as one of the most precious legacies left to those surviving her.

Remember thee, and all thy pains,  
And all thy love for me?  
Yes! while a pulse, a breath remains,  
Will I remember thee.

R. H. S.

## DEATH OF DEA. JOHN SAMPLE.

BROTHER BEEBE:—I am requested to prepare the following obituary for the "Signs."

DIED—Near Jacksonville, Morgan Co., Ill., at about 1 o'clock, p. m., Feb. 19, 1869, **Dea. John Sample**, aged 71 years and 3 months. Brother Sample was born in Warren Co. Kentucky; came to this state in early life, and finally settled in Morgan Co. in 1824, I believe. At that time the city of Jacksonville was not laid out, and for forty-five years he has been intimately connected with and interested in the growth and improvement of the city and the country. Over forty years ago he united with the Regular Baptists, and has ever been a faithful and consistent member and a firm believer in the doctrine of salvation by grace. He filled the office of Deacon for about thirty years, his house ever open for the gospel of Christ, and his table always spread with refreshments for the hungry. Brother Sample traveled much among the churches and associations, and was widely known amongst the Baptists in the West, and has long been a patron of the "Signs." His death was caused by that dreadful malady cancer on the face, of which he suffered indescribable and excruciating pain some seventeen months. He bore this awful affliction as none but a christian could. Indeed, the writer, and all others who visited him while he was being thus eaten up alive, can testify that as long as he could whisper he declared his entire resignation to the divine will, and his unswerving reliance on his Savior. He leaves our dear sister, Sarah C. Sample, (his second wife) with seven sons and two daughters, to mourn his absence, as well as the church of Christ and the entire community to feel the loss of a valued member.

His funeral occurred at his residence, on Sunday the 21st, and a large and solemn audience was addressed by the writer, from Prov. xiv. 32, after which his remains were decently buried in the family grave-yard near at hand.

May the God of all grace support his bereaved companion, and prepare his children to meet the deceased, and all the redeemed, where there shall be no more death. Your brother under conflicts,

I. N. VANMETER.

MACOMB, ILL., Feb. 23, 1869.

BROTHER BEEBE:—Please publish the death of our esteemed brother, **Richard Harris**, who was born July 1, 1790, and departed this life Dec. 12, 1868. He had been complaining a few weeks before his death, but had seemed better, so that he could be up and about. He went into the dining room and ate breakfast, which he got through sooner than the rest of the family, and told them he should not wait, and went into the room and seated himself by the fire, and the family soon followed him into the room; and while they were conversing with him, his head dropped, and his son-in-law and Mrs. Harris discovered something was the matter, and took hold of him, and he attempted to get up, and asked what was the matter, and sat down and died instantly, without a struggle.

Brother Harris professed a hope in Christ more than fifty years ago, in Virginia, and joined the Little River church, and was baptized by Elder Cook. He came from Virginia to Tennessee, and joined the church at Leper's Creek, where he continued a faithful member. The writer of this notice has in weakness gone in and out before this church sixteen years, and has never known brother Harris to miss but two conferences in that time. He went to the West Tennessee Association last October, and said to me, Brother Roscoe, you and I have been to many associations, but I shall never go with you to another, until we meet in the great association of saints, where parting will be no more. He was highly esteemed in the vicinity where he was known.

T. W. ROSCOE.

SANTAFE, Ten., Feb. 4, 1869.

BROTHER BEEBE:—It has become my painful duty to record the death of my beloved brother, **Joseph Cox**, who fell asleep in Jesus, at his residence in Franklin, Ohio. Feb. 9, 1869, at seven o'clock in the morning, aged 60 years, 5 months and 17 days, with a protracted illness which he bore with christian fortitude and patience. He suffered beyond expression. On being asked if he suffered a great deal, he would say, Oh no, not much. He never was heard to murmur. He has been a member of Tapscott church about twenty-five years, and a reader of your valuable paper from the commencement. He has left a wife, two sons and one daughter, with a large circle of relatives and the church to mourn their loss, which we believe is his eternal gain. On being asked if he was willing to die, he said he had nothing to keep him here but his wife and little ones. He died without a struggle or a groan. He was interred on the 11th, after an able discourse by brother Williams to a large and attentive congregation.

Brother Beebe, I could say much, but don't want to be lengthy.

"Thy months of affliction are o'er;  
The days and the nights of distress;  
We see him in anguish no more,  
He has gained his happy release.

No sickness, or sorrow, or pain,  
Shall ever disquiet him now,  
For death to his spirit was given,  
Since Christ was his life when below.  
From your sister in affliction,

E. B. SHINN.

## ANOTHER SOLDIER DISCHARGED.

Elder **Wm. McCormick** departed this life October 14, 1868, at his residence in Delaware Co., Ind. He was born in Bedford Co., Pa., Sept. 27, 1792: his age was therefore 76 years and 17 days. I am not advised as to how long he has been preaching, or when he became a member of the Old School Baptist church. I have known him personally for about twenty-five years, during which time he has been a faithful, devoted, unwavering and unflinching advocate of the doctrine of salvation by sovereign and abounding grace. He was for several years the Moderator of our association, (the Lebanon) which position he filled with honor, and to the satisfaction of his brethren. But he is gone from the vanities of earth, and the afflictions of this life, to be with Christ, which is far better. Through many long and wearisome years, of much sorrow and affliction, did he raise his faithful voice in the defense of the glorious truth of the gospel of the blessed Redeemer, esteeming the reproaches of Christ as far greater riches than all the treasures of this world, and feeling that he had no continuing city here, he sought one whose builder and maker is God. We sadly miss him here, as we shall hear his cheerful voice, and those sweet words of encouragement which he was ever ready to give, on earth no more. But while we feel sadly our loss, and the church of which he was a faithful member is deprived of his ministe-



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460 MILES WITHOUT CHANGE OF COACHES BETWEEN  
New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF THE TABLE ADOPTED MAY 11, 1868.

## TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York  
time, from Depot Corner of Exchange and  
Michigan Streets:

5. 60 A. M. New York Day Express, (Sundays excepted.) Stops at Hornellsville 8.09 a. m. (Bkft.); Susquehanna 1.25 p. m. (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9.25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7.40 A. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M. Lightning Express, Daily. Stops at Hornellsville 6.10 p. m. (Sup.), and arrives in New York 7.40 A. M. Connects at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted.) Stops at principal stations to Hornellsville, 11.08 p. m., intersecting with the 5.50 p. m. Train from Dunkirk, and arrives in New York at 12.40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.); Turner's 1.37 p. m. (Dine), and arrives in New York at 3.55 p. m. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

Only one train East on Sunday, leaving Buffalo at 2.35 P. M., and reaching New York at 7.40 A. M.

FROM DUNKIRK AND SALAMANCA—Will leave  
by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10.00 A. M., and connects at Hornellsville and Corning with the 7.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays excepted.) stops at Hornellsville 6.12 P. M. (supper.) intersecting with the 2.35 P. M. from Buffalo, reaching New York 7.40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 p. m.; Olean 8.20 p. m. (Sup.) Turner's 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p. m. and connects at Hornellsville with the 11.20 p. m. Train from Buffalo, arriving in New York 3.55 p. m.

## TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA  
FERRY, FROM DEPOT FOOT  
OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't.) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Huk and Way Train, Daily for Otisville and intermediate Stations.

10. 60 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's, to Port Jervis, Warwick and Newburgh.

5. 60 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11.26 A. M., Buffalo 11.40 A. M., and Dunkirk 1.20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South.

6. 60 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11.05 A. M., Buffalo 11.40 A. M., Salamanca 11.26 A. M., and Dunkirk 1.35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. By this Train Sleeping Coaches will run through to Cincinnati without change.

8. 60 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

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OF THE

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## 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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rial services, his surviving widow and several children bereft of an affectionate and dear husband and kind and indulgent father, still we believe that our loss is his eternal gain. Having fought a good fight, and finished his course, and kept the faith, he is gone to receive the bright crown of glory which his heavenly Father had prepared for him at his right hand, to dwell forever with the happy angels of God in the presence of his dear Redeemer. His warfare is over, his conflicts are ended, and he sings the song of eternal victory through the blood of the everlasting covenant. Ye sorrowing relatives, dry your tears, cease to mourn, quit your murmuring, and with holy reverence and heavenly submission bow to the mandates of the King of kings, and Lord of lords. Having this confidence that the God of the whole earth will do right, let us say, "Thy will be done." And by the grace and mercy of God may we all be prepared to meet in heaven, where parting will be no more.

J. A. JOHNSON.

SULPHUR SPRINGS, Ind., Feb. 10, 1869.

## Associational Notices.

The Baltimore Association have appointed to meet with the Black Rock church, in Baltimore Co., Md., at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, 1869, and continue until Friday evening.

The Delaware Association will meet with the church at Rock Springs, Lancaster Co., Pa., commencing at 10 o'clock a. m., on Wednesday before the fifth Sunday in May, 1869, and continue three days.

The Delaware River Association will meet with the Kingwood church, in Hunterdon Co., N. J., on Wednesday before the first Sunday in June, 1869, at 10 o'clock a. m., and be held three days.

The Warwick Association will be held with the church of Middletown and Wallkill, in Orange Co., N. Y., at Middletown, on the line of the Erie Railway, beginning on Wednesday after the first Sunday in June, 1869, at 10 o'clock a. m., and continue until Friday evening following.

The Chemung Association will be held with the Charleston and Sullivan church, Tioga Co., Pa., beginning on Wednesday before the third Sunday in June, 1869, at 10 o'clock a. m.

## AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37.

MIDDLETOWN, N. Y., MARCH 15, 1869.

NO. 6.

## ORIGINAL POETRY

A labor, a toiling, to gain  
The honor that comes at the call,  
Fits only the gross and profane,  
Because 'tis worth nothing at all,  
They grasp it but in the gay hour,  
When cankering riches befall,  
For, 'tis fitfully shed, as a shower,  
And, the givers, full often recall.  
But the honor from God, (not of men)  
Standing fast, when things earthly shall  
fall,  
Comes only through grace, in a plan,  
That, the rest, reckons nothing at all.  
Away, then, away with the bait,  
Which allures us to baubles full small,  
They have nothing of measure, or weight,  
And, their product is burning with gall.  
Far better that man should despise,  
While counting ourselves very small,  
Than courting the "prudent and wise,"  
We hug them, to share in their fall.  
Let us cling to the Lord evermore,  
For, in him, no change can befall;  
If HE teach us, but *once*, to adore,  
We never can stumble and fall.  
Let grace, full and free, be our theme,  
For, grace, only, saves a dread fall;  
All else is a phantom and dream,  
And, trusted, would bury us all.  
But God will not let us depend  
Upon lies, to make certain our fall;  
For, he holds us secure, to the end,  
In himself, in the the Father of all.  
WM. B. SLAWSON.

## THE FAITHFUL MINISTER OF GOD.

Dedicated to Eld. N. A. Hamston, of Henry County, Kentucky.  
The God who rules and reigns on high,  
Above the blue etherial sky,  
Hath called me by his grace, to go  
And preach his gospel here below.  
And as I go, I will proclaim  
Salvation, only through his name,  
Whose blood and righteousness alone  
For helpless sinners can atone.  
O yes, I'll tell poor mourners, who  
In Zion weep, and lament too,  
That Jesus is the only way,  
For helpless sinners such as they.  
I'll point them to mount Calvary,  
And say, Behold the agony  
Of the dear blessed Son of God,  
Who bore for you the chastening rod.  
And by his stripes, it is revealed,  
In his own word, his saints are healed;  
And not by works that they have done,  
Or e'er can do beneath the sun.  
O no; thy works will never do;  
The Lord of grace, and glory too,  
Needs no such trash as thou canst give,  
To make poor worms believe and live.  
All he requires, dear friend, of thee,  
Is couched in this, "If ye love me,  
Keep my commandments." Then obey  
Thy Lord, and walk the heavenly way.  
And thus I am, where e'er I go,  
Determined nothing else to know,  
Save Jesus, and him crucified,  
Though all the world mock and deride.  
Then, gracious Lord, I do implore  
Thy smiles on one who is so poor,  
As thou dost know thy servant is,  
With this poor wandering heart of his.  
Illumine his mind with heavenly light,  
And order all his footsteps right,  
That he may run aright the race,  
Assigned to him by divine grace.  
PRYOR PLANK

## CORRESPONDENCE.

### SUPPLICATION AND THANKSGIVING.

"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 the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 26-28.

There is no subject concerning which more is said by professors of religion, than that of prayer; but it is to be feared that very few of the vast multitude of them, who talk so much about praying, know what spiritual supplication is. There were characters in the apostles' time, and while our Savior was God incarnate, or clothed in flesh and blood, who loved to pray, standing in the synagogues, and in the corners of the streets, that they might be seen of men; but our Savior said of such, "Verily I say unto you, they have their reward." We have only to make an impartial survey now, to see the same spirit fully manifested; and, in order to obviate all difficulty, the scribes and pharisees of our day have their printed formulas of prayers, arranged and bound, making a very pretty book, called, "The prayer-book;" therefore, all belonging to a particular sect can memorize the formulas of prayer, and learn to repeat them; but it requires no more grace, or help of the Spirit, to perform such *lip service*, than it does for the scholar to learn the rules of English grammar, or memorize the answers to geography and mathematical questions.

Have any of God's dear children now living upon the earth, learned how to pray? No, for if they have learned how to pray, there would be no coming before God, as suppliants, surrounded by darkness, filled with doubts, and bowed down in sorrow; but all the children of God find, by bitter experience, that without Christ they can do nothing; but there are times when solemn, deep and powerful supplication *within* is given to the saints, and they do sincerely implore God's protection, the guidance

of his Spirit, and the light of his countenance; and, perhaps, at the very time, such powerful intercession is being made by the inward man the timid, trembling follower of Jesus does not utter a word orally; and when blessed with deliverance from trouble and distress, such ones will as certainly return thanksgiving to God as effect follows cause, or darkness flees before the light of the rising sun, as I shall attempt to show, from scripture testimony, in the remarks I am about to make; for "they shall come with weeping, and with *supplications* will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; For I am a Father to Israel, and Ephraim is my first-born;" also, "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and *supplication*; and they shall look upon me, whom they pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

*Likewise the Spirit also helpeth our infirmities.* They who are quickened by the life-giving voice of the Son of God are brought to know their *entire* helplessness, before they relinquish all dependence upon their fleshly powers; and when such is the case, then is made manifest that circumcision which is not outward in the flesh, but inwardly, and "of the heart, in the spirit, and not in the letter." Such characters feel their weakness, know their ignorance, and are made sensible of their blindness; but how consoling to know that they are traveling the same path that inspired prophets and apostles have trodden before them; for said Paul, "We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have *no confidence in the flesh*." The infirmity spoken of by the apostle is not the carnal, depraved heart which is always warring against the "new man;" but it means that weakness which all the dear saints experience; for Paul gloried in infirmities, (not depravity) that the power of Christ might rest upon him; and he said, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, *then* am I strong."

The term help, used as an *active*

*verb*, means literally, to aid, to assist, to lend strength, or means toward effecting a purpose; and, as it (the term *verb*) is from *fero*, it expresses action, motion, being, or suffering. In the connection which the term helpeth is found in the text at the head of this article, it can no more be detached from the *subject and object*, than the life of a man can be separated from his corporal frame and he still retain the powers of speech, of sight, of hearing, of walking, and action generally. So long as a person has the *means* to help himself, proffered help is entirely superfluous, unless such person accepts help merely as a compliment to the friend thus generously offering aid, or as a mockery to make it appear that he needs assistance. The miser may be clad in very coarse garments, and go abroad pleading his poverty, and yet filled with pride, knowing that he has his thousands in gold and silver, while a great multitude of his fellow beings are struggling in poverty; so carnal men may with "lip service" ask God to help them; but a prophet has given the description of such characters—"For with their mouth they shew much love, but their heart goeth after their covetousness."

Our God, the Creator of the heavens and the earth, and all things therein, grants help, or supplies, not only the temporal wants of the great family of man, but provides food for sparrows, as well as "young lions;" and how mysterious the Divine arrangement that all life, or nearly all animal life, is sustained upon the death of something else, either vegetable or animal; and the food of the church is Christ's broken body and shed blood.—O! the mysteries of redemption and salvation! The writer of this communication is often lost in wonder and astonishment; yet hopes that Christ died for him! Christ as King in Zion, as Head of the church, and the immortality of his body, helps none but the members of *that body*, "the fullness of him that filleth *all in all*;" for "Who-so eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood *dwelleth* in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that *EATETH* me, even he shall live by me."



The immortality of Christ will be given to none but the redeemed vessels of mercy; and all who have been, now are, or ever will be made the recipients of that spiritual life, have been, still are, and will be helped by the Spirit of Christ. Whatever may be the condition of the redeemed by nature, grace will bring them all upon an equal footing, so that all boasting will be excluded; and "by what law? of works? Nay; but by the law of faith." In the stupendous plan of salvation, mountains are abased, and valleys exalted—it is a plain before our spiritual Zerubbabel; for the strong are made weak, the weak made strong; the wise made ignorant, the ignorant made wise; and they that see are made blind, and the blind made to see; for all the children of God are brought to know that "Salvation is of the Lord."

My brethren in the ministry, have you not felt your infirmity, when you have "stood up," feeling that you were called, as was Aaron, to stand between the living and the dead, and that you were about to attempt to impart to each class their portion? Have you not announced the portion of scripture to be used as a text, with an aching heart, trembling frame, and quivering lips? If you have not felt such infirmity, I am alone; for there have been times when it seemed impossible for me to find a text; but, at other times, one has seemed to be given, and of a character that it *must* lead to pointed declarations; but the effort to speak, in the name of the Lord, *must* be made, let the consequences be what they might. Have you not sometimes found, in attempting to elucidate the text, the "Slough of despond" directly in your pathway, and you become "mired," and struggled hard, but could not extricate yourself? At another time, you have read a portion of scripture as a text, surrounded by darkness, filled with gloom, and bowed down in sorrow, yet the Spirit helped your infirmity, and the darkness fled, the gloom was taken away, the sorrow removed, and a very comfortable season granted you.

If any of the saints now upon the earth have arrived to a condition not to be troubled with infirmity, I am certainly in a condition not to mingle in their society. How often do we hear the dear little lambs of the flock complain of their weakness, that they cannot say anything to satisfy, or comfort the children of God, and often fear that they must be deceived in the great matter of salvation. Shall I be permitted to say to such trembling little ones, that such language is the strong evidence that they have passed from death unto life, and know their infirmity? All who in *truth* and *sincerity* give utterance to such language *do* have the help of the Spirit,

and will be sustained in *exact* accordance with the will of God, until mortality is laid off.

*For we know not what we should pray for as we ought.* With such a declaration of the apostle, recorded in the New Testament, vain mortals, in our day, not only say they know what to pray for, but appoint times, and designate places to pray to (their) God to do certain things for them, or gratify their carnal desires; and, if questioned about the matter, the answer is, "The prayers of the righteous availeth much." But that shows in what a loose manner they read the letter of the scriptures; for the portion to which reference is made reads thus: "The effectual, fervent prayer of a righteous man availeth much." The apostle James shows conclusively that the prayer of a righteous man is *effectual*, not simply an effort; for words of themselves are but air, and tongues are but clay; and *why* is it effectual? *because* it is according to the will of God; for the apostle goes right on to show that the revelation made to Elias, and for which he prayed, was answered. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." How hard and unjust the supplication appeared to carnal men; but the prophet's supplication was in exact accordance with the will of God, as revealed; and Elias had no choice in the matter, but was *completely* passive.

None but the children of God do ever pray spiritually; 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." This is conclusive evidence that natural men have not the spirit of prayer, however eloquent their language may be, when uttering words in the form of supplication; *because* they know not the things of the Spirit.

Our precious Redeemer settles the matter with regard to the praying of pharisees; for he uses a parable, showing the mockery of lip-service only. "Two men went up into the temple to pray; the one a pharisee, and the other a publican. The pharisee stood and prayed *thus* with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me, a sinner." While this parable was a terrible rebuke to the Jewish nation, yet its vital truth applies to every class, and in all succeeding ages, that

are led by the same pharisaical spirit; for there is no supplication in it; but the proud, boasting creature assumes to be his own mediator; for first he tells the God of heaven the negative, or what he was not; and then sets forth the affirmative; but there is no pleading for mercy; consequently Christ was not his Mediator. The publican had no goodness to plead; but, from the deep recesses of his soul there came forth the "God, be merciful to me, a sinner."

When the poor, trembling child of God is bowed down in deep distress, should he chance to inform a religious pharisee of his troubles, he receives the following answer: "O, I know what the matter is: you don't pray enough." The very answer of the person shows that he thinks that he knows what to pray for, and that there need be no clouds and darkness; but that is precisely the same spirit that actuated Job's friends; for their counsel was, "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." Job did not know *how* or *where* to find the Lord, but was enabled to say, "When he hath tried me, I shall come forth as gold." But says one, No persons now use such language as the pharisee did. That makes no difference; for if any one is trusting to his own creature obedience for blessings here, and celestial joys hereafter, the  *motive* is precisely the same. Our God knows the heart, and the words uttered *never* deceive him. Should I label a package of arsenic with the term *sugar*, it would not change the substance from being a deadly poison; so carnal men may use the name of our precious Savior; but if they are enemies to his salvation, the pronouncing of his dear, sacred name changes not their state, neither does it remove their hatred to holiness; but the humble follower of Jesus, who desires holiness, often feels that he knows not what to pray for, more than to breathe forth, "O Lord, have mercy upon me; for I am guilty and unclean."

*But the Spirit itself maketh intercession for us with groanings which cannot be uttered.* Jehovah supplies the wants of all his creatures; and he hears their cry; for he heard the voice of the lad Ishmael, and the weeping of Hagar did not take place unnoticed; for God supplied their wants. He hears the cry of the distressed mariner, and sends relief, when it is his pleasure to do so; and also the young lions cry not in vain; but those cries of distress are not the intercession of the Spirit. How consoling to the distressed soul to know that the Spirit *MAKETH* the intercession, and that there never can be a failure; neither will the Spirit ever become weary. It often fills the saints with joy unspeakable to know that they have not to meet

the enemy in their feeble strength and weak supplications; for said the Redeemer, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." And see also John xvii. 15. It was expedient for the disciples that Jesus should go away, so that he might send the Comforter, the Holy Ghost, who takes now, as well as in the early age of the gospel church, the things of Jesus and shows them unto his followers; and the blessed Comforter shows the saints that Christ, as the Intercessor, is all-powerful; for "All power is given unto me in heaven and in earth." The intercession of the Redeemer is not to turn away the wrath of his Father, or asking God not to execute vengeance upon guilty sinners, as legalists contend; for justice has received plenary satisfaction for all the chosen people of our God; but while the saints are mantled in the flesh, they have to travel a thorny road through this wilderness world, and often their pathway is obscured by dark clouds, and doubts and fears are of such a character as to cause them deep sorrow; and although the Spirit is still interceding for them, days pass, and their lips are sealed up in silence; but *because* they utter no words that can be heard by mortal ears, prevents *not* the all-powerful intercession of the Spirit; and like the noiseless incense arising from the altar, so is the deep-breathing prayer of the child of God; for,

"Prayer is the burden of a sigh,  
The falling of a tear;  
The upward glancing of an eye,  
When none but God is near."

When the intercession of the Spirit is convincing some of the dear lambs of God that they have been captivated by the *siren song* of that woman who says, "I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes and cinnamon;" (but "her HOUSE is the way to hell, going down to the chambers of death;" ) and have been trying to live in Babylon, or a foreign land, how tenaciously the flesh will cling to the doctrines and commandments of men, which have been instilled into the natural mind; but the "new man which after God is created in righteousness and true holiness, cannot feed upon the husks, or refuse, which satisfies the swine; and however severe the struggle, the intercession will go on, until all the bands are severed, the prison doors of their dreary abode opened, and such loved ones delivered from the entangling yoke of bondage, and brought into gospel liberty, and made to sit down in the banqueting house of their Beloved, and his banner of LOVE waving over them. In this sore con-

flict there are deep groans, which cannot be uttered; for they are of such a character that they cannot utter them; but they are known to their heavenly Lover, who is thus leading them along the dark, thorny way, until they are prepared to say, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Says the poor tried one, How dark and mysterious the road I am now traveling, and how blind I find myself. Well, if such be the feelings, it is the sure indication that the Spirit of God is doing the effectual work; for the declaration was, "Bring forth the blind that have eyes, and the deaf that have ears;" and, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God." And Jesus said, "For judgment I am come into this world; that they which see not might see, and that they which see might be made blind." Such are the results of life from the dead, and intercession of the Spirit; and although the dear child of God is thus perplexed, the Mediator says all shall yet be well; to which the distressed one feels thus to respond:

"O! let my troubling soul be still,  
While darkness veils the sky,  
And wait thy wise, thy holy will,  
Wrapt yet in mystery;  
I cannot, Lord, thy purpose see,  
But all is well since ruled by thee."

How attentive such persons will be to the preaching of the Word; and with what deep anxiety is the question asked mentally, "Lord, what wilt thou have me to do?" Says one, Will not this intercession cease if the rebellious worm refuses to obey? No! for an inspired apostle was "confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

The children of God are sometimes surrounded by very peculiar circumstances; and the flesh will plead, "Can you leave the society of early friends and associates," and become identified with such a poor ignorant people, who are despised and set at naught by the wise and talented men of the present time? Just at this very place in "the road," is where Satan makes his desperate attack upon the heaven-born and heaven-taught child, and would discourage and dishearten the trembling one, were it in his power; but thanks be to God, he is a conquered (not slain) enemy; for our glorious Mediator, while God incarnate, met the foe, and vanquished him; and all he can do is to worry the lambs; for he can never, *no never*, devour one of them; and although he has been permitted to swallow kings and kingdoms, emperors and empires, being the prince of the power of the air, yet whenever he has been permitted, for a sea-

son, to environ, in his capacious stomach, a child of God, he has been compelled, in God's time, to do what the fish did that swallowed Jonah, *vomit him out upon dry land.*"

Our Savior said to his disciples, "Think not that I am come to send peace on the earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." All who have been taught of God, and know experimentally the powerful intercession of the Spirit, are made to rejoice when they see persons manifesting deep anxiety about themselves, and show by their appearance that they are inquiring the way to Zion, with their face thitherward; for, in due time, grave clothes will be taken off, and the loved ones loosed and let go. And it is the duty of the servants of God when they discover such distressed ones, to speak comfortably to them; bring forth the sweet and precious promises of God; for it is not for any to know *when* or by *whom* words of truth and soberness uttered shall be applied sweetly and powerfully to the tried and sorrowing child. Philip did not stop to reason thus, concerning the eunuch: I don't know whether it will do any good for me to preach Jesus to him; but began at the same scripture the eunuch had been reading, and preached unto him Jesus; and soon the eunuch desired to be baptized, which act Philip performed, and the Spirit of the Lord caught away Philip that the eunuch saw him no more; but he was enabled to go on his way rejoicing.

*And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.* The children of God are often in a frame of mind, when their fleshly sympathies are so strong, and they feel so deeply interested, that, like Joseph of old, they would reverse the order of the blessing, or change the "hand of providence;" sometimes they are so dark in their minds that they are in great doubt whether they are led by fleshly promptings, or the Spirit; and there are other seasons with them when their heavenly Father permits them to ask for things to consume, or things in accordance with their carnal lusts. It should give sweet consolation to the saints that the Searcher of hearts knows what is the mind of the Spirit, in contradistinction to their flesh-

ly desires. Our own choice, if gratified, would be our destruction; for we are so blind as to what our way would lead us to, that, like Balaam, we should rush directly on to the "drawn sword," and be destroyed; but there is an over ruling providence; and the (not our) intercession is made according to God's will. The desire of king David was that he might be led aright; hence he says, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." And he also says, "Who can understand his errors? Cleanse thou me from secret faults."

The searcher of hearts leads the saints to desire a full knowledge of themselves; but daily some new spring of corruption shows itself, proving to them that while in the flesh there is a liability of their being deceived; and it is only when brought to realize that the continual intercession is being made, according to the will of God, that they enjoy any substantial rest; for they, as the children of Adam, are limited in every faculty, and blind to the future, know not what is the mind of the Spirit concerning them; but when with childlike simplicity, and an humble reliance upon their heavenly Father, they can say, "Thy will be done," there is sweet peace in the soul.

It is a great and blessed thing for the children of God that their fleshly desires and uttered supplications neither change the mind of their heavenly Father, nor hinder the Intercessor from performing the will of God. Sometimes a revelation is made to the saints in accordance with the will of their Father, and grace and strength granted them to offer their petitions in sweet harmony with the same, as has been shown from scripture testimony already, in this article; and when it is the will of God to grant his children a comfortable season in prayer, they will enjoy it; for then there is a sweet drawing near to Jesus by the chords of love; and the supplication being indited by the Spirit, and a door of utterance being granted the child of the Most High, there will be "divine harmony" in the words spoken, and the intercession of the Spirit. It will be at such a season that a "word fitly spoken is like apples of gold in pictures of silver." Beloved, have you not asked for things in "open" prayer, and felt condemnation, or a sense of it, as soon as the words escaped your lips? Perhaps you have just been informed that some true, tried and faithful minister of the everlasting gospel is lying dangerously ill, or that some dear friend must, judging from all human appearances, soon pass away, and your sympathies have led you to pray earnestly for the loved one to be restored to health; when, at the same time, the Spirit has said,

"Thy will be done." If the saints are enabled to say from the heart, "Thy will be done," does not that supplication extend to and embrace all the subjects of prayer? Most certainly; for our God most surely works all things after the counsel of his own will.

The tempest-tossed children of our heavenly King are the only characters now upon the earth who know such dire conflicts about prayer. When it pleases their Father to make known to them his will concerning prayer, he gives them tongues and utterance; and then he is matter in their hearts, and manner upon their tongues; and they are raised above the vanities of time, led to look out of themselves, and implore his blessings upon his people, with an eye single to his glory; but should he shut them up so that they cannot come forth, it does not prevent the supplication. This clause of the subject that I am now dwelling upon, forever settles the matter with regard to God's children being praying characters; for they certainly are; hence the charge made against them by carnal religionists is false; for, by them it is said that the characters I have been speaking of do not pray. They are not found in the corners of the streets, and other conspicuous places, with distorted faces and long robes, and for a pretence making long prayers; but their most ardent supplications are known only to themselves and their God. Do they pray? Yes; for the breathing of their souls to their heavenly Father is prayer.

"Prayer is the christian's vital breath,  
The christian's native air;  
The watchword at the gate of death;  
He enters heaven with prayer."

Natural men cannot understand why God's children have no confidence in themselves; *because* the secret of the Lord is with them who fear him; and to them will he show his covenant; but they who know the covenant of their own imagination, are not troubled about prayer and supplication; for they can go through the mockery of outward prayer without any fear, and can pray for any thing. I saw an illustration of just such mockery a few years ago; for a man, calling himself a minister, when praying went on and made numerous suggestions to the (his) Lord, how to proceed to accomplish certain things; and after counseling the Lord *how* to proceed in the matter, said, "Lord, if that will not do, hurl the thunderbolts of heaven upon them, and destroy them from the earth." A lady, with whom I was acquainted, was seated right forward of me, in the next seat, and after the man got through with his blasphemous harangue, she turned round, and said to me, "Did you ever hear such a prayer as that in your life?" to which I replied in substance as follows: "Madam, there was no



prayer in it; it was merely the breathing out of revenge." The saints need have no fears about the prayers of wicked men, for our God will shield his dear ones from harm, and the curses, or the prayers of the enemies of the cross will never ultimately harm the feeblest lamb of the flock. What a sweet and powerful consolation to the saints to know that whenever they rove or rest, the intercession for them ceases not; but says some one, Only prove to me that I am one of that blessed family, and my glad soul in songs of sublime adoration will praise and adore God. Dear distressed soul, do you sincerely love such doctrine? if so, that is the evidence itself; for then you will love them who contend for it; because John says, "We know that we have passed from death unto life, because we love the brethren."

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. It seems that this last verse of the scripture now under consideration, expresses the great joy and consolation that the apostle felt in knowing that his God was the sole Arbiter of all events; that he had 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. Every circumstance attending the church, in all ages of the gospel era, and every trial and deliverance of his chosen people individually, were ordained for them in wisdom and love; and they will not escape one sorrow, nor be deprived of one joy; for all things work together; therefore, for the saints to know the love and power of their glorious Intercessor, darkness, doubts, sorrows and afflictions, and, if need be, persecutions are necessary for them; but all of them are under the direct control of Israel's God. Were it not for these things, the children of God would become indifferent and careless; but, as it is necessary for the plants upon the face of the earth to be watered, in order that they may grow, so the saints must have seasons of darkness and sorrow, that they may grow in grace, and the knowledge of our Lord Jesus Christ; but for the earth to be watered the heavens must become cloudy, and sometimes vivid lightnings blaze, and awful thunders reverberate through the heavens; but when the storm subsides, and the cloud is passing away, the beautiful bow is seen, showing that the promise of our Creator is fulfilled, according to Gen. ix. 13-15: thus the dear saints when brought through their troubles, see clearly the hand of God in their afflictions, and surely return thanks unto their precious Savior, and are constrained to sing spiritually, or within, if not vocally,—

"O! could I speak the matchless worth,  
O! could I sound the glories forth

That in my Savior shine;  
I'd soar and touch the heavenly strings,  
And vie with Gabriel while he sings  
In notes that are divine."

The saints, to render thanksgiving, do not wish a day set apart by a governor, nor a president, to fast and return thanks; for they render thanks, laboring upon their farms, working in their shops, or journeying through the country; for they know that the giving of thanks depends not upon any locality, or prescribed form, but flows "upward" from the grateful heart. The children of God have no fellowship with the appointing of days for rendering thanks to God; for they can have no fellowship with the unfruitful works of darkness; and an inspired prophet has declared of certain characters, "Behold, ye fast for strife and debate, and do smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." Those kinds of fasts the children of God wish to be delivered from; for they are but a mockery; but the fasting of the saints is spiritual, and not literal. The assurance that every thing is ordered in wisdom, does cause the thanksgiving to flow forth from the saints to their God, and they are brought to cast all their care on him, who careth for all his people.

Brother Beebe, as I sit now closing this article, sorrow and gloom, in spite of any thing I can do, will steal over me; for while I am compelled to believe that all things work together for good to God's dear children, there are dispensations of his providence dark and inscrutable to me. For a few days past I have thought much about the churches in Alexandria and Washington with which I mingled in social converse for nearly twelve years, and, at times tried to tell the "story of the Savior's love;" but now a number of loved ones are gone; recently sister Dorcas Mankin, whose life corresponded to her profession, has passed away, as well as sister Martha Isherwood, of Washington, D. C. Truly a breach has been made in both of those little churches; and, in the dark providence of God our dear brother Eld. R. C. Leachman has been called away from the warfare, and is now at rest. Ah! dark and mysterious are the ways of our God; for in the death of brother Leachman the church has lost a bold and fearless champion—a man whom God gave great ability, and made one of our most talented ministers. My sympathy would bring those loved ones back; but judgment tells me it is all right. I trust that the surviving members of the churches thus deprived of those loved ones may bow in humble submission to the divine will; and as the ministering brethren see that our ranks are being thinned, may we be enabled to

see clearly that our trust should not be in man, but in the living God.

Affectionately yours,

WILLIAM J. PURINGTON.

P. S. I have a number of requests for my views upon certain portions of scripture, and should it be the pleasure of God to give me any light upon them, and I have an opportunity, I will cheerfully comply with the requests. W. J. P.

#### BROTHERLY LOVE.

BELOVED EDITOR:—Having treated on love as a holy principle and happyfying sentiment, with your permission and the divine blessing, I wish now to notice love in its active operation among the family of God. When King Jesus gave to his people a new commandment, THAT THEY LOVE ONE ANOTHER, as he loved them, (John xiii. 34) it was given to them as his brethren and as brethren one of another. It is this fraternal relationship that called forth this holy mandate, and which still gives it its rightful claim to obedience. Now, therefore, only those who are "born of God" are under the least obligation to observe it; because it was given to no others, neither is it possible for any others to keep it. The reason of this is, as shown in the former article, that love has its foundation upon congeniality, in the total absence of which, it cannot exist.

Now brethren, those who are "born of the flesh," and those who are "born of the Spirit," there can be no such congeniality as will qualify and enable them to fulfill our Lord's new commandment. For inspiration, experience and observation, all teach us, that as it was with Ishmael and Isaac, "he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."—Gal. iv. 29. How can it be otherwise between those who are radically "contrary the one to the other?"

This accounts for many things with christians, and among them, which would otherwise be unaccountable. It explains why christians are not always obedient to Christ their Lord, why they do not ever walk in love as dear children of God, and why there is sometimes "wars and fightings among them." It shows why the christian does not, and can not love God his righteous Father, and Jesus his precious Savior, as constantly and supremely as he feels that he ought; and why he is so sadly disappointed and abased in reference to himself as living the life of a christian, and so troubled with doubts and fears that he is not a christian. "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would."—Gal. v. 17. "For I know that in me, that is in my flesh, dwelleth no

good thing."—Rom. vii. 18. So then, even the christian possesses a nature (Paul calls it a person—me) in which there is not only no good, but which is contrary to and at war with all that is good—with the Spirit and its fruit.—"The fruit of the Spirit is LOVE, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."—Gal. v. 22, 23. These also the christian possesses. Hence we see in the christian as in the Shulamite, "As it were the company of two armies."—Song vi. 13. This is a profound mystery to nominal christians, or the possessors of the world's religion; and christians themselves seem slow to understand and receive this. For that which nature teaches and believes, and the world receives, is, that the natural man is changed and converted into a christian. Hence when one professes christianity, the world looks to the flesh to find the fruit of the Spirit; but when they see the flesh still exhibiting the corrupt works of the flesh, they are, perhaps, ready to pronounce such an one a hypocrite, or to conclude that there is no reality in religion. But this unrighteous judgment does not stop here; for often the poor, trembling believer himself is tempted to doubt and greatly fear that he is not a christian, upon the same ground. For having hoped that his sinful self would be christianized, and still believing that the christian is a converted and therefore good fleshly man, he is now sorely troubled and sadly disappointed to find that in him, (that is in his flesh) dwells no good thing. He now prays and beseeches the Lord that this painful thorn in the flesh, the messenger of Satan which so fearfully buffets him, may be removed from him; but he learns that while in this tabernacle, he is subjected to this state of vanity, in hope of future deliverance into the glorious liberty of the children of God; and he is taught that, for the present, the Lord's grace is sufficient for him.

Now, when he meets with others, who, like himself, have been thus deeply exercised and taught to have no confidence in the flesh, but to rejoice in Christ Jesus alone, and to worship God in the spirit, he is irresistibly drawn to them in love, and his heart is comforted and rejoiced; for he says, "Surely, these are my brethren, because I feel that my spirit is kindred to theirs, and their hearts are in unison with my own; therefore, though I feel unworthy of their love, yet I cannot help loving them."

This is true congeniality; for, "As face answereth to face in water, (or in a mirror) so here doth the heart of man answer to man."—Prov. xxvii. 19. The heartfelt sentiment of this dear soul now is, "We know that we have passed from death unto life, (not because we are good and faithful, but) because we love the brethren."

ren.—1 John iii. 14. "For love is of God; and (therefore) every one that loveth is born of God, and knoweth God."—1 John iv. 7. The last text shows that all who are born of God receive his likeness, and that this image is love; by *this* they are known to be his children. What a beautiful thought this is! How it should comfort and encourage those who feel that they are so little, so poor and unworthy, and yet who "love much." Yes, the christian family, as it respects the new man, "is created in righteousness and true holiness," after God's image or likeness.—Eph. iv. 24. And, moreover, every one "is renewed in knowledge after the image of him that created him."—Col. iii. 10. This image is LOVE.—"God is love." All God's family bear this image. "He fashioneth their hearts alike."—Psa. xxxiii. 15. For this reason, every one that is born of God, not only loveth him that begat, but him also that is begotten of him.—1 John v. 1. Here is the foundation of brotherly love. Every saint is cast into this mould, is created after this image. It is God's own image—the image of holiness—LOVE. Therefore Paul writes to the brethren, "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another."—1 Thess. iv. 9. "Being born again, of incorruptible seed," of a holy Parent, who is love, every one of this "holy nation" is qualified and taught to "love one another with a pure heart fervently." For as they have all been begotten and born of a righteous Father who is love, and "after God are created in righteousness and true holiness," they are "The holy people," (Isa. lxii. 12) and their life, and the holy atmosphere in which they live, is love. Therefore their heavenly Lover who gave himself for them, that they might thus "know the love of Christ which passeth knowledge, and be filled with all the fullness of God," says to them, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners."—Song vi. 4. The sweet psalmist in Israel, too, was constrained to sing of this "Beautiful mount Zion, the joy of the whole earth, the city of the great King, in whose palaces God is known for a refuge."—Psa. xlviii. 2, 3. This "Brotherhood" is "the bride, the Lamb's wife, the great city, the holy Jerusalem," that was shown to the beloved apostle in the isle of Patmos.—Rev. xxi. 9, 10. This is the true "*Philadelphia*," the city of brotherly love.

All the dear children of our God, from righteous Abel unto that day when all the chosen shall be perfected in love, either have been, or shall be born in this Zion.—Psa. xxii. 31, and lxxxvii. 5, 6. Therefore it is

written, "And the ransomed of the Lord shall return and come to Zion."—Isa. iv. 10. And hence Paul says, to the Hebrew brethren, "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 to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling."—Heb. xii. 22-24. Now the apostle has here shown that God, and Jesus, and the angels, and the whole general assembly and church, are all here in this heavenly Jerusalem, and compose "*the household of God*," the family of heaven. When we were born of God, we then came into this blessed family, and so became a fellow citizen with the saints. Now these are our kindred, our brethren and our companions. Like the apostle John, we may, in the wisdom of "our Father," be sent to some lonely isle, or place, and so cut off from personal intercourse with our brethren, but yet the heavenly Jerusalem is our dwelling place, the household of God is our family and our home, and in spirit we have holy communion and sweet fellowship with the Father, and with the Son, with the angels and with the saints, both on earth and in heaven. Born of one Father, and united and endeared to all this brotherhood in the fraternal and sweet bond of love everlasting, neither time nor space can prevent our love from going out to those dear kindred spirits, who, wherever they may be, are embraced in our Father's love, and are hence our brethren and companions in Zion.

How sweet, endearing and delightful is this brotherly love! even here, where we only know in part and see through a glass darkly. Where else can such holy and beautiful love be found, as among the followers of Jesus? How tardy and selfish is the world's love; but how free and exuberant does this love that is heaven-born bound from heart to heart, overleaping every obstacle that the world or Satan would interpose. A poor, unpolished Negro, naturally repulsive, relates in his own simple way, how the God of love showed him that he was a poor, miserable sinner, and then shed his love abroad in his heart, and instantly our heart is opened to receive him as our brother, and he is embraced in our love!

Again, we hear or read of some of the Lord's redeemed ones returning and coming to Zion, and following their and our meek and lowly Master down into Jordan, and, notwithstanding broad States, deep rivers and towering mountains may intervene between them and us, yet, they

are at once and forever bound up in our heart of love.

Paul and Timothy heard, through Epaphras, a dear fellow servant, of brethren at Colosse, of their faith in Christ and love to all the saints, and from the day they heard it they ceased not to give thanks to God and pray for them, and also wrote them a most excellent epistle of love. And who of us cannot witness that, when we have met with brethren and sisters at our associations and other meetings, whom we had not seen before, that so short an interview has so endeared them to us, and found it hard to part with them. And O how touching! are many of the parting interviews of precious brethren.

"Your company's sweet, your union dear,  
Your words delightful to mine ear;  
Yet when I see that we must part,  
You draw like cords around my heart."

Now this is but the fulfillment of our Father's new covenant with the house of Israel, in which he has said, "I will put my laws into their mind, and write them in their hearts."—Heb. viii. 10. So now, when their God has done this for them, they love and delight in his laws, and gladly fulfill his new commandment to them, "That ye love one another." To them the yoke of Jesus is now easy, and his burden light. Love sweetly endears them, each to each, and transports them with joy. God their holy Father has thus "made them meet to be partakers of the inheritance of the saints in light," (Col. i. 12) and "formed them for his praise."—Isa. xliii. 21.

In this sweet and holy bond of union indissoluble, the saints are all one; "For by one Spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have been all made to drink into one Spirit."—1 Cor. xii. 13. This oneness they have in Christ. In him the Father loved them with an everlasting love. "In him they are complete," (Col. ii. 10) yea, "perfect in Christ Jesus."—Col. i. 28. "Accepted in the Beloved."—Eph. i. 6. God himself calls them, "Zion, the perfection of beauty."—Psa. l. 2. This is the image of Jesus, "the Beloved," and it is Love's own perfect ideal. It is this, the image of Jesus, that we love in the brotherhood of Christ; and we love them *because* they bear this image; for love seeks and embraces its own image. And therefore, if we "know the love of Christ," we will love the brethren as we see in them this lovely image; but those who have not the image of Christ we cannot embrace in our christian love. For this is the love of Christ, and it cannot, therefore, be bestowed upon anti-christ; but as the Father loved us in Christ, so we also love one another in Christ. From this "love of God, which is in Christ

Jesus our Lord," neither death, nor life, nor any thing whatever, shall be able to separate us. Because the life of the saints, their spiritual existence, is in the Son of God; (1 John v. 11) and, moreover, he is their life; (Col. iii. 4) and therefore they can no more be separated from this mutual love and fellowship which they have with the Father and with the Son and with one another, than they can be separated from Christ. "What shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay; in all these things we are more than conquerors *through him that loved us*."—Rom. viii. 35-37.

How precious a grace is love! and how blessed is the state of those whose home is in the city of Brotherly Love! To them one holy apostle says, "Love the brotherhood,"—1 Peter ii. 17, and another says, "Let brotherly love continue,"—Heb. xiii. 1, and yet another says, "My little children, let us not love in word, neither in tongue; but in deed and in truth."—1 John iii. 18. Now then, love is not only a living and abiding, but also an *active* principle. Its mission is, to minister to the happiness of the beloved. In this blessed work it delights. He who "is altogether lovely" is Love's model in this, as in every other regard. Hence its rule and its measure is, "Love one another, as Jesus loved you." Now he delighted to do the will of God in ministering to the objects of his love, even to the extent of laying down his life for them, that they might live and be happy in his love. For this reason, the beloved John says, "And we ought to lay down our lives for the brethren."—1 John iii. 16. Certainly it is the nature of love to make us delight in obedience.

"Love is the fountain, whence  
All true obedience flows;  
The christian serves the God he loves,  
And loves the God he knows,"

And attending the true obedience which flows from love; there is certainly a sweet comfort and peace, which is, I may say, Love's own smiling approval.

To you, my beloved brother Beebe, I now submit what I have written; I have not time to copy and amend it. If you publish it, I hope God will bless it to the edification of the dear brotherhood, for whom it is intended, as he has been pleased to do to the unworthy writer, who, while contemplating and writing upon this subject, has felt a love and delight too deep for utterance. Joyfully hoping to be permitted to live with and love the brotherhood of saints on high, and with them to enjoy forever the beattitude of love, where we shall see and glorify the God of love, I remain, in the bond of love, your ever unworthy brother,

DAVID BARTLEY.



MIDDLETOWN, N. Y., March 9, 1869.

DEAR BROTHER BENDER:—Feeling a very strong desire to write to you, and believing you will be pleased to hear from me, upon the subject that is so dear to all the saints, I will try to write out the lead of my mind for the past few days. Could I have written at the time when my mind was more clear, I should have liked it much better; but I was so occupied with the things of this world that it was impossible for me to do so. On Sunday last it was my sweet privilege to listen to an excellent discourse by our beloved Elder, from Psa. lv. 22; and I think I never before retained a sermon in my mind for so long a time, and that afforded so much food for reflection. On Monday morning the text and the sermon came so forcibly to my mind, that it seemed as though I could almost repeat it, word for word. It was a most pleasant time, all by myself. I then thought, if I could just drop my work and write to you, I could tell you something that was very good, and perhaps afford comfort to you in your lonely condition. I do not now feel as I then did, and probably never may again, on that subject; but I will attempt to give you such of it as I may be enabled. Such seasons, with me, are few, and far between; but they are often pleasant to look back upon.

The words read as follows: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." The first thing to be considered is, to whom are these comforting words addressed? Who are the righteous? and, do they have burdens? and if so, what are they? David in this psalm is in great trouble, and he pours out his complaint to the Lord. He had been betrayed, as many of us have, and that, too, by one who had once enjoyed his full confidence; one with whom he had taken sweet counsel, and had walked with unto the house of God: and he says, "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then would I have hid myself from him: but it was thou, a man mine equal; my guide, and mine acquaintance." It was Ahithophel, who, with Absalom, not only attempted to deprive him of his kingly office, but also sought his life.—See 2 Samuel xv. and xvi.

But, who are the righteous? The God of heaven has looked down from his high abode upon the sons of men, to see if there are any that do good; to see if there be any that seek after God: and he has declared that there are none righteous, no *not one*. There are none that understand, there is none that seeketh after God. They are all gone out of the way, they are together become

unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known: there is no fear of God before their eyes." The very imaginations of their heart are evil, and only evil, and that continually. "The heart is deceitful above all things, and desperately wicked." What a sad picture! yet true, for God has spoken it. Then there are none of all of Adam's posterity that are righteous.

But there is another generation brought to view in the scriptures, which is very different from this.—"A seed shall serve him, (God) and it shall be counted to the Lord for a generation." "A chosen generation," "A holy nation." Here we have a seed, generation, a nation, which is holy; "which after God, (not Adam) is created in righteousness and true holiness." As the first Adam is the head and embodiment of all his posterity, and who is the figure of him that was to come, so Christ, the Second Adam, is the head and embodiment of all his posterity. And he is of God made unto us (the children of wisdom) wisdom and righteousness. "This is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." And there are no spiritual blessings promised to or bestowed upon any but those who are in Christ Jesus. For "all the promises of God are in Christ Jesus." "For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them; for they are spiritually discerned." Now "If any man be in Christ Jesus, he is a new creature; old things have passed away; behold, all things are become new."

Here then we have the righteous. Now the command to them is, "Cast thy burden upon the Lord." It is the sweet privilege of the saints, in all their trials, doubts and fears, darkness and distress, to trust in the name of the Lord, and stay upon their God; for in the Lord Jehovah is everlasting strength. The saints while traveling through this wilderness world, are subject to many temptations, dangers, losses and crosses; but when they are sufficiently tried, like Job they shall come forth as gold.

The psalmist speaks of a class who have no changes; and who, "because they have no changes, fear not God. But he said of himself on a certain occasion, "I am so troubled, that I cannot speak." And at another time we hear him say, "Thou (God) didst hide thy face, and I was troubled." And such is the language of all the dear saints, when the Lord

for a season withdraws his countenance from them. Then it is night with them; and then all the beasts of the forest do creep forth; doubts and unbelief prevail, and they are ready to conclude that they never saw the light, that they were deceived about the matter, and possibly it was all a delusion. Then they commence to look about for some evidence which they once thought they had, that they had passed from death unto life, from nature's darkness into God's marvelous light; and the very first place they will be sure to look, is the place where they never could, nor never will find such evidence as they desire. They are like a man digging for gold in a field, when his judgment tells him there is none there. And because the christian can find no good in himself, that is in his flesh, he is sad, and he cries out in despair, O wretched man that I am! who shall deliver me from the body of this death?

"When I turn my eyes within,  
All is dark, and wild, and vain."

Well, what business have you turning your eyes in that direction? Who has commanded you to look there for such evidence as you desire? The command of God is, "Look unto me."—"Looking unto Jesus," the author and finisher of the faith of his children; and if you will look there, you will always find light; for in him is light, and in him is no darkness at all. The Lord has by an inspired apostle given us a rule by which we may decide the doubtful question, which so often arises in the mind of the doubting saint. "We know that we have passed from death unto life," (How do we know it? because we are as good as the brethren? No, by no means; but,) "because we love the brethren." "Love is of God; and he that loveth is born of God." Such is the declaration of God. Dare you doubt it? If you can say in truth and sincerity, "I love the brethren," that should settle the matter.

But there are countless other troubles which the children of God are subject to. When I first united with the church, or shortly after, I seemed to be very much troubled for the safety of the ark of God.—Will it always stand?—The enemies are numerous, and the church is but a handful, in comparison. But "what is that to thee? Follow thou me," said the Redeemer. It is dangerous for man to put forth his puny hand to stay the ark of God. The cause is God's, and he is able, and will sustain it. "The gates of hell shall not prevail against it."

Again, I have had much trouble of mind as to how it will be with me when I come to die.—Will my evidence of acceptance be bright, so that I shall have no doubt on the subject? or shall I be put to bed in the dark? And I have not entirely cast that burden upon the Lord, as our

beloved Elder has been enabled to. But, "Sufficient for the day is the evil thereof."

Now the command is, to "Cast all your care upon the Lord." Not sort them over, and conclude that you will bear certain ones of them, and cast the rest upon the Lord; but "Cast all your cares upon the Lord." And why cast all? Because you are not able to bear them, child; and moreover, it is not obedience to cast but part. And the blessed promise to such as cast them upon him, is, "He shall sustain thee."

"He shall never suffer the righteous to be moved." No *never*. The apostle Paul says, in regard to his not being moved, that he had been "often in perils on the land, in perils on the sea, in peril among false brethren; five times received I forty stripes save one: yet none of these things move me." Nor can they move any of the righteous. 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." "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." The psalmist says, "I have been young, but now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

As I write, the subject seems to unfold in its beauty; but I must stop. The subject is a glorious one, and volumes might be written upon it, and yet not exhaust it.—It is inexhaustible. I have tried to be very brief, and have not written all that has been presented to my mind. If it is in harmony with the word of God, may we receive it into honest hearts; if not, may we cast it from us. My wife unites in sending love to yourself and wife. Yours in love,  
BENTON JENKINS.

P. S. The foregoing was written as a private letter, but by request I submit it to brother Beebe for publication in the "Signs." If it shall afford comfort to any of the lambs of the fold, may they say, "The Lord be magnified." B. J.

MACOMB, Ill., Feb. 15, 1869.

BROTHER BEEBE:—By your permission I offer a few thoughts on the following passage of holy writ, viz: "Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter."—Psa. xlv. 22.

A dear sister in Missouri, a correspondent of the "Signs," requested my views on this text some time ago, but until now my time and attention have been otherwise engaged, and even now I do not know that I can write anything that will edify her or any of the children of God.

The psalmist here, as well as in many other places, appears to speak

of himself together with his countrymen, the Hebrews, the peculiar national people of God, who were a type of the gospel church. That typical people were under written law to God, and in many respects their organization, their obligations, their privileges, their conflicts and victories were strikingly figurative of the New Testament church which is under written law to Christ. In the days of David and the prophets, these holy and inspired men often spoke in behalf of the whole nation, as a mouthpiece and representative of all those who were under the same covenant. Often do we hear David and other holy men confessing their own and the sins of their nation; often humbly imploring the forgiveness and protection of the God of Israel, and often exulting in the victories he had given them over their national enemies.

In this psalm David, in communing with God, acknowledges his mighty hand in driving out the wicked Canaanites and giving their land to Israel, and he fully admits that it was not the sword of the people nor their own arm, but the might and power of Israel's God that gave them the victory over their enemies. But David says in the 9th verse, "But thou hast cast off and put us to shame, and goest not forth with our armies." And in verse 11th: "Thou hast given us like sheep appointed for meat, and hast scattered us among the heathen." The psalmist had seen fulfilled the solemn threatening of the law from Horeb, that if Israel should forsake the commandments and disregard the ordinances of their King, "I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you, and ye shall flee where none pursueth you."—Lev. xxvi. 17. The whole of this 26th chapter is full of the conditional blessings and cursings suspended upon their obedience or disobedience of the law of Moses. But it is worthy of our especial notice that all the blessings and cursings pertaining to this ritual and typical law were temporal and pertained entirely to this life and to those only who were under that law. While God's national people were to be "given for meat to the beasts of the field and to the fowls of heaven," (Ezek. xxix. 5) because of their transgressions, for every one of which they received a just recompense of reward, yet all those who truly feared and obeyed the God of Israel were exposed to another kind of suffering, or which arose from other causes.

David was often exposed to danger and to death because he was the anointed king of Israel, and God had rendered him conspicuous, not only in his own nation, but also in the eyes of the surrounding nations. The growing prosperity and fame of David and his people under the laws and protection of their God, provoked

the jealousy and envy of their enemies. They were watched with malicious and covetous eyes by the haughty and idolatrous nations, and was as a "speckled bird, the birds round about were against her" ready to devour.—Jer. xii. 9. Thus David viewed himself and his people exposed to death on every hand and "killed all the day long," and were by their enemies "counted as sheep for the slaughter." And it was because of their adherence to the law of God, and their faithful observance of his ordinances: "for thy sake" are we constantly exposed to the scoffs, the mockery and the murderous machinations of our enemies. And while thus exposed to the shafts of their enemies on every hand, the psalmist seems to feel "bowed down to the dust," (verse 25,) and realizes the hidings of the face of his God; hence he in humility and in deep distress, cries out to God for help, saying: "Arise for our help and redeem us for thy mercies' sake." I look upon David, in many respects, to be a striking type of Christ, and Solomon as a type of the Holy Ghost; but the former, also, in his spiritual enjoyments, conflicts and victories, is a figure of the church in her gospel relations. If, then, David often personifies the church, so likewise he represents each child of God in his church relation in the gospel dispensation. For, as is the whole, so is each component part of the whole.

I have thought that the child of God never gets anywhere in his pilgrimage but what David has been there before him, and can give an account of all the trials, conflicts and temptations; the joys, the comforts and the victories on the road. God's people in old times and those in our day have had similar conflicts in many respects, and all without exception, have felt that "without were fightings, within were fears." Some have, to be sure, been exposed to personal danger and temporal death by the hand of legalized persecution, and many prophets and apostles have sealed their testimony with their blood; such could in a more literal sense use the language of the text under consideration, "we are counted as sheep for the slaughter." Those thus exposed to imprisonment and death, however, were blessed with such an assurance of faith that they took joyfully the spoiling of their goods, neither counted their lives dear to themselves. Paul, in view of the trials and persecutions of his times, applies the language of the text to the elect of God in his day, and declares that nothing could possibly arise that could separate them from the love of God, which is in Christ Jesus our Lord.—Rom. viii. 35-39. The same apostle says, "Why stand we in jeopardy every hour? I protest that I die daily." "God hath set forth us the apostles last, as it were appointed to death." "For we

which live are always delivered unto death for Jesus' sake." See 1 Cor. xv. 30, 31; iv. 9; 2 Cor. iv. 11. But not only were the prophets and apostles and many of the early disciples of Christ thus exposed to the relentless hand of persecution and death temporal, but they, and all his truly regenerate children, have in all ages experienced a *daily dying* in other respects. In their first clear conviction for sin, when the "commandment came, sin revived" and they *died* to every legal hope of justification before God. And throughout our life we are often brought, through the "lusts of the flesh which war against the soul," and through the insinuations of the wicked one, to seek for fresh life from the "weak and beggarly elements" of the law; but we are bound to *die again*, in our hope of peace from such a source, and we have to give up this first husband and feel dead to the law before we can be legally united to Christ in holy wedlock. We see and feel so much of the deceitfulness and transitory nature of this perishing world, that we find it absolutely necessary to our enjoyments to *die daily* to the world. There is another death we should *daily die*, and that is to the love and practice of sin. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." "If ye live after the flesh ye shall die," (in your religious enjoyments,) and this, dear sister, we should avoid, for such a death is very painful to the new man, or renewed spirit, "but if ye through the Spirit do mortify the deeds of the body, ye shall live." The afflicted and tempted people of God have often to say with Paul, that they are in "deaths oft," and "as dying, and behold we live." The life they now live is by "the faith of the Son of God," who loved them and gave himself for them.

Truly then, after dying so often, and being "killed all the day long," is the thought a sweet one that "ye are dead, and your life is hid with Christ in God: when Christ, who is our life, shall appear, then shall ye also appear with him in glory." This should be enough—it is enough to satisfy the panting soul, when faith can grasp so sublime a promise. Then while we grow in this mortal body of corruption and death, let us take encouragement from the fact that, "Though our outward man perish, yet our inward man is renewed day by day."

In humble hope of life eternal, through Jesus Christ, I submit the above to the editor, to the dear sister, and to the household of faith.

I. N. VANMETER.

Adams Co., Ill., Feb. 22, 1869.

DEAR BROTHER BEEBE:—I am providentially detained from going to Quincy to-day as I had proposed, and have concluded to write you a

few lines, and through you, should you think proper, to the brethren and sisters scattered abroad, upon the subject of the salvation which was wrought out for the redeemed of the Lord, Isa. li. 11, by him who was David's Son and David's Lord, and of whom it was said by a holy angel unto the reputed father of the Redeemer, "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. i. 20, 21. To the attentive reader this 21st verse contains three propositions, viz: First, Mary (a virgin) shall bring forth a son. Second, Thou shalt call his name Jesus. Third, *He shall save his people* from their sins. Now the first and second of these propositions are by most of the sons and daughters of Adam, in this (so called) enlightened age and christian land readily acknowledged and accepted as gospel truth. All the various kinds of professors of the christian religion agree upon these two points, that a son was born, and that his name was called Jesus. But if we examine their faith upon the third,—"*he shall save his people from their sins*"—we find a greater difference in the expression of their belief on this than on any other declaration of the gospel; on this the most important for the children of God to be of one mind upon; for they know, if under the influence of the grace of faith, that upon this depends their eternal all. The general atonement men will construe to convey the idea that conditions are proposed on the performance of which all the people of all Adam's race may be saved. But each and all who are born of God feel to know that if his or her salvation from sin depended on their doing anything to merit, although they may have indulged a hope of deliverance from their sins, through the merits and righteousness of Christ for years, they will be inevitably driven to despair. While, on the other hand, as long as their faith rests upon the third proposition, "*He shall save his people from their sins*," their evidences of a gracious state will from time to time be brightened as they read the farther record that God has given to the spiritual family, of the covenant work of their blessed Immanuel, (or God with us) who took not on him the nature of angels, but the seed of Abraham, and made himself like unto his brethren, and became obedient, even unto the death of the cross, of which the spirit of Christ which was in the prophets, testified of his sufferings and of the glory that should follow. As Isaiah said, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. 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." Thus, in compliance with the covenant which is ordered in all things and sure; sure of its final accomplishment, the angel of God could emphatically proclaim: "He shall save his people from their sins." Through what process or medium did, or do any of the sons of Adam become his children? For the same spirit of Christ that caused God's servants to speak of the things above mentioned, made him personate this same Jesus, saying: "Behold I, and the children which God hath given me." It does not read, the children which God *will* give me. They were his before he partook of flesh and blood, or took on him the seed of Abraham; for Paul in writing to the Gentiles at Ephesus, gives us the period when they were all saved, and were recognized as standing in Jesus, which completely constituted them his people in the eternal mind, and also told this covenant family that God had blessed them with all spiritual blessings in Christ Jesus. Yes, in him, the Anointed, were stored all the gifts of the Spirit needful for the well being of each and every heir of promise. For, although we were dead in sins, and by nature children of wrath, even as others, (of the Gentile world) yet the same word of inspiration declares that "Your life is hid with Christ in God, and when Christ, who is your life shall appear, ye, his people, shall also appear with him in glory; yes, and be like him, and see him as he is.

So, according to the writings of the evangelists, Jesus was born in Bethlehem of Judea, and but very few of the thousands in our land but do profess to believe the things which are contained in the record God has given of his Son in his written word. Yet while the record so positively declares that Jesus has saved his people from their sins, contend that he has only brought them into a salvable condition, may be saved if found in the use of means and complying with terms and overtures of mercy, which they say are through the gospel offered to all the sons and daughters of Adam.

Now, say some of my neighbors, if man is left without any conditions to comply with, then nothing short of a miracle can save any of them. Such arguments prove that they who use them are ignorant of the nature of the salvation of God. How was Saul of Tarsus turned from being an enemy, and manifested as a chosen vessel to preach Christ and him crucified, to the Jews a stumbling block, and to the Greeks foolishness, and unto them that are called, both Greeks and Jews, Christ the power of God and the wisdom of God? Our enemies themselves being judges, their rock is not as our Rock; for it is truly a miracle of grace that any of the sons of men are born of God.

And it is a manifestation of the love of God to the poor sinners who by the blood of Christ are absolved from sin and clothed in the perfect righteousness of the Son of God. The law was fulfilled by Jesus on their behalf. So when Jesus bore their sins in his own body on the cross and cried, "It is finished," each and every one of them whose name he bore as our anti-typical Aaron, were as completely saved according to the provisions of that everlasting covenant, as they will be when crowned in their risen and glorified state, and when it shall be said of them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Brother Beebe, Adieu. I subscribe myself yours in the bonds of the gospel,  
J. G. WILLIAMS.

MOLALLA, Oregon, Feb. 9, 1869.

DEAR BROTHER BEEBE:—As I am through the business part of my letter, I will, by your permission, address a few lines or thoughts to my dear brethren and sisters, who are liable to be tempted and tossed in regard to their faith and repentance; and as I have written in a former communication on the subject of repentance, I will now try and write on the subject of faith, "the two being so closely connected," or as I said, "they are like twin graces." I shall now try and confine myself to the doctrine of faith, for the comforting of the dear saints who are doubting the reality of their faith, as I often do. And now, my dear mourners in Zion, it is of infinite importance "that your faith should not stand in the wisdom of men, but in the power of God;" because that faith which stands only in the wisdom of men, leaves the heart unchanged; while that faith which stands in the power of God, is a vital principle, that purifies the heart and works by love, or, as John saith, "And every man that hath this hope in him, purifieth himself, even as he is pure."—1 John iii. 3. And now, my dear brethren and sisters, allow me to present you with a few thoughts on this subject, praying the Holy Spirit to render them profitable, to the establishment of your minds, and in bringing you to a satisfactory conclusion that your faith is "the faith of God's elect." Should this be the happy consequence, I shall not consider the time occupied in writing as lost; nor will you regret that which you expend in reading what is now affectionately presented to you.

By the term "faith," in the scriptures, we are sometimes to understand the gospel scheme of salvation, but more particularly that saving grace of the Holy Spirit, which dwells in every renewed soul, and is known by its nature, properties and exercises; differing essentially from every counterfeit that may assume the name, it is a living, active principle, without which no spiritual blessings can be received, or any enjoyment realized. The apostle has given us a striking description of the

nature of faith, in his epistle to the Hebrews, calling it "the substance of things hoped for, and the evidence of things not seen." Such an expression must mean something more than the mere crediting of any statement; and I trust, my dear brethren and sisters, you have some experimental acquaintance with the meaning of this interesting passage. Have you not felt, my dear brethren and sisters, that the things "hoped for," (as promised in the word of God) are spiritual realities? Are you not the subject of the very contrition you have "hoped for"—the life you have "hoped for," and the spiritual pleasures you have "hoped for?" Is not the sight of self—of Christ, and of the work of grace a reality? yea, a "substance," dwelling in you, which makes every thing short of Christ and his covenant fullness appear as a shadow? Faith brings the substance of prophecy, of promise, and of future bliss into the soul, and is in itself the pledge of heaven; it discerns the "substance" (even Christ) in all the ordinances; it gives "substance" to prayer; it is in short, the "substance" of every thing in christian experience. The apostle in summing up the many evidences to the church at Colosse, said, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is, Christ in you, the hope of glory."—Col. i. 27. And the same apostle in writing to Timothy, said, "Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope."—1 Tim. i. 1. Christ being the substance of every christian, we will try and prove or show what are the effects or fruits which Christ the substance of faith produces in the believer; for he is the substance of every thing in christian experience, and without it religion is a mere phantom, which cannot please God.

Faith is also said to be "the evidence of things not seen;" that is, the full conviction and positive assurance of the reality of divine things, resting as satisfied with the divine testimony. Moreover, it is God's "evidence" in the soul against sin, and for Christ, witnessing continually of the ruin, depravity and shame of fallen nature, and apprehending the merits and righteousness of Christ, it is an evidence which falsifies all pharisaical pretensions, exposes the misery of the sinner's case, and glorifies the Lord Jesus by asserting his divine suretyship, and maintaining the fact that salvation is wholly of rich, free and sovereign grace. This faith is said to be the gift of God, and of the operation of God; hence we conclude that no man in his natural state possesses it; but that it is a supernatural principle coming from God, and producing effects above nature. The whole of the eleventh chapter of the epistle to the Hebrews is a confirmation of this statement, and I trust my dear brethren and sisters know something experimentally of its power

and influence; for it is the same in nature though different in manifestation in all the family of God; hence the apostle Peter calls it "like precious faith." Your faith may not be strong enough to remove mountains, but, if it be strong enough to trust Christ in the vale, it is like precious faith. It may not be strong enough to triumph over all enemies, yet, strong enough to maintain a daily war with them; it may not be strong enough to take a standing on the summit of Calvary, gaze on the atoning Savior, and exclaim, He is "my Lord and my God;" yet it may be strong enough to lie at the foot of his cross and wait to be sprinkled with his blood. Little faith,—weak faith,—and even faith which is but as a grain of mustard seed, is nevertheless the faith of God's elect. In Paul it may be strong enough to say, "I know whom I have believed;" and in us it may only be able to say, "Lord, I believe; help thou mine unbelief. The faith which exclaims, "None of these things move me," and that which cries out, "Hold thou me up, and I shall be safe," is like precious faith; yea, the faith of Abraham, "Who against hope believed in hope;"—the faith of David, who sung, "Although my house be not so with God, yet he hath made with me an everlasting covenant;"—the faith of Job, who exclaimed, "Though he slay me, yet will I trust in him;"—the faith of Paul, whose whole life, after his conversion, was one continued triumph of faith;—and the faith of the awakened sinner, who weeps at the feet of Jesus, seeks to touch the hem of his garment, or breathes out the heart-felt cry, "Jesus, thou Son of David, have mercy on me," is all "like precious faith." Of this faith Christ is the author, object, and finisher; every particle of it comes from him; hence his disciples cried out, "Lord, increase our faith;" conscious that the little faith they possessed was obtained from his fullness, and thence alone it could be supplied and augmented. So also, the faith of which he is the author, always fixes upon him as its object, looking to his person, office, covenant relation and perfect work, for all that pertains to the salvation of the soul; it acts upon him, appropriates and receives him, as "wisdom, righteousness, sanctification and redemption;" it claims relation to him, honors him by renouncing every thing for him, takes him as the Father's gift, in whom all the treasures of the covenant of grace are made over to the objects of everlasting love.

Living faith may be further considered as the digestive faculty of the new nature, which receives the ministry of gospel truth as food, and renders it nutritious to the soul; this seems to be the idea of the apostle, when speaking of unprofitable hearers; "The word preached did

not profit them, not being mixed with faith in them that heard it." Whether it be "sincere milk," "living bread," or "strong meat," which is dispensed in the house of God, none are really profited but those in whom it is mixed with faith; to such only it imparts spiritual strength, comfort and health. It may furnish the heads of others with speculative notions, till they are puffed up with pride and self-conceit; but it profits the souls of those only who feed upon it by faith, as the necessary provision of the family of God. One of the most simple, and yet most important acts of faith is, taking God at his word; waving all scruples about probabilities, possibilities, conditions, &c., and having recourse to the divine testimony, it answers all the reasonings of unbelief, with, "Thus saith the Lord." The faith which acts thus, will fight manfully, overcome honorably, and triumph extensively. And thus we find the apostle encouraging the church at Ephesus, saying, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil," &c. And the apostle said, "Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." "And take the helmet of salvation, and the sword of the Spirit, which is the word of God."—Eph. vi. This faith considers no duty arduous; for it works by love—it spares no enemy it finds in the heart, but fights in Jesus' strength. It considers no privilege too great to claim, but asks the teaching of the Holy Ghost, confides in the person and work of the Lord Jesus, lives upon his fullness of grace, and cherishes sweet assurance of the covenant love of God the Father. The immutability of covenant purposes is its authority, the blood of atonement its strength, the unction of the Holy One its element, glorifying Christ in its work, and victory over the world, the flesh and the devil, is its glory.

Do you not perceive, my dear brethren and sisters, an essential difference between this faith and a cold assent to gospel truth, which leaves the heart unaffected, and the life uninfluenced by that spiritual grace, love? Surely you can put in your claim to the former, at least among the weak in faith. Look up therefore and pray as the disciples of old did, "Lord, increase our faith." Ever remember that the stronger your faith is the more you will glorify God and obtain true peace of mind. Amidst the constant annoyances of the world, and the conflicts of flesh and spirit, faith, when strong and in lively exercise, approves all providential dispensations, walks on in seasons of spiritual darkness, solves every difficulty in the sovereignty of God, sees Christ in all the

ordinances of his house. It gives vigor to prayer, melody to praise, and activity to zeal. In short, it brings every thing to Christ, and brings Christ into every thing in the believer's experience, so that he really becomes "All and in all." Do not forget, beloved brethren and sisters, that the "trying of your faith" is the method God takes to increase it; therefore, "Think it not strange concerning the fiery trial which is to try you; but rejoice, inasmuch as ye are partakers of Christ's sufferings," when the Lord increases your faith by them. Every trial will be abundantly compensated, if your experience entitles you to the apostolic congratulation, "We are bound to thank God always for you, brethren, as it is meet, because your faith groweth exceedingly." Praying that this may be the effect of all your trials, I subscribe myself, yours affectionately, as a member, I hope, of the household of faith,

MICHAEL LOVERIDGE.

LONE CEDAR, Ky., Feb. 17, 1869.

DEAR BROTHER BEEBE:—I am admonished that it is time to renew my subscription for the "Signs." I will try to write, and send you to dispose of as you may think best, a few of my thoughts on the following text. "My grace is sufficient for thee; for my strength is made perfect in weakness." Why art thou cast down, O, my soul, and why art thou disquieted within me? Hope thou in God. Oh, how can I hope? How can I rise above these gloomy doubts and dismal fears, when I have no strength, nothing worthy within me, (that is in my flesh) but a pricking thorn, the messenger of Satan to buffet me? Why is this so? Once I lived clear of those troubles, and flattered myself with the vain hope of getting religion—such religion as I would fully understand, and know that I had it. I believed I had the power as a free agent to turn to God—that I possessed a *spark* of grace, and that by doing much for the Lord he would do much for me; and thereby we would accomplish the great work of my soul's salvation. But alas! I had eyes, and I saw not—a poor deceitful pharisaical heart, and did not understand any thing about the glorious plan of salvation, or scheme of redemption, until it pleased God, as I hope, to command the light of divine grace to shine into my dark understanding, and give the light of the glory of God in the face of Jesus Christ. I was then made to cry, "Lord, save, I perish;" and every effort on my part failed me, and I gave up all for lost. I could not see how God could remain just and save me. All was dark; my doom sealed, my strength gone; my heart, instead of possessing a *spark* of grace, was a sink of sin and iniquity. And right here the grace of God, yea, divine favor, unmerited

kindness, strength of Israel's God, that brought salvation to my poor soul, and I was made to rejoice and praise his holy name for having done such great things for me, whereof I was made glad, and did not think I should ever see any more trouble. But O how much I was mistaken. And now I come to the text. Here the flesh is not changed.—That which is born of the flesh is flesh. It is corruptible, sinful and depraved. But that which is born of the Spirit is spirit. Being made partaker of the divine nature of which it is born, it cannot sin, because his seed, the seed of God, remaineth in him, (the man) and he cannot sin, because he is born of God. Now comes up the warfare—the thorn, the messenger of Satan to buffet, to worry and to trouble us on every side. God has made these things necessary for the trial of our faith, to keep us humble, to show us our weakness, to prove to us the deceitfulness of human nature, that we may be more and more crucified to the world, and the world to us, lest we become exalted above measure. Although we have been delivered from the love of sin, from the jaws of the lion, yea, from the fiery furnace, and thought we never would fear the sufficiency of his grace for us, nor doubt his power in our delivery, yet, when it pleases the Lord to withdraw his presence, how soon we are groveling in the dark, and are heard to pray for the removal of this thorn, this messenger of Satan, this body of sin and death. For says the little tempest-tossed child of God, Surely, if I was worthy to have a name among God's people it would not be so with me. Oh, Lord, if I am deceived, I pray thee deceive me for Jesus' sake. And though Paul had seen the Lord Jesus, and though he was an inspired man of God and an apostle of Jesus Christ, and had in spirit and revelation been caught up to the third heaven, yet we hear him declare his troubles and trials just as we often feel them. But the answer of the Lord to Paul, Was not that he would remove this thorn at that time, but that, My grace is sufficient for thee: my strength is made perfect in weakness.

Dear brethren and sisters, when we can see and feel our poverty, O how rich and full that fountain of God's grace appears, which was given us in Christ before the world began. When we feel our weakness in the flesh; when we are able to say we rejoice in Christ Jesus our strength, and have no confidence in the flesh, we are then able to appreciate the text: "My strength is made perfect in weakness, for when I am weak, then am I strong."

Dear brethren and sisters who read the "Signs," with those who are scattered abroad over this world of trouble, may grace, mercy and peace richly abound toward you. I beg to be remembered in your prayers. Farewell, W. A. BOWDEN.

## APPOINTMENTS.

BROTHER BEEBE:—Will you please insert the following in the "Signs" for the 15th of March?

I propose, if the Lord will, to be at Yatesville, Ill., on the first Saturday and Sunday in April; at Pato-ka, Ind., on Tuesday night and Wednesday following: the next four days, between there and Evansville, as brethren on the route may arrange; at Cloverport, Ky., on Wednesday, the 14th; at Concord church, Grayson Co., on the third Saturday and Sunday; at Sucklick on Tuesday; at Union church, Hardin Co., on the fourth Saturday and Sunday.

Yours in hope,

I. N. VANMETER.

MACOMB, Ill., March 1869.

## DEFINITION OF BIBLE TERMS.

A day's journey was thirty-three and one-fifth miles.

A Sabbath day journey was about an English mile.

Ezekiel's reed was eleven feet, nearly.

A cubit is twenty-two inches, nearly.

A hand's breadth is equal to three and five-eighth inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8 09.

A talent of silver was \$538 32.

A talent of gold was \$13 809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A gerah was one cent.

A mite was one cent.

A homer contains seventy-five gallons and five pints.

A nepha, or bath, contains seven gallons and five pints.

A bin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

## REVIVALS BY CONTRACT!

"Clergymen in the West are reported to create religious interest in the public mind by contract. For instance, a Davenport (Iowa) paper states that a popular preacher 'has taken a contract for revival preaching in that city,' and adds, 'the gentleman has just concluded a successful engagement at Rock Island.'"

The above is going the rounds of the newspaper press as something novel or unusual. We can discover nothing new in it except the plain *Anglo-Saxon* language in which the statement is made. It is common with almost every anti-christian organization to contract with some popular "Revivalist" (as they are called) to *engineer* revivals for them. They can get up such revivals as have never come down from heaven, and their dupes love to be deceived. With them it is regarded as a business transaction. They have estimated what will be the cost in dollars and cents of converting the whole world, and if they can raise the funds, we doubt not that Satan will take the contract.—Ed.



## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1869.

MORGAN Co., Ga., Feb. 11, 1869.

DEAR BROTHER BEEBE:—I desire your views on Prov. iv. 23. "Keep thy heart with all diligence; for out of it are the issues of life."

As this is the first request I have made, I hope you will comply, and oblige, yours,

J. W. WALKER.

REPLY.—As the mind of Elder Walker has been evidently exercised on this proverb, it is highly probable that he has clearer light in regard to its meaning than we can give. Still as he seems particularly anxious for our views, we will give him such as we have. The children of God being quickened and instructed in that wisdom which comes from above, which is first pure, then peaceable, gentle and easy to be entreated, full of good fruits, and without partiality or hypocrisy; and being in their relation to Christ, who of God is made unto them wisdom and righteousness, sanctification and redemption, are known in the scriptures as the children of wisdom, in distinction from all others of mankind, however proficient in the wisdom of this world, which the apostle says is from beneath, and is earthly, sensual and devilish. All the proverbs or maxims of divine wisdom recorded by inspiration in what we call the book of Proverbs, are addressed by Wisdom to her children. Wisdom being personified as the parent of her children, deals instructing maxims, warnings and admonitions to her children, all of whom are made wise unto salvation through faith that is in Christ Jesus; and in them all, "Wisdom is Justified of her children." The Wisdom that cries aloud, and puts forth her voice in the scriptures, is the Wisdom of God; it is repudiated by the wise and prudent of this world, and is foolishness to the Greeks, as it is a stumbling block to the Jews; and so also is the wisdom of this world foolishness with God; because it is from beneath, and is sensual and devilish.

Among the very numerous lessons addressed in the inspired proverbs, to the children of Wisdom, we should not overlook the admonition of the text under consideration. 1st, the heart; 2nd, its issues; 3d, the charge to keep it diligently.

As in the physical organization of our natural bodies, the heart is the seat of vitality, from whence the warm current of life is constantly sent forth through a thousand arterial and venous channels to every part of the body, no disease of the heart can be seated there without corrupting and impregnating with disease and death the issues—or emanations which are indispensable to the life and health of the body, and all its members; so the heart is used figuratively to illustrate the seat and centre of human affections, thoughts, passions, desires, hopes, resolutions, &c., as all flowing out from one fountain or spring of vitality, as the vital fluid, or blood is by the pulsation

of the heart made to go out and course through every artery and vein, as God provided in our natural creation. In using this figure to illustrate spiritual things, that immortal life which the saints have received in their new and spiritual birth from the Second Adam, who is a quickening, or life giving Spirit, is called a new heart. "A new heart will I give unto them, and a new spirit will I put within them." It is not a revision of the old heart; for that God has graciously promised to take away, and give them a new heart. New wine requires new bottles, and spiritual issues must flow from a spiritual spring. The scriptures inform us of the natural heart, that it is deceitful above all things, and desperately wicked: who can know it? Its issues are like the fountain; the thoughts, passions, affections, desires and devotions, are all deceptive; nothing else can be so deceitful. While the natural man may believe that his motives are perfectly pure, his reasonings conclusive, his decisions just, and his affections holy, he is only the victim of a delusive infatuation; for no one can bring a clean thing out of an unclean. So when the apostle says, "With the heart man believeth unto righteousness," &c., he does not mean the old natural and deceitful heart, for the same apostle has testified that the spiritual things which God has prepared for them that love him, has never entered into the heart of man; but God hath revealed them unto us by his Spirit. Not to our natural man, for the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things; yet he himself is judged of no man.—1 Cor. ii. The natural heart is the heart of the natural man. It never has received, neither can it know the things of the Spirit. But the spiritual man, and spiritual heart, is born of the Spirit; and the other is only born of the flesh.

The issues of the natural heart, or streams which flow therefrom, partake of the nature of the deceitful heart from which they flow. "An evil tree cannot bring forth good fruit, nor can a good tree bring forth evil fruit." "A good man, out of the good treasure of his heart bringeth forth that which is good; and an evil man, out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."—Luke vi. 45. Thus all the emanations of the heart of either good or bad men, are issues of life, and these issues show what is the nature and quality of the heart or life from which they flow. Every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes. The fruits of the natural heart are the fruits of the flesh, "which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance,

emulations, wrath, strife, seditions, envyings, murders, drunkenness, revilings, and such like." And these issues show what kind of life they proceed from. While the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c., are the streams of divine and spiritual life, issuing from the heart that is sprinkled from an evil conscience, as the seat of life to that spiritual body which is washed in pure water,—the man, which after God, is created in righteousness and true holiness.

Now the christian is in possession of both these entire natures; the old man, and the new man; the inner, and the outward man; the flesh and the Spirit. He is warned to put off the one, and to put on the other; to crucify the one, and to cherish the other. If he lives after the one he shall die, for the issues of life from the one are corrupt and mortal; but the issues of life from the new heart are incorruptible and immortal. Hence the admonitions of Wisdom to her children, in this proverb, "Keep thy heart with all diligence, for out of it are the issues of life." This closing admonition we will consider only in its application to the children of God, while here in the flesh. As from the heart are the issues of life, we may understand the charge to watch with all diligence the fountain from whence all the manifestations and evidences of spiritual vitality are ever flowing; nothing wrong in the fountain can be corrected in the stream. As we have observed the blood which animates the body in all its parts, and which is called the life, and is indispensable to the preservation of life, all flows through and from the heart of man; so all the functions and developments of life, which are of a pure, spiritual and holy nature, proceed, or issue from the new heart which God has given to us, and in which God has shined, and in which God works both to will and to do of his own good pleasure. So we need to watch every emotion, and every sentiment, and every action, to know that they all issue from the new heart which God has given to us. To illustrate, suppose we profess to believe in God, or believe that salvation is of the Lord, and by grace, or that we in form walk in the ordinances of the gospel; if we have no heart in our professions and practice, what will it avail us? With the heart, man believeth unto righteousness." But if only with our head, or reasoning powers of mind, we entertain a rational, or mere traditional belief even of that which is sound and orthodox, such a dead faith cannot issue from a vital fountain.

To keep the heart with all diligence, as we understand, is to put off the old man, or old deceitful and desperately wicked heart, with its issues of natural life, as described, Gal. v. 19-21, and to put on the new man, by diligently cherishing those immortal principles of holiness, which we have received from God in our

new and spiritual birth, from which issues the living fruits of the Spirit, as love, joy, peace, long-suffering, gentleness, goodness, faith, &c. There is life or vitality in all these, and they are called the issues of life, because they emanate, or issue from that life which we have of God. The keeping of the heart, does not mean that we are to trust in our vigilance, or power, but rather that we should watch and pray, lest we enter into temptation. Diligently labor to suppress the corruptions of our evil heart, and cling to the hallowed principles of holiness which issue from the true heart with which we draw nigh unto God, in full assurance of faith, by the new and living way which our God has consecrated for us through the veil, that is to say, his flesh.

Jesus said to the woman of Samaria, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John iv. 14. This water which Jesus giveth, is eternal life; it is called "a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." This when given shall be in its happy recipient a well of water, springing up into everlasting life; and all its out flowings are of life; and the charge to keep it diligently is equivalent to the many admonitions given to the saints in the word, to walk in the Spirit, and not fulfill the lusts of the flesh. To keep the unity of the spirit in the bond of peace; and through the Spirit to mortify the deeds of the flesh. To deny ourselves of all ungodliness and worldly lust, and to live soberly, righteously and godly in the world.

• These are some of the views which have occurred to us on the text, and such as they are, we pass them over to brother Walker, and to all who may feel interested in the investigation of the subject.

OWENSVILLE, Ind., March 1, 1869.

ELDER BEEBE—DEAR BROTHER:—Will you, or some of your many correspondents, please give an explanation of 2 Kings xx. 1-6. It has perplexed me so long that I feel now that I must have an explanation of it. Yet knowing, as I do, how you must be daily harassed by such enquiries, I hesitate even now in sending my request. But if you, or any other kind brother, will grant me an answer, you will be favoring one who, at least, desires to know and to love the truth.

REPLY—to our unknown friend in Owensville, Ind. We have published our views on the text proposed, in years which have passed, but as many of the present readers of the "Signs" were not then taking our paper, we will, briefly as we can, repeat, substantially what have been our views for many years. The text proposed, and the whole chapter in which it is contained, with but little variation, is recorded in 2 Kings xx. and in Isaiah xxxviii. In 2 Kings xx. 1-5, it is thus written: "In those days was Hezekiah sick unto

death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And it came to pass afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again and tell Hezekiah, the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold I will heal thee; and on the third day thou shalt go up into the house of the Lord."

Hezekiah, as the king of Israel, as the son of David, and as the captain of the people of the Lord, was a type of our Lord Jesus Christ; and only as a type in personating the Savior, could he have used the words of intercession, which were based upon his own personal righteousness, in an acceptable manner before the Lord. The house of Hezekiah, was his family, his affairs as the king of Israel. He was occupying the house of David, which figuratively means the people and church of the Lord. Isaiah the son of Amoz, represents the law and the prophets which were until John; for all the prophets, and all the law had faithfully declared by the word of the Lord, that Jesus Christ, the anti-type of Hezekiah, should die, and not live. That he should be put to death, in the flesh, and then be known no more in the flesh. And he was held by all the law and the prophets bound to set his house in order; whose house, the apostle says to the church, *ye are*; and in doing so his death was inevitable. Heaven and earth could sooner pass away, than the death of Christ could be avoided.

When the testimony of all the law and the prophets was brought to bear on him, showing that it behooved him to suffer all these things and then to enter into his glory, his soul was exceeding sorrowful even unto death. With such overwhelming sufferings was he to be baptized, that he was straitened until that dreadful immersion should be accomplished. Like Hezekiah, he turned his face to the wall, (Salvation will God appoint for walls and bulwarks) and prayed. Thus in meeting the message of his God, as the High Priest of our profession, "Who in the days of his flesh, when he had 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."—Heb. v. 7. Thus answering to the deep emotion, and dreadful pressure of distress evinced by Hezekiah in the type, he plead with his heavenly Father, with fervency, and being in agony, cried, "O my Father, if it be possible, let this cup pass," &c. And he could plead as

no other being could. In truth the words of Hezekiah belonged alone to Jesus. "I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight." This language could only be used typically by Hezekiah, or only so far as he personated Christ; but in all their force they were used by our anti-typical Hezekiah, and they were heard and approved in heaven. He had loved righteousness and hated iniquity; therefore God, even his God, anointed him with the oil of joy above his fellows. Scarcely had the law and the prophets concentrated the full force of their message upon the devoted Lamb of God, before a message was dispatched from heaven's high eternal throne, announcing that his intercession was heard, and that the son of Amoz must not retire until he had declared from the mouth of God, that Jesus our Lord should arise and go into the house of the Lord on the third day. It was not enough that the holy prophets should predict the sufferings and death of our Lord Jesus Christ, but they must also tell of the glory that should follow. Thus when our risen Lord opened the understanding of his disciples, he explained to them in all the Old Testament scriptures, the things concerning himself; that thus it was written, and therefore thus it behooved Christ to suffer, and to rise on the third day.

In the type Hezekiah came only to the doors of death; but Jesus, of whom he was the type, "Entered its iron gates, and took its bars away." The fifteen years added to the days of Hezekiah, shows in the figurative import of the type that Jesus our Lord should arise from the dead on the third day, and go into his Father's house which hath many mansions, and that the gospel dispensation should be added to his Mediatorial days. "He was taken from prison and from judgment, and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken, And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—Isa. liii. 8-11.

In these brief remarks we have not attempted to meet the silly lucubrations of arminians, nor the daring presumption of those who dispute the immutability of God, by laboring to make it appear that the prayers of men have power to change the decrees of God; but we have labored rather to elucidate the subject so as to afford instruction and comfort to those who fear the Lord and delight in the knowledge of the truth.

## Change of Residence.

Elder Michael Loveridge having changed his post-office address from Needy, Clackamas Co., Oregon, to Molalla, Clackamas Co., Oregon, desires his correspondents to address him at the latter post-office, county and state.

## MONIES RECEIVED FOR "THE EDITORIAL."

Wm C Thomas, Ga, 16, Miss Mary Albro, Pa, 2 30, Mrs Wm J Clark, Ct, 2, Prior Plank, Kansas, 4, Eld Wm M Mitchell Miss, 13 80, M R Pagett, Wis, 2 30, Cyrus Risler, N. J. 4—Total. \$44 40.

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<b>Total</b> .....	\$520 67

## HYMN BOOKS.

The Third Edition of our Baptist Hymn Book is now in press, and will be ready in a few days

The heavy demand for them lately has exhausted our assortment of the various styles of binding. We have a few dozen copies of the Best Morocco, and of the Imitation Morocco; all the other styles are gone, and we have some orders which will have to wait until our new edition is printed and bound, which we hope to be able to announce in a very short time. Many typographical errors which escaped our notice in our former editions are now being corrected. Our prices will be reduced to the following rates:

First Quality, Turkey Morocco, single copy \$2 75; per dozen \$30 00.  
Imitation Morocco, Elegant, single copy, \$1 75; per dozen, \$18 00.  
Blue Sheep, with gilt edges, single copy, \$1 18; per dozen, \$12 00.  
Blue Sheep, with plain edges, single copy, \$1 00; per dozen, \$10 00.

At these prices we will send, postage or expressage pre-paid, any quality that may be ordered; but at the low rates, cash must come with the orders. Those who wish for supplies, may send on their orders and money immediately, as we shall need the funds to pay the expenses which are heavy.

## Marriages.

Feb. 11, 1869—At the residence of the bride's uncle, near Warsaw, Ohio, by Eld. W. S. Barnes, Mr. Levi S. Bloomfield, of Astoria, Ill., to Miss Hilpah Yonkers of Warsaw, Ohio.

Jan. 13, 1869—At the residence of the bride's father, near Ewingville, N. J., by Eld. P. Hartwell, Mr. George Yard, of Hamilton township, and Miss Anna M. Tindall, daughter of Dea. Wm. C. Tindall, of Ewing township.

## Obituary Notices.

DEAR BROTHER:—Will you insert the following in the "Signs?"

DIED—At his residence in Brothertown, Calumet Co., Wis., Feb. 28, 1869, of dropsy, and other complaints, **William Dick**, in the 84th year of his age. He had been in a decline for months. He never joined any church, but held forth the doctrine of grace, by God's Spirit. Although he had many doubts with regard to himself, yet the Lord gave him that answer, "Peace," which he so much desired, and he fell asleep in Jesus. His funeral was attended at his residence, on the 2d day of March, by a large concourse of attentive hearers.

JOSEPH OSBORN.

BROTHER BEEBE:—It becomes my painful duty to record the death of our beloved sister, **Martha Shepp**, who departed this life, after a brief illness, on the 5th day of Dec., 1868, aged 41 years and 8 days. She professed a hope in Christ, and was baptized when only about fifteen years of age; and her unshaken faith and confidence was in the perfect plan of salvation, even when unmistakable signs of approaching dissolution was before her, which convinces us that the hope she possessed was "a good hope through grace," an anchor sure and steadfast. She called her little children around her bed, a while before her departure, and talked to them only as a dying mother can



talk to those who are about to be bereft of their nearest earthly friend. To her sorrowing companion, too, she addressed words of encouragement, whom also she exhorted to a faithful discharge of his duty. When taking a general leave of her friends, she calmly fell asleep in Jesus, with the word of the poet on her lips—

"Jesus can make a dying bed  
Seem soft as downy pillows are;  
While on his breast I lean my head,  
And breathe my life out sweetly there."  
Her remains were followed by hundreds of sorrowing friends, to a place of worship, where our esteemed brother and Elder W. Tyler preached a discourse suitable to the occasion, from Rom. v. 21, after which her remains were placed beneath the sod, from whence in the resurrection morn, we have confidence to believe, she will rise in the likeness of her Savior, to enjoy a rich, fadeless crown, where sorrowing and grief shall never come.

ISAAC SAWIN.

## Associational Notices.

The Baltimore Association have appointed to meet with the Black Rock church, in Baltimore Co., Md., at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, 1869, and continue until Friday evening.

The Delaware Association will meet with the church at Rock Springs, Lancaster Co., Pa., commencing at 10 o'clock a. m., on Wednesday before the fifth Sunday in May, 1869, and continue three days.

The Delaware River Association will meet with the Kingwood church, in Hunterdon Co., N. J., on Wednesday before the first Sunday in June, 1869, at 10 o'clock a. m., and be held three days.

The Warwick Association will be held with the church of Middletown and Wallkill, in Orange Co., N. Y., at Middletown, on the line of the Erie Railway, beginning on Wednesday after the first Sunday in June, 1869, at 10 o'clock a. m., and continue until Friday evening following.

The Chemung Association will be held with the Charleston and Sullivan church, Tioga Co., Pa., beginning on Wednesday before the third Sunday in June, 1869, at 10 o'clock a. m.

## AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md.; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va.; Eld. Thomas Barton, near Newark, Del.; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky.; Eld. G. W. Staton, Berlin, Worcester Co., Md.; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss.; Joel J. Halbert, Columbus, Miss.; Wm. P. Cotton, Sarepta, Miss.; Wm. C. Thomas, Bainbridge, Decatur Co., Ga.; Thompson Plank, Iowa Point, Doniphan Co., Kan.; J. J. McElroy, Lisbon, Union Co., Ark.; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga.; Eld. C. B. Hassell, Williamston, Martin Co., N. C.; Eld. Isaac Hewitt, Haleottville, Delaware Co., N. Y.; C. Hogaboom, Lexington, Green Co., N. Y.; Eld. B. O. Allen, Fredericktown, Mo.; Eld. Wm. L. Beebe, Covington, Ga.; Eld. John H. Myers, Decatur, Ill.; Alfred M. Horton, Horse Heads, N. Y.; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon; Wm. S. Harris, Stark, Bradford Co., Fla.; Eld. Wm. M. Mitchell, Opelika, Ala.; Wm. P. Liazkous, Baptist Valley, Tazewell Co., Va.; Elkanah Johnson, Powers, Terrell Co., Ga.; Eld. P. Hartwell, Hopewell, Mercer Co., N. J.

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ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

### TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays excepted.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 40 A. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M., Lightning Express, Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A. M. Connects at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principle stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.); Turner's 1.37 p. m., (Dine), and arrives in New York at 3.55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reaching New York at 7 40 A. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 a. m., and connects at Hornellsville and Corning with the 7. 30 A. M., Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 P. M.; Olean 8.20 p. m. (Sup.) Turners 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p. m. and connects at Hornellsville with the 11.20 p. m. Train from Buffalo, arriving in New York 3.55 P. M.

### TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't), Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Nbk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's, to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11. 26 A. M., Buffalo 11.40 A. M., and Dunkirk 1. 20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 50 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. By this Train Sleeping Coaches will run through to Cincinnati without change.

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IS PUBLISHED

ON THE FIRST AND FIFTEENTH

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G. BEEBE, Middletown, N. Y.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37.

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Samuel McCall 18689

## POETRY.

### CHRISTIAN EXPERIENCE.

There is a spot to me more dear  
than native vale or mountain;  
A spot for which affection's tear  
Flows grateful from its fountain.

'Tis not where kindred souls abound,  
Though that on earth is heaven;  
But where I first my Savior found,  
And felt my sins forgiven.

Hard was my toil to reach the shore,  
Long tossed upon the ocean;  
Above me was loud thunder's roar,  
Beneath the waves commotion.

Darkly the fall of night was thrown  
Around me faint with terror;  
From that dark hour how did my groans  
Assend for years of error.

Sinking and fainting as for breath,  
I knew not help was near me;  
I cried, O save me Lord from death,  
Immortal Jesus, hear me.

Then quick as thought I felt him mine,  
My Savior stood before me;  
I saw his brightness round me shine  
And shouted Glory! glory!

O sacred hour, O hallowed spot,  
Where love divine first found me;  
Wherever falls my distant lot,  
My heart shall linger round thee.

And when from earth I rise to soar  
Up to my home in heaven,  
Down will I cast my eyes once more  
Where I was first forgiven!

January 25, 1869.

### PRAYERS I DON'T LIKE.

I do not like to hear him pray  
Who loans at twenty-five per cent.,  
For then I think the borrower may  
Be pressed to pay for food and rent.  
And in that book we all should heed  
Which says the loaner shall be blest:—  
As sure as I have eyes to read,  
It does not say "take interest."

I do not like to hear him pray  
On bended knees about an hour,  
For grace to spend aright the day,  
Who knows his neighbor has no flour.  
I'd rather see him go to mill  
And buy the luckless brother bread,  
And see his children eat their fill,  
And laugh beneath their humble shed.

I do not like to hear him pray  
"Let blessings on the widow be,"  
Who never seeks her home to say,  
"If want o'ertakes you come to me."  
I hate the prayer so loud and long,  
That's offered for the orphan's weal,  
By him who sees him crushed by wrong,  
And only with the lips do feel.

I do not like to hear her pray  
With jeweled ear and silken dress,  
Whose washerwoman toils all day,  
And then is asked "to work for less."  
Such pious shavers I despise,  
With folded hands and face demure,  
They lift to heaven their "angel eyes,"  
Then steal the earnings of the poor.

I do not like such soulless prayers;  
If wrong I hope to be forgiven;  
No angel's wing them upward bear,  
They're lost a million miles from heaven.

## CORRESPONDENCE.

MASSANUTTEN, Page Co., Va., Oct. 14, 1868.

DEAR BROTHER BEEBE:—and all who love and fear the Lord; I have been reading the "Signs of the Times" for some time past, and the editorials and the communications from the brethren and sisters contain so much comfort and instruction that I cannot feel willing to do without reading them. That we have a medium through which we can enjoy the privilege of hearing from our kindred in different parts of the land, is a great satisfaction to me. It often encourages me to hope on, when others relate what I have experienced, better than I can tell it myself; it encourages me to hope, that if they have builded upon the sure foundation, then I have also. I have felt very anxious and desirous to be permitted to write something that would be instructing and profitable to them in return; but knowing my weakness and inability, I have deferred it until the present time. Hoping to keep in mind the words of Jesus, "Without me ye can do nothing," I will make the attempt to do (what I often fear I have never done)—to give satisfaction to the church that God has translated me from darkness into the light and liberty of the kingdom of his dear Son; for I feel it to be the duty of every one to do so, and to speak and write often one to another of the goodness and mercy of God. I have been a reader of the bible from a little child, and knew from that, or some other source, that I was a sinner. Not wishing to die a sinner, for fear of torment, I concluded that I would become a christian before I died. I do not remember whether I really desired to be a christian except when I thought about death, hell and Satan; at such times I had a great desire to be good, so that if I should get killed or die suddenly I might be good enough to go to heaven. But when that fear was not on me I would think it would be a great trouble to be doing so many good things that I did not love to do, and I thought, perhaps I had a long time to live and take pleasure. I continued in that arminian belief until I was nearly twenty-six years of age. I can look back and think I can detect in all that time, occasional impressions of Old School Baptist doctrine in the thoughts and feelings I had, which I cannot ac-

count for. I remember I once went to a Lutheran meeting where the preacher dipped a little water on the heads of half a dozen or more persons, and called it baptizing them. I felt as though he was telling an untruth, and must know he was trying to deceive. I thought, if I should ever be converted, I would not act as deceitfully as they did; I would go into the water and be baptized as Jesus set the example. There was an old man sprinkled at that time, and the preacher then exhorted the people, especially the grey headed, to join the church; not to put it off until the eleventh hour, as that old man had done. When he began to exhort, I was afraid my father might join them, as he was old and grey headed; but when I thought, he never tells falsehoods, I was satisfied he would not act a falsehood to get religion. I had confidence in him naturally, as I hope now in God, I have spiritually. After that time I heard two ladies conversing about the different denominations of professed christians. One said she believed that all were nearer right than the Old Baptists were; to which I replied, The Old School Baptists alone are right. I know very well they began when Jesus was on the earth; but as to the others, I suppose no one knew when they began; for I never read any thing about them in the bible. What caused that remark I never knew; whether it was for argument sake, or because I believed it. I hope no one will understand that I believe I then had one spark of eternal life; for after that time the doctrine of Election and predestination became to me most detestable. I was so blind and dead until some time after I was married that I had never heard the sound of gospel preaching. Gospel preaching suited me as well as any other, and any other as well as that, until my husband tried to explain to me what the Old School Baptists believed and preached:—that salvation was not of works, but of grace. He might as well have labored to make the furniture in the room understand what he was talking about; as me; for he only preached Christ to me, as to the Greeks, foolishness and a rock of offence. He would tell me they did not know, but only hoped they were christians. I said, I know Mr. Booten does not preach such stuff, at New Market. I would then go to meeting and listen attentively; but I did not

hear that man was a free agent, and I wondered what they preached for; and I would say, when I become ready to be good, I would know that I was a christian,—that if I could not get better religion than the Baptists had I did not want any. But O, how many days, weeks, months and years I have been made to wish I could hope I had such religion as they hope they have, pure and undefiled before God. This convinces me that the carnal mind is enmity against God, not subject to the law of God, neither indeed can be. That God is a spirit, and seeketh only such to worship him as worship him in spirit and in truth. I was a good sinner for a long time, and believed that God was somewhere waiting, inviting and trying to persuade sinners to come to him and get religion. I thought I did not need much help, for I could do so many good things; that if he would help me a little, I could do the balance, and that he would be obliged to do that little. But now I felt that I was not as good as I had supposed. I became dissatisfied with myself, and trembled. But I could not tell what was the cause. I would often kneel down and try to pray when alone. Sometimes I thought I was growing better, and then again I would feel so much worse, it seemed only as mockery. Often it seemed that all I did and said was deceitful. At about the time these troubles began, or a little afterwards, I lost my grandmother, who had been as a mother to me. For some wise purpose God called away my mother when I was in my sixth year; but I never felt that I had no mother until it pleased him to take my grand-mother. I was not certain what it was that weighed me down so heavily, yet I did not try to keep that feeling concealed, as I thought it would be attributed to my bereavement; but I was convinced that it was a sense of my sins more than any thing else. Sin seemed to rise up like mountains all around me, and covered all over me. That, if there was a God he was outside of that mountain of sin that covered and surrounded me, and that it was useless to pray any more, for he could not hear me. I wondered why it was, when I tried to keep the commandments and to do right, I was growing worse every day, and receding still farther from the kingdom which I now desired so much to enter. I now hope I have long since



learned that, by the deeds of the law no flesh can be justified in the sight of God. I would make promises, that I would never commit another sin while I lived, but they all failed as fast as they were made. Thus I continued for some time, still believing that I could work out my own salvation. Again I would feel discouraged of doing any thing. I had no preference then for any religious denomination, only I believed the Baptists were the only people that baptized according to the New Testament rule. I knew the Methodists said they would baptize any way that would suit the candidate; but how they could believe in so many ways in which there is as much difference as between day and night, I could not understand. But the Baptists preached that (to me) abominable doctrine of Election. So I concluded that if I ever became a christian, I would not join any denomination. I said, and then believed that if what the Baptists preached was true, God was unjust. I believed that God employed means. He had given me four children, which I almost worshiped. When I heard of the death of any little children, I would look at mine, and suppose that one or more of them were taken, it made me feel so bad I would try to get rid of the thought, by saying it was impossible, for I could not live without them. But these thoughts would return, until at last I had to realize that I could live without them. But O, it was the hardest trial I had ever had, when God was pleased to take from me a sweet little daughter nearly four years old. When I saw that she could not live, I told her she was going to live with God, and I would try to meet her in heaven. I really then thought I had not tried right. That I had some good deed or deeds to perform before I could inherit the gift of God. After her death I was told that little children had no sin; that they were pure as the angels, and therefore she was now happy. I believed they were happy, but the thought had never before occurred to me whether they were sinners, or not. Then I had another trouble. If she were not a sinner, she could not have died; for the wages of sin is death. I was compelled to admit she was a sinner; and then the question arose, How could she be saved? She was too small to do any thing, and I had not yet learned that a gift was not to be paid for. I read that Jesus came into the world to save sinners; but I had thought, only to help save them. On that ground I could see no help for her to be saved. If all who believe in the working scheme feel as miserable as I then felt, they could not so much delight in it. On the next day after her death, my husband and his uncle were talking on the scriptures, and he was pleading for the Baptist doctrine. I was silent for a time, and

then I said, Andrew, don't talk such stuff. I did not care what others said, but did not like to hear him say such things. I suppose I would have liked for him to help me persecute the Lord of life and glory. O, if it had not been the Lord who was on my side, when I rose up to destroy myself, then I had been swallowed up quick! I had no more than uttered those words, when I was made to see myself the most vile, wicked and helpless sinner on the earth. I saw that I was standing on slippery places, and fiery billows rolled beneath me; that I had been walking, as it were, on the brink of a fearful precipice, blindfolded. When my eyes were opened to see my true condition, it seemed to me that I was held by a supernatural power; and that it was the power of God that prevented my going down into that dreadful abyss, that gulf of everlasting woe. God, to me was no longer an unjust God; but the question now was, How can he be just and hold me here one moment? I believed it was to make me know that he is a righteous God; for that I knew in an instant. Dear kindred, it is not possible for me to describe what were my feelings when I came to this place; surrounded by the Red sea before, enemies in the rear, and mountains on every hand. Those who have been there, know better than I can describe. My sister, who was a member of the Lutherans, I suppose from what she heard me tell my child, to help me as she probably designed, brought one of their Catechisms and laid it where I would be likely to get it to read; but there was nothing in it for me. I had done too much already. I could do no more, and I had gone too far to be assisted by mortals. I would read the book sometimes for a few moments, and then put it down with these words on my mind:

"None but Jesus, none but Jesus  
Can do helpless sinners good."

for four weeks I remained in that wretched and helpless condition, without hope, and without God in the world. Sometimes I could imagine I saw Jesus nailed to the cross bleeding from hands and feet and side, for the salvation of helpless sinners. But surely for none so vile and sinful as I saw myself to be. Still I felt that he saw me on those slippery places; and he seemed to look with tenderness and compassion upon me, although I seemed to be, as it were, millions of miles from him. I thought, if I could get to the foot of his cross and kiss his precious feet, I might be saved. But I was afraid to move, or could not move, lest I should get out of his sight. I had now quit praying, as I thought, but with almost every breath I cried in spirit, "Lord, save, I perish." Lord, be merciful to me, a sinner. I thought it was no wonder he sweat as it were great drops of blood fall-

ing to the ground, if he could save me. If all whom he died to redeem had but a small part of the sins to atone for that I had. I hope I was thirsting for the water of which Jesus said, He that drinketh shall never thirst; but it shall be in him a well of water springing up into everlasting life. I was drawn by the same almighty power that had brought me thus far, to attend Old School Baptist preaching, and there I hope I met him whom my soul loveth. It was there I saw the glorious plan of salvation, as plainly as I ever saw the mid-day sun. I saw that Jesus is the way, the truth and the life, to his people. I saw him as the end of the law for righteousness to every one that believeth. That heavy weight was gone, and I felt as though I had never sinned, and would never sin again. Although I felt very happy, I did not feel that ecstasy of which I have heard some others speak. But I felt willing that Jesus should have all my children, myself, and all things else if it were his pleasure to take them. Now I could see how my babe could enter the portals of eternal bliss. I love my children as much now as I did then. Sometimes I almost forget that they are only borrowed for a while, and until God shall recall them, or shall stretch forth his hand and touch them, to keep me in remembrance that they are only mine until he shall call for them. I did not then receive what I could recognize as a hope, but felt then and afterwards that I should at some future time have a hope. At that very time, that doctrine that I had so hated became precious to me, and has continued to be so ever since. That Jesus is the door of the sheepfold I cannot doubt; but whether I have entered in by that door, I often doubt. I was no longer a pharisee, nor have I since believed I could work out a better righteousness than that which our Savior wrought upon mount Calvary. When I returned home from preaching I opened the Testament, and the first passage I saw was, "For by grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." That was the first passage of scripture I ever saw confirming the Baptist's sentiments. I laid down the bible and went into another room and knelt before the throne of grace, something perhaps I had not done for more than a year. There I tried to thank God for his goodness and mercy to me, and for the precious promises he had made to his Israel. "I am God, I change not; therefore ye sons of Jacob are not consumed." "I am God, from everlasting to everlasting." "Beside me there is no God." He rules in the armies of heaven, and among the inhabitants of the earth. "Declaring the end from the beginning, saying, My coun-

sel shall stand, and I will do all my pleasure." "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Again our Shepherd's voice is heard, saying, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Now I saw things in quite a different light from what I had before. Now I delighted in the gospel preached; but I could not understand how the preachers could know any thing about my troubles and joys, as I had never told any one of them. I often felt surprised at myself for receiving and eating of that heavenly bread, when I had no hope and was yet a sinner! In 1867 brother Burnam preached at Mill Creek, and I had a great desire to hear him, for I had not heard a stranger preach for a long time. I desired to know if he could tell any thing about me, as the other preachers did. I found it was all the same. From that time I knew I had a hope, and that I had had it eight years. This scripture was then impressed on my mind, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." I had been waiting all that time for my flesh to be made as perfect as Christ is perfect, so that I might walk in all his ordinances blamelessly. I believed that if I was one of his elect he would make me as perfect as himself, before he would permit me to walk in his footsteps. There were times when I could trust all things in his hands and feel satisfied to wait his appointed time, for a hope. And then again I have felt as though I must be doing something to hasten the time; and by such thoughts I would make myself miserable. One or the other of these passages would be presented to me: "Stand still and see the salvation of the Lord," or, "Be still and know that I am God." Then these waves of trouble would cease for a season. But in God's own appointed time, I trust, he taught me to understand that, "That which is born of the flesh is flesh," and will always continue to be flesh, until it shall be changed and fashioned like the glorious body of our risen Lord. "And that which is born of the Spirit is spirit." "Marvel not that I said unto thee, Ye must be born again." "Born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." And this is the word which by the gospel is preached unto you. The people whom I had regarded as the most vain and bigoted, were now the only humble and self-abased I could find, and were obliged to trust in God for strength to stand, all their strength and confidence being in the Captain of their salvation. When they can trust in the living God as David did, then they are enabled to

slay, or put to flight all the giants, and enemies of the truth that may arise against them. Their Lord will suffer them to be reviled and persecuted no more than is for their good and his glory. But O, how I did wish I were a *christian*, that I might walk with them. But the scripture says, "If any man have not the Spirit of Christ, he is none of his." I could not feel satisfied that I had; for when had I ever rendered good for evil? Yet I hope there is a principle, or spirit in me that aspires after holiness, desiring to be perfect before God and man. But I find that I come short in all that is good. My hope often seems to be so very small that I can hardly hope it is a hope. But if it be genuine, and anchored within the vail, however small it may appear to me or to others, I would not give it in exchange for the whole world.

On the ninth day of November 1867, I went with my husband to the Mill Creek church and related some of the exercises of our minds. I could say but little at that time; but if there is an evidence of spiritual life in what I have now written, it may have been detected in what little I then said. We were received, and on the next day baptized by brother Paul Yates. As the time drew near when we expected to go to the church, my husband, being not very well, felt inclined to wait a while longer, and expressed a desire for me to wait for him, which I would like to have done, but the words of the Savior to Peter, which I had read a few weeks before, without perceiving any meaning in them, now were continually in my mind: "If I will that he tarry till I come, what is that to thee? Follow thou me." But it was so ordered that we went together.

Brother Beebe, if you will permit one who is unworthy as I feel myself to be, and whose church is not in fellowship with yours, to address you by the endearing name of brother, which I am constrained to hope (from the kind and fatherly counsel and instruction you give to the tried and afflicted people of God) that you will. When I see, or rather feel that you are walking in the strait and narrow path which is marked out by the meek and lowly Jesus, I am encouraged I shall not be rejected by you, if you can find the least evidence of a work of grace in me, which I sometimes hope you will. I rejoice to witness with what a kind spirit you contend earnestly for the faith which was once delivered to the saints, and strive to keep the unity of the spirit in the bond of peace. And that of all whom Jesus sends to you for succor, you send none empty away, but labor to feed them abundantly on gospel food.

"Lord, submissive make us go,  
Gladly leaving all below;  
Only thou our Leader be,  
And we'll gladly follow thee."

I submit this scribble to your better judgment; if you find nothing in it worth reading, burn it; and pray for the poor erring writer. May you long be permitted to stand as a watchman of Zion, and wield the sword of the Lord and of Gideon, is the prayer of one who craves an interest in the prayers of all the Lord's chosen people, daily and hourly.

Yours in hope of eternal life,  
CATHERINE BRUBAKER.

#### ON EXPERIENCE.

A copy of a letter written to a minister and friend, and drawn off for my father.

I promised you the last time you were here that I would write you the rest of my experience; but the many cares that so soon fell upon me, owing to my mother's affliction, have allowed me but little time to write. If I could write as some do, it would not be such a task to write to God's dear children; but I fear that I too much lack in spiritual wisdom and understanding to attempt to write any thing concerning those things which should at all times make up my thoughts, and fill my mind with anxious trembling and fear. You already know something of the sorrow and trials through which my soul has passed; but as you wished to know more of the way in which I have been led, I will try to write you as definitely as I can, and if it is unsatisfactory to you, as I am sure it will be to me, and if you can discover no traces of a work of grace begun in my heart, I hope you will be frank to acknowledge it.

I think I was brought to a sense of my sinfulness, and to feel the need of a Savior's love, at quite an early age; but I thought I must do something to make me worthy of his love—something that I had never yet done. I was sick a great deal, and one of my aunts told me she was afraid I would not live to be a woman. I replied, if I knew the Lord loved me I would be willing to die at any time. She said, if I would pray often, and ask the Lord to forgive my sins, he would not turn me off. And from that time I took to reading the bible when I thought there was no one watching me; and I would often try to pray; but sometimes when trying to pray there would come over me such a sense of my wickedness that I would start with fear, and run from the place almost shrieking aloud. Then I would think I would never attempt to pray again, for the prayers of the wicked are an abomination in the sight of the Lord; and I would quit reading the bible, too, for every thing there condemned me and made me more afraid. I dreaded for night to come, for I lie awake many times until the midnight hour, thinking of my dreadful condition, and fearing often that Satan was near me, ready to bind me in his burning chains; and when at

last I would fall asleep, I would sometimes be startled with the most frightful dreams; and at one time I dreamed of Satan being at my bedside, trying to get me away with him. The family noticed there was something wrong, and said they were afraid I was going crazy; and I wondered if I really was rational. But this fear of Satan and of hell gradually (or at any rate the worst of it) left me, and I was brought to think more of Christ; but not as my Savior. I read the bible sometimes, and although I loved to read of the sufferings and crucifixion of Christ, and could see plainly how others might be cleansed by his blood, I could not think it could reach me. Christ died for the elect, and they were chosen in him before the foundation of the world; and his saving power would reach no farther. I felt this to be a hard doctrine, but nevertheless true. I believed that all Old School Baptists were the elect, but they were happy and Christlike; and although I outwardly appeared as good as they, I was inwardly vile as could be, and very like Satan; and how dared I to think that Christ died for me. It would be wicked, presumptuous sin, and would only draw me neared to the brink of hell. O no! I must try to banish such thoughts; I was not fit to think of Christ. He is pure, and righteous, and holy; I am all corruption. But O, I could not help it, I must think of Jesus, must want to love him. Was he not meek, tender and compassionate? Did he not say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest?" Was I not heavy laden, and might there not be a little hope? Thus I would reason with myself, and there would a quietness steal over me for a while; and indeed I would become quite careless for a time—would seek gay company, because light and vain, and think I would never have those gloomy thoughts more. It was no use, I could be cheerful like my young associates if I would try; and O, I would. But soon a gloomy depression would seize me, and I would be sorry I had joined those merry outbreaks of laughter, and taken a part in their foolish acts and light conversation. It was often difficult to get my mind on my studies at school, and my heart seemed to be filled with such wicked rebellion toward God, I was afraid to look in his word lest the wickedness in my heart would gush forth in words, and thus bring more wrath and indignation upon me, and where could I turn for help? Did not God clothe and feed me, and preserve the lives of those I loved, as well as prolong my own life? and why could I not love him and look to him for the salvation of my soul? And in spite of all the rebellion in my heart I felt a longing toward Christ. I certainly did want to love

him; there was none else to turn to; and if I could only feel that he would let me love him, that he would let me cling to him as my strong tower, my rock, my refuge, my all, how happy I would be, and how secure from the storms of Satan that had so threatened to engulf me. But I could see nothing in myself to merit his love; I was so unlike any one else. I know when I heard christians talk they did not appear to think they were good, but seemed to feel very sinful. But O, they were not like me! They were the elect, were born again, and had been made righteous through the righteousness that is in Christ Jesus. They possessed two natures, the old one sinful, but that could do them no harm. They were now safe in Christ; while I had but one nature, and that altogether devilish and sinful. When about twelve years of age I attended a Methodist prayer meeting which was held at a neighbor's house, and after they were done praying an old man arose and talked to the young folks awhile, and finally began walking around the room, talking to each one separately; and as he drew near to where I sat, he asked a young girl if she loved the Lord, and she openly replied in the negative. He admonished her most severely, and told her she was going straight to hell, and spoke much like he thought she could help it, if she would only "become resolved." I began to fear he would come to me and ask the same question; and how could I answer him? Did not Christ say, we would either love the one, or hate the other? Would it be right to say, I love the Lord? O no; it would be acting the hypocrite, I feared; and yet I could not, dared not answer as that young girl did. I wondered if christians really knew they loved the Lord; and I longed to tell father and mother how troubled I was; but O no! I would not have them know I was feeling so for any thing. I did speak to a young Baptist lady, who was spending the winter here, about my feelings, and she talked very kindly and comforting to me, and also related to me some of her own experience. And now I began to wonder if this really was the Lord at work in my heart. Perhaps it might be. Perhaps I might yet behold that pure and holy God, and praise him like those favored ones who have had their robes washed and made white in the blood of the Lamb. I felt calm now, and I thought almost happy; but still I had not lost my burden of sin; and I soon began to wish that I had not spoken of my feelings to my friend; for it seemed she did not see me as I saw myself, or comprehend my words aright; besides, I was afraid she would tell my parents I was born again; and thus I would not only be a sinner, but also a hypocrite, and deceiver of God's people. I was now old enough to be



invited to parties, and I attended several with my brothers, but always felt so badly afterwards that I resolved not to go to places of merriment of any kind; and when asked why I was so old fashioned, and solicited by my brothers to accompany them, I would answer, I did not think it right to go; besides, I could not enjoy them. And this also would make me feel as though I was acting the hypocrite; for by withdrawing from the world and its pleasures, was I not trying to make believe I was pious? Did not Satan prompt me to do these things, and thus make me an instrument of his to try to deceive some of the elect? And on the whole, was it not very gratifying to my nature to have people think I was good and pious? These thoughts would drive me almost mad, and I would pray God to not let me be a hypocrite;—to take me up out of the horrible pit and miry clay, and forgive my many sins. About this time my father baptized two young ladies, at Waterloo, both of whom I knew and loved, and one with whom I had been corresponding. They wrote him their experience, and he asked me to read one of them aloud to some friends, one evening. I knew what the letter contained, and although I wanted to read it, and did not like to disobey father's wishes, still I felt I must refuse; for if I tried to read it aloud, I feared I would lose all self-control, and then thought I would lay myself liable to be questioned by my father, and this I dreaded above every thing else; for what could I tell him? True, I was troubled, and in some things it seemed much like those girls; but they were soon delivered, and while I was hedged in on every side by Satan, and corruptions, which I could not see through. They were happy, and could look away to Christ, and had recognized him as their Redeemer; but my case was quite different from theirs. But on being pressed, I began to read the letter, and had read but little when my heart began to swell so that I felt I must quit; and I told father as calmly as I could, I could not read more; and said, by way of excuse, the room was too warm, and I would smother if I did not get some air. On leaving the room, I met mother coming in, and she inquired what ailed me. I replied, my voice choking with emotion, that I did not know. I cannot express the sorrow I felt when alone. It seemed of all the Lord's creatures, there was not one like me—none so miserable and wretched. And although I tried to pray, and ask God to make me like those girls, to show me my sins, and lead me to Christ, it gave me no relief; for I could not think that he would hear me, or that I had in any way been led as they. Surely, I thought, there was no hope for me. There had been times when I had hoped that I might one day receive a hope in Christ; but it was no use to deceive myself longer; and I

reflected on some things I had said to my grand-mother when alone with her, and a few allusions to my mother, concerning Christ, when I felt somewhat calm in my mind; and these things alone were enough to sentence my soul to everlasting banishment. For my grand-mother told me that she thought Christ did love me, that I would be saved, and that she thought me good, and that it was plainly seen that all this was done to make them believe I was a christian. While I was nothing but a miserable hypocrite,—a presumptuous reprobate; and O! why could I not be wise? why would I drag my own soul into hell, and make good christians, whom I dearly loved, think I was good, and not tell them what I really was? I attended meeting every month, but very often I did not remember any thing that was said; and if I would pay attention to the preaching for a while, and become affected when the minister talked on experience, my mind would soon be drawn away, either to reflect on the condition of my soul, or on something worldly. But I must pass over many things here that crowd my mind. You spoke truly when you said you knew that I could not tell you all I had experienced. I will now come to the year 1865, and a few months before you visited us the first time. I was taken sick in June, and I felt as though I would never recover. There was a heavy burden resting upon my mind, but I did not seem to have much fear of hell; for I felt that "If my soul were sent to hell, his righteous law approved it well." But I had a great desire to be found in Christ, and be numbered with the redeemed. Christ said, "Except a man be born again, he cannot see the kingdom of God." And this occupied my mind almost constantly. I very much feared that I had no right to think that I had been born again. I felt perfectly helpless, and knew if I was saved at all, it must be by Christ alone. I had thought I must do something myself to make me worthy of his love. I had tried, or rather had tried to try, but only grew worse; and in looking over my life there was so much to regret, and so little that was pleasing to the Lord, I knew that if myself or works had any thing to do with saving my soul, I was forever lost. My friends were very kind to me during my illness, but no one said anything to me about the one thing that most troubled my mind; and I did so desire to hear christians talk, and thought it would be such a relief if I could hear father pray, or some one preach. When I became convalescent, the same lady to whom I first spoke of my feeling was again visiting here, and when alone with her one evening, she asked me to tell her all. I told her how sin-sick I was, and how helpless, and that there could be no hope for me, for none could be saved but the elect; and if I were the elect, if Christ loved me, I would have had some manifestation of it, and some evidence that my sins were pardoned. One even-

ing, a short time after this, I walked out a short distance alone, to pray. I felt like my heart would break, and although it seemed wrong and useless to implore God for merces, yet I must. I would only utter the cry of the poor publican; and almost before the cry had escaped my lips, there seemed to be a great light enveloping me. I cannot describe it. It was so brilliant and beautiful that I felt I was going to be ushered into the immediate presence of Jehovah, and I knew that no one could see God and live. I was seized with trembling; but when I arose and opened my eyes, my burden was gone. Jesus was mine now, and life would no longer be a burden, nor death a dread. My heart was like a glad child's, and such a sweet, blessed peace stole over me that I thought sin and doubts would never trouble me more. Every thing seemed changed, and the moon which before looked dark and frowning, seemed to be shining upon me as if it too might be glad I had found peace with God. But this delightful feeling did not last long, and before you came here I was sunk in the lowest depths of despondency. Your sermon the first day, which was the first preaching I had heard for a long time, seemed particularly adapted to my feelings. I had thought I had not a friend in the world; there was no one cared whether such a sinner was saved or not. But my heart was drawn out towards you, and thought I would like to talk to you about my troubles; but when I came home you were engaged in conversation with father, and I neither saw an opportunity to talk with you, nor longer particularly desired it. That night while you were praying I felt quite indifferent, until you began to pray for "a poor sinner, if there might be one present, who was seeking the Lord's face sorrowing;" and I found it difficult to control my emotions until you had finished. When we arose I went into the next room to recover my self-possession. You came in directly, affecting to want a drink of water, and asked me if I was not in trouble; and you know what I told you. I was surprised indeed when you said you thought I was born again, and a fit subject for baptism. I told you in my letters afterward what kept me so long from taking up my cross and following the Savior in the ordinance of baptism. And I thought I would not, dared not make an open profession of religion. It was too presumptuous, too assuming for one so sinful and insignificant; but that saying of Christ, "He that denieth me before men, shall be denied before the angels of God," haunted me continually; and although I felt unworthy, and still do, of the least place among his saints, yet I sometimes feel thankful that I was at last enabled to take up my cross and follow him who is meek and lowly in heart. O, it is so sweet to trust in Christ, to lean upon him, feel his love, and look to him for every thing; and although our path in

life may be hard, and death may take from us those we love, if Christ be our friend we need fear no evil; for will he not make us to lie down in green pastures, and lead us beside still waters? and shall not his rod and his staff comfort us? How I ought to praise him even while here, that he has made me, as I trust, to see the exceeding sinfulness of sin, to hunger and thirst after righteousness, and desire to turn from the world with all its deceitful pleasures and vanities, forever. To seek my all in Christ, and thank him that he does, notwithstanding my wanderings and backslidings in heart, sometimes manifest himself to me as the God of my salvation, and make me to rejoice with joy that is unspeakable. How can I describe this sweet peace, this quiet that sometimes steals ever me, and oftenest it comes after a severe storm that I have thought would swallow me up in its dense blackness, so that the Sun of Righteousness could not get to me with healing in his wings. But blessed be the name of Jesus, he walketh upon the storm, and with his gentle and compassionate voice, cries, "It is I, be not afraid." O, if I could but be more believing, look more to Christ, and not so much to myself, how much faster and lighter would the steps of time move on, and how much more patiently could I wait until my appointed change come.

But I fear I will tax your patience too severely. I have only hinted at a part of my experience, but it would appear selfish to write more of my thoughts, unless they were more weighty. I have been obliged to pen my thoughts hurriedly, and if I have been paradoxical in some places, and in others tediously minute, I hope you will excuse me. With such a mind and intellect, how could I hope to do anything nicely, or to my satisfaction? Father has spoken words of comfort and consolation to me, but I would rather have the opinion of some one who loves me less. If you have doubts that I have been taught in heaven's school, don't, I beg of you, shrink from telling me so. O that the Lord would strengthen my weak hands and feeble knees, if I am his child, that I may walk and not be weary, and run and not faint.

Hoping the Lord will keep you from error, and guide you into all truth, I am as ever, a friend.

MARY PARKER.

HERRICK, Pa., Feb. 23, 1863.

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

DEAR BROTHER BEEBE:—We have been talking this quiet Sunday evening about the death of our dear brother Leachman, of which we have lately heard with deep sorrow, and of other brethren who have been called home of late, or are lying on beds of languishing awaiting their release; and father has just repeated the solemn stanza,

"Our lives through various scenes are drawn,

And vexed with trifling cares;  
While thine eternal thoughts move on  
Thine undisturbed affairs."

What a solemn consolation seems to enter the mourning soul, when the thoughts can thus be uplifted from these earthly scenes of sorrow and trial to contemplate the unchanging purposes of the eternal God. Thus the psalmist, when he had prayed, "O my God, take me not away in the midst of my years," has his mind at once turned away from this short life to the eternal years of God, and says, "Thy years are throughout all generations. Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a ves'ture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end."—Psa. cii. 24-27. Such a contemplation seems to still the troubled thoughts, and fill the mind with the hush of a holy solemnity. The tumult of our throbbing grief, the importunate cries of our bereaved affections, all cease while that great view is before us, and in that vast, pervading silence of earthly thought and emotion, we feel our souls patient and calm, waiting God's will with us, while we look with sacred delight into the eternal serenity and quiet that belong to him. While we remain here in the activity of this mortal life, such clear experiences of God's greatness seem to be but few and of brief duration,—at least it is so with me,—when we feel the voice of his words in our souls, saying, "Be still, and know that I am God." But often when his saints are about to leave this world, he reveals himself thus to them, filling their minds with a deep tranquility. At such a time do they not feel what the wisest of men are not able to think? The highest powers of the natural man cannot attain to an understanding of the greatness and goodness of God; but the poorest and feeblest of his saints are made to feel it, and are thus filled with the peace of God that passeth understanding.

I began this with the intention of saying something about Elder Leachman, whose death has made so many mourners. He was to me, as to many, not only a most highly esteemed brother, and a great preacher whom I heard always with delight, but a very dear friend.

I first met him at Baltimore in October 1865, and first heard him preach on the following evening at Church Creek, Maryland, where the Salisbury Association was then held. His text was, "They shall speak of the glory of thy kingdom, and talk of thy power."—Psa. cxlv. 11. A great part of the congregation were his former friends, from whom he had been separated during the past few years, while a desolating war had raged, and they knew him to have

suffered peculiar trials and persecutions, and almost expected, because they desired, that he should allude to them. But like a faithful servant, as he was, he presented only the message of his Master, leaving himself out of sight. He presented the glory of the kingdom of Christ, and his power displayed therein, in the clearest and most forcible manner. I will not attempt to say anything by way of description of his powerful manner of presenting a subject. To those who have heard him preach, any description that I could give would appear very inadequate. I think I can remember every text I have heard him use,—and they are many,—for he made them so luminous to my mind that they became like marked passages in the bible. All who have heard him know how clearly he discriminated between truth and error, and how sure he was to make his hearers know precisely what he meant. Though they had no ears to hear the truth, yet the letter of it was rung with great distinctness in their ears; and their own false doctrine was so pointedly described that they must know it is theirs, and the denunciations of scripture as meant for them. It was no uncommon thing for him to see cross looks on faces before him while he was speaking, if arminians were in the congregation, and to hear unkind speeches after he was done; and sometimes brethren were quite severe with him for being so severe and plain himself; but although he felt deeply any opposition of brethren, he was not turned by any thing of the kind from the faithful exercise of his gift. He said to me once, after preaching a sermon with which a good deal of fault had been found by some, "I wonder if a preacher will ever have to regret, when he comes to die, because of having preached the truth too plainly and pointedly. I think one will be more apt to feel condemned for not having preached plainly enough." He said the minister ought to remember that he is answerable to God, and not to men, for the use of his gift, and ought not to mind the frowns even of brethren, unless they show him scripture for their objections to his course.

I will quote some remarks of his on this subject from a letter dated in Feb. 1868, and will copy the whole passage with which they are connected; for I know it will be read with interest. It was, as all his letters were, full of comfort and encouragement to me.

"I know how to sympathize with you in such feelings of gloom and despondency, for I have often felt the same. These feelings sometimes proceed from a well known cause, and at other times I am unable to trace them to any particular cause. I sometimes feel as though I would like to retire to some secluded spot,

far away from all mankind, and particularly away from myself. I find also that such feelings have ever been common to the saints of God. David said, "O that I had wings like a dove! for then would I fly away and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest."—Psa. lv. 6-8. These feelings are not desirable, nor are they commendable; and yet it seems necessary that the minister of Christ should have them, that by them he may be prepared to administer comfort to the saints, who are often tried in like manner. Were we always on the house-top, always under the influence of sublime and joy-inspiring views of the glorious plan of salvation, we would be utterly unfit to minister to those who are daily and hourly the subjects of fierce temptation and multiplying cares.

"You have put your hand to the plow; you must not look back. You have girded yourself for the battle, you have unsheathed the sword, and the enemy is before you. Think not of turning back in the day of battle, but let your blows be thick and strong. I have learned that there is such a peculiarity about the sword of the Spirit,—or rather such an irresistible power that guides it, that though it be wielded in an aimless manner, and over a promiscuous assemblage, it never kills or wounds any of the children of God. Or to speak without a parable, the same truth that makes the enemies of God writhe and mutter, gladdens and rejoices the hearts of God's children.

"This opposition will not always come from the open enemies of truth, but perhaps more frequently from its professed friends. This makes it harder to bear, and the more difficult to deal with. We do not like to impute evil motives to those we have been accustomed to regard as brethren; nor do we like suddenly to discard them as enemies to the truth. We cannot convince them that they are in error, no matter how clear it may be that they are; and an attempt to do so will probably only excite their anger, and make them our enemies. Whatever may be the consequences to either friend or foe, the faithful minister has no right to consider them, or to swerve one hair's breadth from what he feels called upon to contend for, for fear of some unpleasant consequences. God, who commanded his gospel to be preached, knew all about the consequences and effects, and has given ample support in his word of promise to embolden and encourage his ministers under the most adverse circumstances. "Do not weary in well doing, for in due time ye shall reap if ye faint not."

"When I look back over the rugged pathway the Lord has been pleased to lead me these fifty-six years, I

am ashamed that I have learned and profited so little. And now I have such a rebellious nature, and am so lukewarm in the cause, that I am kept in almost constant apprehension of some still more severe administration of the chastening rod of God. Every day that it is delayed tells me of the long-suffering and kindness of God."

Those who only saw him occasionally, and especially those against whose false doctrine he struck his demolishing blows, sometimes regarded him as of a cold and unsympathizing nature; but those who were intimate with him knew him to be most kind and tender hearted, and possessed of great depth of feeling. He usually kept a strong control over his emotions, desiring rather to conceal than to display them; but sometimes they broke down the strong barrier of his will; and then those who thought they knew him well were surprized to see him so shaken and overcome.

When he spoke I think it was with as little thought of himself, with as little care to attract flattering attention to himself, as it is given to any of our vain race to feel; but that he spoke with the single desire to make a clear display of God's truth, to the instruction and comfort of his people. I know that I can truly say this of him as a servant of Christ, in whose gifts and preparation as a teacher, the power of God was greatly displayed. Concerning himself he thought very humbly, seeing but little to esteem in himself as a preacher, and was very greatly tried by a sense of unfitness for the work. Many even of the brethren thought him comparatively free from trials of that kind, for he seldom spoke of them, and was hardly ever known to make excuses, or allude to himself in a depreciating way, or in any other way, in the pulpit; and his gifts appeared so plainly to be of the highest order, and he was so bold and powerful in exercising them, that it seemed as though he must himself also see them as clearly in their high order as others did. But it was different with him. His trials were great in proportion to the greatness of his gifts. His feelings are expressed in the following passage from a letter written in January 1867. Alluding to his having been called to the care of the Ebenezer church, he said:

"So you see how my labors and responsibilities are thickening upon me. Notwithstanding my health continues good, with the exception of frequent headaches; but my mind is often depressed and barren. I often think it strange that my brethren, especially those of more than ordinary intelligence, should place so high an estimate upon my dull and stupid labors. I often think that of all the men in the world, I am least fit for a preacher. I love to hear



good preaching, and heartily wish the people in this region were better supplied."

And in another letter, in allusion to my request that he should write upon the subject of the New heavens and New earth, he said: "I fear you have formed an improper estimate of my abilities both as a speaker and writer; and this I think you will discover when you have known me better, unless your judgment should be obscured, as that of others has been, by unmerited love."

A few words like these from such a man, who always felt more than he said, and whose words concerning himself were few, speak a good deal; and I think it my privilege, which he would not deny me, to present to the brethren these sentences that so well indicate his experience. The personal experience of those through whose ministry the scriptures have been unfolded to us with heavenly comfort, is always of deep and sweet interest to us.

For the past five years father and mother have had the privilege of seeing and hearing such preachers only as could visit our home. The Lord has favored them and us with the visits of a few of his servants who have come with messages of comfort.

Brother Leachman and his wife, now so sadly bereaved, spent two days with us in June 1867, and their visit was greatly enjoyed by us, and will be long remembered with pleasure. He preached twice, and with his clear, strong voice, and clear, ringing doctrine, could be heard so easily by those whose hearing, either physical or spiritual, was impaired, that he left many, besides the members of our family and of the church, anxious to hear him again. His is the last preaching father and mother have heard, except what little they could hear from me.

I look back with great satisfaction to the last opportunity I had to be with him. We attended the Licking Association in company, and were about a week together. How little did I think when we parted at Elder J. F. Johnson's, the last of September, that we should never meet again on the shores of time.

His last letter to me was written December 5th, about a month before he was taken sick. In it he says:

"I am now domiciled in my new house at Manassas, and although we are not altogether fixed yet, I have a feeling of comfort and independence to which I have for some years been a stranger. Your room is ready for you, and I would like to see you in it. All that I care for now in the way of this world's goods, is food and raiment, and a place to accommodate a friend when he may call upon me. Comfortable as I feel at my new little home, that comfort is marred by the knowledge that I can stay so little time at it. My regular appoint-

ments are so distant, and extra calls so numerous, that I can stay very little at home. I dread also the rigors of the winter that are even now upon us. Snow and hail, as it is doing now, cold or hot, I must go; and although I have been laboring in this field for almost thirty years, and I begin to feel sensibly the effects of exposure and declining age, there seems to be now more demand for my poor labors than ever before; and I see no prospect of its being lessened until I shall quietly repose beneath the sod in the bosom of my mother earth."

And there his body reposes now, at rest from all his toils and pains; but faith beholds him in realms of glory singing in exalted strains the praises of his Redeemer. And may this thought of his unspeakable gain bring consolation to our sorrowing hearts. May the Lord comfort our bereaved sister in this great affliction, with exalted and glorious views of that heavenly inheritance, upon the full enjoyment of which her dear companion has entered a little before her.

Let us think a little of these precious words, and try to taste something of their sweetness: "Precious in the sight of the Lord is the death of his saints." They are his portion, the lot of his inheritance, and with what tender care he watches over them in all their pilgrimage. How we sorrow as we stand by the sick bed of the dear ones, and tremble with anxiety as we try to soothe the pains that it gives us such anxiety to witness. But a greater and tenderer love than our poor human hearts can feel is watching over them, and not one thrill of pain too much shall they have; for every moment and shade of suffering is marked and ordered by the infinite wisdom and loving kindness of him to whom they are as the apple of his eye. Our love would soften, or altogether remove from them the anguish: but his greater love and tender compassion brings them to suffer it.

"Our God has marked each sorrowing day,  
And numbered every secret tear;  
And heaven's long age of bliss shall pay  
For all his children suffer here."

He is preparing them for endless joys that we can but faintly conceive of now. Our clinging affections would keep the dear objects of them with us; but that love that was commended to us in the gift of his dear Son to die for us, will take them, when fully prepared, to himself. He gathers them as a precious harvest. He gathers them as lillies. He calls them home as children. In their death they see the fullness of that salvation of which they have been tasting here. In their death there comes to them the last and crowning evidence of his wonderful love, and mighty power. The last enemy is very powerful in their view, while he is yet before them; but as they draw

near to where he stands ready to destroy them, almost ready to faint, yet whispering the name of Jesus who loved them, the power of that name in which they trust is wonderfully displayed; for, lo! death vanishes, and this song of victory breaks forth from the poor trembling soul, "The Lord hath triumphed gloriously!" In death his glory is made known to his saints, and they are taken to the bosom of his love. Precious in the sight of the Lord is the death of his saints. It was a painful sorrow with which I heard that my dear friend and brother had gone, and knew that I should meet him no more here; but that sorrow is soothed, and even turned to joy by the thought of the blessed promises and assurances of our God, into whose glorious presence he has now entered, as other near and loved ones have, a little before us, to rest and rejoice forever in realms of light.

SILAS H. DURAND.

OPELIKA, Ala., Feb. 21, 1869.

ELDER BEEBE-DEAR BROTHER IN CHRIST:—In reading the communication of your son Wm. L., in number three, present volume, on Relative duties of pastors and churches, I feel instructed, and inclined to address a few lines especially to the brethren and sisters who read the "Signs," recommending the careful reading and consideration of his article. I think it timely and well written. I am fully satisfied that the Primitive Baptists are the church of Christ, and the only church organization that preaches and practices the doctrine and order of the gospel kingdom, according to apostolic authority, yet we fear that many of our churches are in error on this very important subject of contributing to their pastors, and to the poor saints. I believe this error, this neglect, is in a great degree owing to a want of understanding of what the gospel rule is. The rule, or law that the King in Zion has given for the government of his subjects, is a *perfect rule*, and will meet every case that does or can arise in his kingdom; and when carried out in the spirit of the gospel, always tends to glorify the King, and secure peace, harmony and love among the saints. "As many as walk according to *this rule*, peace be on them, and merey," &c.—Gal. vi. 16. Then let us all awake to righteousness, and learn what the will of our heavenly Father is. There is no duty more clearly laid down in the New Testament, than the relative duties of pastors and churches. For each individual to know what his or her duty is, it is only necessary to examine the word of God; for its teachings are in perfect harmony with the teachings of the Spirit of Christ. The law, and the decision of the twelve judges, is the same law that is written in their hearts, and put in their minds; hence the harmony that exists.

These questions naturally arise: How much am I under obligation to

contribute to my pastor? How much am I able to give? What does his necessities require? The deceitfulness of sin is such, that if we are not very careful we will be governed by selfishness and covetousness in answering these questions.

First. We should contribute as the Lord has prospered us, remembering we are to give an account of how we use that which the Lord has trusted to our care. He has seen fit in his providence to bless some with more of this world's goods than others, and also presents cases that have claims on the charities of the saints. All we have is the Lord's; we have received it. How vain and sinful then to withhold when he calls for it in his saints. But it is a cross to do our duty in this, as well as every other christian duty. Carnal reason says, I am not able to give; the Lord has not prospered me as others; thus indirectly accusing the Lord of being a hard master. One says, I need all I have now; when I have supplied my wants, if I have any thing to spare, I will give it. Such reasoning, and such a course is an abomination to the Lord. In this there is no burden borne, no sacrifice made, no encouragement to your pastor, nor is there any thing prompting of your brother, or encouraging him to his duty. The Lord will not accept the lame, the halt and the blind, as sacrifice. We may think that by withholding we will grow rich, and leave fortunes to our children; if so, it is a delusion. If the Lord should give us our desires after the flesh, he sends leanness in our souls, as he did unto the children of Israel. Carnal reason says, What I contribute to my pastor, or to the poor saints, is so much lost; we get nothing for it. If we give for hope of reward or gain, it is base hypocrisy, for which God will not hold us guiltless. But when we contribute in the spirit of the gospel, in obedience to the command of God, we are blessed in the deed, both spiritually and temporally. When the children of Israel had their landed inheritance divided off to them, the tribe of Levi was to minister in holy things about the altar, and have no land; and the other tribes to support them by giving one tenth of what they made. This was by special command of God. So long as this law was obeyed, all moved on harmoniously; their barns were filled and the Levites too had plenty, and the ministration in holy things was kept up to the benefit of all. But they became covetous and avaritious, disobeyed God in withholding that from the Levites which they were entitled to. This drove them from their lawful business to the field to make a support for themselves, to the neglect of their ministerial duties. This brought the judgments of God upon them; their lands did not yield plentifully, and under the mighty hand of God they were driven back to their places. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to pov-

erty."—Prov. xi. 24. Is not this wretched state of things on us to-day? and will not God purify his church, in his own time? He certainly will. He "is not slack concerning his promises." Under the old law, one tenth was required; but under the law of Christ's kingdom no certain amount or proportion is set apart by the law; yet surely the spiritual law, under which the spiritual subjects are, has an equal, or greater binding force than that; and if a violation of that received a just recompence of reward, need the church of Christ expect to sin with impunity? Surely not.

Brethren sometimes reason on this wise: If brother A, or B, is called to preach, he will go any how; as with Jeremiah, it is like fire in his bones; or as Paul, Wo is me if I preach; if he can quit, just let him do so. This is setting at naught the laws of Christ, and instituting our impaired judgment instead thereof. This is almost bidding defiance to high heaven. No wonder then that we as churches and individuals have to complain of coldness, barrenness and leanness of soul. No wonder our preachers go often with their heads bowed down as the bulrush, troubled in spirit, feeling that their labors are not appreciated by their brethren, nor blessed to their good. The course of the churches, no doubt, causes the pastor to write many bitter things against himself, which might be avoided by the church being in her place, helping to bear his burdens, and so fulfill the law of Christ. I am aware that some conclude that the church is under no obligation to contribute to her pastor, if his actual necessities do not require it. I do not understand this to be the *gospel rule*; but a rule dictated by covetousness, which, Paul says, is idolatry. Our duty is not determined by how much our pastor has. I am of opinion we should do as much for our preacher, as pastor, if he is able to live without it, as though he was not. What we do in this sense should not be done in the light of alms, but in a sense of duty, in obedience to the law of Christ; but if he is very poor, (pecuniarily) he is an object of charity, as other saints, and entitled to our liberalities; and hence it is said in 1 Tim. v. 17, They that labor in word and doctrine are counted worthy of double honor. The gospel rule is, there shall be equality of burdens; not some eased, and others burdened. Each member is placed in the body as God sees fit; and when each performs his part, there is no schism. All these gifts and qualifications are given by the same Spirit, and to profit with all. While to one is given a dispensation of the word, to another that of prophesy, &c., while another still is blessed with this world's goods, so that he is prepared to release others, that they may go forth and exercise their gifts, to the comforting and encouraging of the saints, to the edification of the body of Christ. When we neglect this,

the whole body is made to suffer. The minister is not enabled to devote himself wholly to the work, as is required of him. We rob ourselves of his services. He is embarrassed, and the church suffers destitution, often; for be it remembered, that whether one member suffers, all suffer with it. We must not conclude, if we do much our preacher will become proud, and lose his care for the flock. Let us not say, We will keep him poor that he may be kept humble. The *gospel preacher* does not preach for filthy lucre. Paul did not do it, though he taught the churches that it was their duty to aid the brethren; taught them that even under the old law, the ox that treadeth out the corn should not be muzzled; and he that has a flock should eat of the milk thereof. Gospel ministers desire that fruit may abound to the churches' account, and not that they desire a gift, for the sake of the gift. If our churches were fully alive to their duty, our pastors would not be pained to speak of these things, but could speak in terms of commendation and praise, and without the fear of being charged with preaching for money, or by way of complaint. But if necessary, the pastor should reprove and rebuke, even sharply. *Faithfulness* surely becomes the house of God. I fear that this false timidity on the part of many of our preachers, is one cause of our churches thinking so little on this subject. When the word of God is preached in spirit, it is very sharp and cutting; it will have a salutary effect. And again, the saints need to have their "pure minds stirred up by way of remembrance." I have seen this tried, and am glad to say that under a faithful ministry the churches in this section of country are more alive to their duty now than formerly. If there is blame attached to the preacher on this subject, certainly much more to the church. If deacons now are successors to the seven first chosen, it is their duty to see after the temporal welfare of the church, each member of it, and let those that minister in word and doctrine devote themselves wholly to the work, and that they never have to allude to this part of gospel order by way of complaint, but only to establish, encourage and instruct. If it is the duty of deacons to bring all matters of this character before the church, it is the duty of each member to bear his full part in common with them. Then all are, as it were, in harness, each helping the other along; and each when properly instructed in his duty, is ready to encourage his pastor to stand fast in doctrine, and in the order of the gospel, by sharing with him whatever odium or disrespect may be heaped upon him for the truth's sake, from the world. Let us also encourage our deacons to their duty by a prompt response on our part, to every call of duty, and not mortify them, by neglect or indifference. It is covetousness that often times keeps us from our duty. It is idolatry, the love of

money, which is the root of all evil. The sin of covetousness is prominent among us; it is destructive to the peace of Zion; it is classed by the apostle with other heinous sins; yet we do not see discipline brought to bear for that crime. Do we therefore conclude that the law of Christ will not reach this crime, or sin?

Brethren and sisters, let us all examine this subject, as the Lord gives ability to learn what our duty is. Let us endeavor to live in the unity of the Spirit and in the bond of peace. Let each esteem other better than himself; and if we see one overtaken in a fault, let us endeavor to restore such a one in meekness. Let us do good unto all men, especially to the household of faith. Let us contribute to the necessities of the saints as the Lord has prospered us, and as we purpose in our hearts, not a depraved, but a pure heart, though it be as every other christian duty, a cross to do it.

What I have written is not for the purpose of complaining, or fault-finding, but hoping that some brother may do as brother Wm. L. Beebe has done, that the minds of our brethren may be directed to this matter.

Brother Beebe, the foregoing is submitted to your judgment. May the Lord by his unerring Spirit direct you and all his children in the way of truth, is the desire of your unworthy brother,

JOHN N. HURST.

WATKINSVILLE, Ga., March 15, 1869.

DEAR BROTHER BEEBE:—It is with a heart overflowing with sorrow that I address you, feeling that I must add my tribute of respect to the memory of one whose obituary will probably find a place in your columns ere this reaches you. My uncle R. C. Leachman was born January 3, 1812, in Prince Wm. County, Virginia, and was consequently in his fifty-eighth year at the time of his death, February 19, 1869. With the exception of a short residence in North Carolina, he has always lived within the limits of his native country, though his ministerial labors have extended over a much wider field; and though one of the most unpretending of men, few were more widely known, especially among the Primitive Baptists both north and south. He was educated at New Baltimore, Fauquier Co., in a school then under the charge of Mr. Ogilvie, a minister, who afterwards, at the time of the separation, cast his lot with the Missionary Baptists. His early youth gave no promise of his after life, it being given up to the pursuit of worldly pleasures of all kinds, his habitual reverence for his parents not always preventing him from ridiculing the Old School Baptist worship on which the family were regular attendants, though none of them were members of the church. When about twenty, however, a great change was perceptible in him. He forsook the company of his gay as-

sociates, became grave and serious, and finally applied for admission to the Bethlehem church, near his home, and soon after preached his first sermon on the same spot, in the presence of a large concourse of friends and associates, some of whom still retain a pleasing remembrance of his first effort. I think I only echo the sentiment of all who knew him, when I say that since that time he has been one of the watchmen on the towers of Zion whose trumpet never gave an uncertain sound. In the strict integrity of purpose that made him unwilling to be chargeable to any, but to minister to his necessities with his own hands; the fearfulness which made him not shun to declare the whole counsel of God in the face of opposing prejudices; the willingness to bear even bonds and afflictions so that he might testify the gospel of the grace of God, and in the stern and rather rugged exterior covering feelings as warm and tender as a child's he always reminded me of the few glimpses we have of the private character of Paul; and I think he too must have recognized the kindred nature, for in his bible, which he gave to my mother not long before his death, I find more passages marked in Paul's writings than in any other portion. The last sermon which I ever heard him preach was from the text, "Ye are my witnesses." And in the course of it he spoke of the difficulty of always bearing witness for Christ; that even he, who was called hard and severe, had felt the temptation to keep back part of the testimony, lest it should offend some of the weaker ones. If he who was so instant both to warn and reprove, thought he did not bear full testimony, how many such weak and feeble ones as I know myself to be ever dare to hope to be classed among the witnesses at all? His gravity of character frequently repelled slight acquaintances, but no one could be more genial and pleasant in the social circle, and few were more beloved by their friends. Though he had no children of his own, his heart was ever open to paternal emotions, and he always had some young person upon whom he bestowed the warm affections of his heart. The children of his widowed sister came in for a large share of these. He has educated and cared for my brother, J. W. Fewell, from his early childhood, like the kindest and most indulgent of fathers; and I think it was his dearest earthly hope that this well beloved nephew and adopted son, who strikingly resembled him in many things, might be called to take his place in the ministry at his death. Of the fulfillment of this wish God in his infinite wisdom has not yet seen fit to give any manifestation; but—

"Wait, O my soul, thy Maker's will;  
Tumultuous passions all be still;



Nor let a murmuring thought arise,  
His ways are just, his counsels wise."

To me he has been the wisest of mentors and best of friends; and in his death I feel myself doubly orphaned. It was to his ear that I first dared to utter the hope that I had passed from death unto life. He encouraged me to make a public profession of my faith, and his hands upheld me in baptism. Separated from him in his last hours, it is very hard indeed to realize that he is gone. Deep as is our private affliction, it is in his ministerial character that I think of him most frequently. I awake in the night with the thought that it cannot be possible that I shall never again hear his voice proclaiming the unsearchable riches of Christ's kingdom; never again listen to the fervent petitions in which utter self-abasement was mingled with humble supplications for the glory of Zion, and such sublime ascriptions of praise and thanksgiving, that they struck me, even as a child, as being something grand, how much more in later years, when I could recognize and respond to the spirit that made him a Boaneges in prayer. The question is even in my mind, who can take his place in the churches who are now so desolate? But still I know that God never leaves himself without a witness that my dear uncle's work on this earth was done, or he would not have been removed, and that all wise Father will in his own good time raise up a successor to finish whatever is still to do.

Yesterday my heart swelled in my throat as I read that the Baltimore Association would meet this year with the Black Rock church, the place where uncle and I spent so many pleasant moments three years ago. Now neither will be there. One has gone "where congregations ne'er break up," the other is sorrowing most at the thought that she will never see again the faces of the friends and brethren she met there. Will not some of them write to us in our affliction in a strange land, separated from all that we hold most dear? Yours in much love and deep sorrow,

LAURA R. FEWELL.

FLAT ROCK, Ohio, March 15, 1869.

DEAR BROTHER BEEBE:—I read with deep solemnity the obituary of Elder R. C. Leachman. Truly a great man has fallen in Israel. His voice will no more be heard among the hills of Virginia in defence of the gospel of the Son of God. May God bless, comfort and sustain his bereaved widow and relatives, and afford consolation to the churches of his late pastoral charge. He has gone to mingle in the throng which surround the bright throne of God; no more to be driven an exile from his home; no more to be cast into loathsome prisons by cruel and desolating sectional wars.

Brother Beebe, while reading the text from which you preached at his funeral, it occurred to me that it would be a great satisfaction to very many of the readers of the "Signs," as well as to myself, if you would give us the substance of your discourse on that occasion; or at least, give your views on that text. I make the suggestion, with the hope that you will comply, and thereby greatly oblige one, if not many of your numerous readers.

Yours in hope of eternal life,  
JOHN BARGER.

#### RECEIVED FOR ELDER WHITEHOUSE.

WHITEFIELD, Maine, March 15, 1869.

BROTHER BEEBE:—Please acknowledge in behalf of Eld. Daniel Whitehouse, the following donations received by me, for him, viz:

Culpepper, Va., \$1, A friend to the Baptists, 1, Wortsville, 3, Samuel Danks, Ohio, 5, West Troy, N. Y., 1, 50, Benton Jenkins, Middletown, N. Y., 3, J. Barger, Ohio, 1, Friend to the destitute, 10, R. Wilson, Sharpsburg, Md., 2, Wilmington, Del, Gold badge, Miss Hester Rumney, Niagara Falls, N. Y., 2, H. S. Halsey, 3, J. Geo. Bender, N. Y., 2, Eld. J. N. Badger, Warwick, N. Y., 13, J. C. Harvey, Eureka, 1, Eld. P. Hartwell, Hopewell, N. J., 36, A Widow, 50c, A Friend, Greenwood, Md., 1, Lydia J. Fetter, Pa., 1, A. Knox, Hillsdale, N. Y., 6, Unknown, 50c, Eld. G. Beebe, 10, Eld. C. West, Polo, Ill., 1, Stephen Martin, 2, Jennie Dodd, 2, Susan Mills, Fairfax C. H., Va., 5, Friend, 1, W. F. Kercheval, Va., 2, John Lewis, Lewisburg, Pa., 5, Geo. Livesay, Mich., 6 20, Wm. S. Carpenter, Mich., 4, I. Stratton, Ill., 1, S. W. S. Simpson, Md., 2, E. T. Worley, Ia., 2 50, E. Rush, and another, 3, Whitefield Woolford, Md., 1, H. Stout, Pa., 1, J. R. Hewett, Ala., 2, Jas. M. Crolins, Oswego, 1, F. K. Cooper, Pa., 5, L. H. Terwilliger, Olive, N. Y., 8 50, North Jay, Maine, 2, I. Libbey and others, Great Falls, N. H., 5, L. D. Chamberlain, Vaughns Hill, Pa., 2, Alfred M. Horton, Horse Heads, N. Y., 1, John Higgs and others, 11 12, Ebenezer Church, 16 88, N. Y., 28, Eld. Wm. J. Purington, Pa., 3 25, S. R. Patton, Ill., 2. Total up to this date. \$229 95-

G. Beebe has received for Elder Whitehouse, besides what has been sent on, as above, from J. Vandewater, N. Y., 5, Georgetown Church, Ky., 10, J. S. Smith, Va., 1, Wm. Stage, N. Y., 2, Dea. H. Horton, N. Y., 2, Mrs. M. D. Holland, Mo., 33, Tho. M. Drake, Iowa, 2, A. Winans and others, 8, Jas. Skidmore, Mich., 1, Alex. Bolings, Ill., 1, Germantown, Ky., 5.—\$70 00. In all.—\$299 95.

#### INFORMATION WANTED.

DEAR FATHER BEEBE:—May poor unworthy me have the privilege of asking, through our excellent medium of correspondence, if there are any Old School Baptist churches in Wisconsin, or any of the order living near me? If so, will they address me at Oxford, Marquette Co., Wis., and confer a great favor on on a lone traveler?

ASSENATH ENGLISH.

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1869.

#### REPLY TO BROTHER JOHN BARGER.

Although quite unaccustomed to sermon writing, we are willing to make an effort to comply with the desire of our brother. As Old School Baptists never preach by notes, or read manuscript sermons, they must have a far more retentive memory than we possess if any of them can give an accurate statement of them, either before or after preaching. What we shall now write must therefore be accepted by our readers, rather as a presentation of the present leading of our mind, than an accurate statement of of the discourse delivered at the funeral of our dear departed brother.

TEXT. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Rev. xx. 11, 12.

In our last interview with brother Leachman, and during his last sickness, he said that his mind had been led through his painful illness to meditate sweetly and constantly on the sovereignty of God; which subject had opened to his mind in greater beauty than ever before. And being informed by those who were constantly with him in his last hours, that the government of God had continued to be his theme to the end; and his having selected to be sung at his funeral the hymn,

"Keep silence, all created things,  
And wait your Maker's nod," &c.,

suggested to our mind as peculiarly appropriate for the occasion the text which we announced.

The holy apostle John, secluded from the society of mankind, an exile on a desolate island, far from the noise, the strife and turmoil of the world, and out of the sight of his cruel persecutors, was at the very place where the power and wisdom of our sovereign God had appointed; and, as though in mockery of all their wicked and malicious designs, the deep counsel of the sovereign God was most clearly displayed. Wrapt in holy vision, he received "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."—Rev. i. 1, 2. This faithful record of the things which John saw, is indorsed by the Son of God himself, in these solemn and em-

phatic words: "I Jesus have sent mine angel, to testify unto you these things in the churches."—Rev. xxii. 16. Some of the popular, but false expounders of the word, have, perhaps by way of compliment, called John the Revelator. But he was not the revelator, nor did he assume to be; but to him, the angel or Spirit of Christ made known the revelation of Christ which God has given, and John was a faithful witness of the thing which he saw. And among the astonishing things which he saw, perhaps no manifestation was more sublime and glorious than that of which he bore record in the words of our text. It is true he had seen in the earlier part of his vision, the form of the risen and immortal Savior, in the midst of the candlesticks, holding the stars in his right hand, and the keys of death and hell in his possession. He had seen the Lamb standing on mount Zion, with all his saints worshiping before him. He had seen and bore record of the mighty conflicts in which Michael and his angels fought against the dragon, and his angels, and in which the latter were vanquished. He saw and bore record of the rising of the several beasts, the development of their rage and malice against the cause of God and truth. He had seen the souls of the martyred servants of God under the altar waiting the day and vengeance held in store for their enemies; and many other demonstrations of the wisdom, power and goodness of God, inspiring his ransomed saints to sing, "Great and marvelous are thy works, Lord, God Almighty; just and true are thy ways, thou King of saints." But in the text, he records the vision of the uncovered throne of God. That throne of which the royal psalmist sang, "He keepeth back the face of his throne, and spreadeth his cloud upon it." Now to the eyes of John the cloud is rolled back, and the face, the greatness, power, majesty and purity of the eternal throne of God is uncovered, unclouded, and clearly seen, through the revelation which God gave to our Mediatorial Head, to show to his servants; it is now sent and signified by his angel (spirit) unto John, to be by him witnessed for the benefit of all the saints of the Most High.

A throne is a place of imperial power, a place of government, the seat of state occupied by a reigning king or sovereign; and when the word is used in reference to the government of God, it signifies to us his supreme power to govern, control, and dispose of all beings, events and worlds, according to his sovereign will and pleasure. The throne which John saw is described in two important particulars. First, it was a great throne. Whether considered as descriptive of the throne, or supreme power of God in his universal providence, extending to all beings

and all events, from the creation of the world to the great burning day, or especially applied here, as we understand it, to the Mediatorial throne of our exalted Prince and Savior, the description given in our text is equally appropriate and true. For John is evidently speaking of what he elsewhere calls the throne of God and the Lamb. Christ in his exaltation far above all heavens, has sat down with his Father on his throne, and all the power of heaven and earth is vested in him. Power over all flesh, to give eternal life to as many as the Father has given him; and power to control all events in both worlds, so that all the angels worship him, and kingdoms and empires arise and decline at his bidding. He is not only in a spiritual sense, the "King of saints," ruling in and reigning over them, and causing all things to work together for their good, but he is also the blessed and only Potentate, the King of kings, and Lord of lords. The greatness of a throne is estimated by the amount of power and dominion which it represents; in this view of the subject, the throne which John saw, embracing all the power of heaven and earth, and a dominion spreading from the rivers to the ends of the earth, and extending from everlasting to everlasting, must be inconceivably great. "A glorious high throne from the beginning, is the place of our sanctuary." Of the throne of our Redeemer God has said, "Yet have I set my King upon my holy hill of Zion."—Psa. ii. 6. And "Unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." "And, Thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hand. They shall perish, but thou remainest; and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."—Heb. i. 8-12. A great throne, towering 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. "His seed also will I make to endure forever, and his throne as the days of heaven. His seed shall endure forever, and his throne as the sun before me."—Psa. lxxxix. 29 & 36. How terribly sublime and glorious is the inspired testimony of the supreme power and majesty of the Holy One! "His throne is set in the heavens, and his kingdom ruleth over all." Examples of his eternal power and Godhead are visible which ever way we look. His hand has garnished the heavens, and laid the foundation of the earth. In all the radiant brightness of his Father's glory, and as the express and only true image of the invisible God, he

rides upon the wings of the wind and makes the clouds his chariot. He doeth his pleasure in the armies of heaven, and among the inhabitants of earth.

"Life, death and hell, and worlds unknown  
Hang on his firm decree;  
He sits on no precarious throne,  
Nor borrows leave to be."

Frankly confessing our utter inability to set forth in adequate terms the might and majesty of the throne, we can only adopt the descriptive word given in our text. A *great* throne! How great, no uninspired tongue can tell, no pen can write, nor finite mind conceive. But we pass to notice the second descriptive word. It was a white throne.

White is emblematic of purity, unsullied, unstained, and unblemished purity. The thrones of men may be comparatively great, when compared with other earthly powers; but none of them can be called pure, or white. Marks of defection have stained all earthly thrones and powers; and every organized government of this world has become defiled and drunken with the cup of Mystery, Babylon the Great. Christ is the only king that has ever reigned in righteousness, and whose princes have, and still do rule in judgment. His throne is white, and from every blemish perfectly free. And although the heathen rage, and the kings of the earth set themselves against him, as the Anointed of the Father, they cannot detect the shadow of a spot upon his throne, or blemish in his government. But because of their own perverseness and unlikeness to his purity, they rage and blaspheme. Even the saints of God while here in the flesh, find in their carnal earthly nature a propensity to murmur, and complain of his dealings with them, because his judgments are too profound for them to comprehend, and his ways are past finding out by their reasoning powers; still when he restoreth their souls, they feel reprov'd, and chide themselves, and pray for grace to reconcile them to all his dealings with them. And when their faith in him triumphs over their depravity, they rejoice to know, that in all things, "The Lord God Omnipotent reigneth," and then they would not for thousands of worlds have it otherwise. Then they say, "I was dumb, and opened not my mouth, because thou didst it." Or with the ancient priest, "It is the Lord, let him do unto me what seemeth him good."

The crushing blow which God has dealt to us, in calling from us our dear brother, in the midst of his extraordinary usefulness, leaving so wide a field for his labors, to feel the painful stroke, seems dark and inscrutable to our finite minds. But has it stained his throne, has it sullied his government? May grace prevent the impious thought. It may indeed be hard for us to see

why this deep affliction has come upon us. If for our sins, why were we not taken and our dear brother spared? If for the trial of our faith, why could we not been tried as effectually by some other trying ordeal? But hush!—

"Not Gabriel asks the reason why,  
Nor God the reason gives."

When thus we vent the gushing anguish of our sad and sorrowing hearts, we fail to see, as John saw the glory of the great white throne, on which our Lord presides. He keepeth back its face, and mantles it from our discernment with his cloud. This is in wholesome discipline to us, for we need those trials of our faith; and when he shall have sufficiently prepared us for the joy inspiring vision, he will roll back the darksome cloud, and let in upon us the light of his countenance; and then with admiration and ecstatic delight shall we be prepared to say, in view of the immaculate purity of his throne, "Just and true are thy ways, thou King of saints."

But John saw not only the great white throne; he saw also him that sat upon it. It was not a vacant, abdicated or deserted throne. According to the glorious majesty and dazzling splendor of the throne, its holy occupant is described as the only being of sufficient excellence to sit upon such a place of power. Worshiping millions prostrate themselves before him, saying, "Thou art worthy, O Lord, to receive glory and honor, and power for thou hast created all things; and for thy pleasure they are and were created."—Chap. iv. 11. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld and heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever and ever." How indescribably glorious must he be to command such homage and excellent glory. But greater still the wonder, the earth with all its charms, and the heavens with all its worlds of light retreat, and haste

away; for, as we have seen, they shall wax old, they shall be folded like a garment, they shall pass away. The retiring earth and fading heavens recede before his face, and there is no place found for them. His supreme glory demands all space. Nothing is permitted to remain to obscure his presence and supreme glory.

It has been even thus with all the saints of God, whenever they have beheld the King in his beauty; before his face every thing else has disappeared. The world has become to us as nothing and vanity. Our own fleshly nature has sank into nothingness, and whether we were ourselves in or out of the body, we could not tell; for he whom John saw sitting on the great white throne filled all things.

And yet we infer from the testimony 1 John iii. 2, that with all the glory of Christ that ever has been revealed to the saints while here in this vale of tears, it doth not yet appear what we shall be, as it will appear, when far removed from all terrestrial things, we shall see our Lord enthroned in that glory in which John saw him, and as we are fully persuaded our departed brother now sees him, where the glory of his face repels all other objects from our admiring eyes. When our God shall call us hence, to be with him, to behold the glory he had with the Father before the world began, could we take this world with us, or any part of it, could we find any place to put them? As to the dying saints, the old earth and heavens disappear, and the light and glory of the heavenly world breaks in upon their wondering eyes, they sing with the poet,

"The world recedes, it disappears,  
Heaven opens to my eyes! my ears  
With sounds seraphic ring;  
Lend, lend your wings, I mount, I fly,  
O grave! where is thy victory?  
O death! where is thy sting?"

Those who are looking for a heaven to consist in carnal enjoyments, fleshly relations, a reconstruction of nature, can have no adequate idea of the true and spiritual import of our subject. No place shall be found in the full orb'd glory of the great white throne, and the face of him that sits upon it, for this world or any of the appurtenances thereunto belonging.

"The earth and heavens shall pass away,  
And the old rolling skies."

"And I saw the dead, small and great, stand before God;" they have always stood before God; nothing ever has or can be hidden from the sight of him with whom we have to do. But this to us will be a revelation, as it was to John. God is the Judge of both the quick (or living) and the dead, and the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

While the great white throne and him who sits upon it is truly awe-inspiring, the refulgent glory of the throne and of the government, when



thus unveiled and seen without the intervention of a cloud or shadow, the blazing sun grows dim, and all the lights of nature are put out, the earth and heavens retire, the sun, and moon, and stars give place, all their glory is absorbed, they flee from his presence, and in his uncovered glory no place for them can be found; his judgment but exemplifies the spotless splendor of the throne, and the inconceivable majesty and divine perfections of him whose is the power, the kingdom and the glory forever and ever. His royal mandate reaches the deepest grave, penetrates the strongest tomb; throughout all space, the winged summons flies. The dead have heard the voice of the Son of God, and they come forth, and death and hell, of which he holds the keys, by him unlocked, at once give up their dead. Of all the unnumbered millions not one is able to resist his call. The small, the great, they all are now before him. The everlasting destiny of every son or daughter of Adam hangs on his lips. For that judgment which is final and irrevocable, they stand before the throne of God. How awfully solemn the thought. Kings and their subjects, tyrants who have oppressed, and victims of oppression, unmasked hypocrites and humble followers of the Lamb, the just and the unjust, the small and the great, they all stand before God. So John in vision saw them, and so they really stand and have forever stood before the rein-trying and heart-searching God. The eternal Judge is on the throne, that throne is pure and white, that Judge is perfectly competent. But not, as vain speculators have imagined, to hold a court of investigation. The final issue can supply the mind of God with nothing new. That day, that awful scene shall disclose no secret that was not known to God from everlasting. In that sealed book which none but the Lion of the tribe of Judah is worthy to look upon, unseal, or make known, is "every angel's form and size, written by the eternal pen." The august Judge has "declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure."

"And the books were opened." Not to make some new entry, or to record some newly discovered secret, but to disclose, or make manifest the records of eternity, what was known and established in the unchangeable counsel and pre-science of God from everlasting. By the books figuratively considered, and as the figure is frequently used in the scriptures, we may understand the purposes and decrees of God, as it is used in psalm cxxxix. 15. And in thy book all my members were written, &c. "Lo, I come, in the volume of the book it is written of me, to do thy will, O God." As in the hymn so valued by our brother,

"Chained to his throne a volume lies,  
With all the fates of men."

Or without doing violence to the figure we may understand the books in their plural number, to mean the book of the law, and of the prophets; for what things the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God. "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."—Rom. iii. 19, 20. The opening of the books of the law alone, would seal the doom of all the sons of Adam; as by it no flesh can be justified. But, joy to the saints, "Another book is opened, which is the book of life, (the gospel) in which all the members of Christ are written."

"And the dead were judged out of those things which were written in the books." Not out of things newly brought to the knowledge of the Judge. Long as the books of law and gospel have been held in the archives of the eternal world, they have contained the judgment of our God; and to those secret records Job appealed when grievously accused by his mistaken friends. "Also now, behold, my witness is in heaven, and my record is on high."—Job xvi. 19. No judgment shall or can be passed or executed that is not found in the books, without involving the immutability and the truth of God; for if he has found out any thing new, or that he did not always know, his new discovery would imply a change; and if what the books declare should in one jot or tittle fail, his truth would fail. Should we understand the books to mean the counsels and decrees of God, all the dead must be judged out of, and according thereunto; for he worketh all things after the counsel of his own will. Or if we understand them to be the books of the bible, which are a transcript of the mind and will of God, in them the final, irrevocable and everlasting judgment, sentence and destiny of every being is recorded. In these books, when opened, will be found the record of the judgment and decision of God are written. "The wicked shall be turned into hell, and all the nations that forget God." Have we a right to think this sentence will be revoked, or modified in the least? While in the book of life of the Lamb we have the book of the generation of Jesus Christ,—a record of his atoning sacrifice for the sins of his people; a faithful identification of his people, and a positive declaration that "all his saints are in his hand."—Deut. xxxiii. 3. "Neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand."—John x. 28, 29. For their sins he was delivered up, for them he drained

the viols of almighty wrath, and having borne their sins in his own body on the tree, has put them away by the sacrifice of himself, and arisen from the dead for their justification. Having redeemed them unto God with his own blood, and washed and cleansed them from all guilt in the same, he has constituted them "the righteousness of God in him." In the book of life of the Lamb slain, this record is found, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life which is in Christ Jesus hath made me free from the law of sin and death: for what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, 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. 1-4.

The books out of which all the dead, both small and great, are judged, already contain the judgment and decision. Thus: "He that believeth on him is not condemned; but he that believeth not is condemned already." "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John iii. 18, & v. 24. Although these decisions are plainly recorded, the books which contain them are sealed to the wise and prudent of this world. Nor is it possible for any man to pry between the folded leaves, until arraigned before the great white throne, and him that sits thereon.

Although the letter of the word may have been familiar to us from our infancy, how little did we know of its spirit and power, until we heard the voice of the Son of God, and were quickened; then the books to us were opened, and the great white throne appeared; then we stood trembling before the throne, the spirituality of the law, its stern demands with killing power convinced us of our guilt and condemnation. In our anguish and deep contrition we saw no stain upon the throne, it was spotless and pure, even in our condemnation. Nor could we see how the purity of that throne could be preserved in our salvation, until the other book, which is the book of life, was opened, and the gospel of our salvation brought to light. No new law required to be enacted to condemn us, nor was any new gospel or plan of grace required for our justification. Enough for all the purposes of justice and judgment was found in the books, when thus they were opened, and we were judged, and condemned, and our Surety appeared, canceled all demands, and clothed us with garments of salvation, and covered us with the robe of

righteousness, and presented us before the great white throne, freely, fully and forever justified through the redemption that is in Christ Jesus. Out of those things which were written in these books all the dead were judged; and this judgment, to be out of the records of the books, must of necessity be according to their works.

A careful examination of those things which are written in the books will show beyond all cavil or contradiction that the works of every one will show to what class he belongs. Men do not gather grapes of thorns; nor figs of thistles. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them." "He that believeth and is baptized shall be saved." Yet not for believing or for being baptized; for the faith by which alone any can believe the gospel, is the gift of God, and hence an evidence that its possessor is a sinner saved by grace; and the baptism of an unbeliever is a desecration of the sacred ordinance. As the books of God contain a record of the destiny of all, so it is "God that worketh in all his children both to will and to do of his own good pleasure." God has wrought all their works in them. They who are of God hear Christ, and they that know God hear the apostles. Hereby know we spirit of truth, and the spirit of error. The sovereign Judge has already pronounced that they who are of their father the devil will do the works of their father. He was a murderer from the beginning, and their feet are swift to shed blood. He is a liar, and the father of it, and they make lies their refuge, and under falsehood do they hide themselves. So, while the fruit cannot change the nature of the tree, the tree gives character to its fruit, and its fruit demonstrates the character of the tree.

We have not to wait long ages for this throne to be planted in the heavens, nor for the Son of God to come and occupy it. God has declared the decree, "Yet have I set my King upon his holy hill of Zion." The God of heaven has set up the kingdom, and in the regeneration, his King already enthroned in power and judgment, is exalted to the throne of his glory, and the twelve apostles are seated with him on thrones of judgment. This glorious high throne from the beginning is the place of our Sanctuary. The dead, both small and great, are now before him; and he is now separating the nations, as a shepherd divideth his sheep from the goats.

Some of the saints have been made

sad by the delusive traditions which prevail in the world, that their final destiny is yet unsettled;—that it cannot be decided until some period far off in the distant future shall arrive, in which it is represented that all the saints, with all the kindreds of the earth, shall stand in a promiscuous assembly before the bar of God, and there be examined, or rather their works to be examined, to ascertain in weight and measure whether their good works shall overbalance their evil works; and whether they shall be saved or lost. Can we entertain that view and yet rely upon what our Judge has already told us, I give unto them eternal life, and they shall never perish? Can this pledge be revoked? "Verily, verily I say unto you, He that believeth on me hath everlasting life."—John vi. 47. The sins and iniquities of his people, God has promised to remember no more. As a thick cloud has he blotted them out, and they shall never again be brought to remembrance.

"Rest, doubting saint, assured of this,  
For God has pledged his holiness."

This very moment, while we weep around the cherished form of our dear departed brother, his spirit clothed with immortality mingles with the glorified saints in loud and blissful anthems, before the great white throne, and in the presence of him who sits upon it. Ransomed millions with him swell the notes of the immortal song of praise unto God and the Lamb. There is no intermediate state between mortality and immortality, no purgatory; no slumbering in the ground; no waiting for corruption, earth and worms to refine or otherwise improve our dust. "They that are accounted worthy of that world, and of the resurrection of the dead, neither marry nor are given in marriage, but are equal to the angels, and are children of God, being the children of the resurrection." From the shores of time our brother has passed; beyond those shores there is no time, all, all is boundless eternity. All is present, all is one eternal now.

Of him the joy inspiring words of Paul are peculiarly applicable: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "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 that love his appearing."

In the foregoing article, although we may have gone over much of the ground occupied by us at the funeral of our brother, we have not aimed to give a statement of that discourse; for that we could not do; but in compliance with the desire of our beloved brother Barger, and others, we have labored rather to present such views

as have occurred to our mind while writing. Much no doubt that was said then is omitted here, and much contained in this article was not uttered on that occasion.

May the subject be carefully, prayerfully and profitably considered, the saints edified and comforted, and our God glorified.

## Marriages.

At the house of Col. H. R. Cadwell, in Otisville, March 31, by Eld. Gilbert Beebe, Mr. Uzal K. Still, and Miss Sylvia Cadwell, both of Mount Hope, N. Y.

Jan. 26—At the residence of the bride's father, in Adams Co. Ill., by Eld. Peter Ausmus, Mr. Johnson Stephens, and Miss Colwell, both of Concord Township.

Jan. 19—At the residence of the bride's father, by Judge Kindrick, Mr. Henry P. Ausmus, and Miss Hannah E. Williams, both of Brown County, Ill.

Feb. 26—At the house of the bride's father, by Eld. Peter Ausmus, Mr. Cassius M. Sloan, and Miss Martha C. Bolinger, both of Adams county, Ill.

## Obituary Notices.

BROTHER BEEBE:—I take the liberty of sending the following obituaries:

DIED—Near Union Corners, Livingston Co., N. Y., after a short illness incident to old age, sister Elizabeth Hudnut, aged 80 years, relict of our deceased brother Edward Hudnut, who died in August, 1861, since whose death sister Hudnut has resided with her step-daughter, Mrs. Jacob Chapman, and received every care and attention needed to smoothe her pathway to the tomb.

ALSO,

DIED—Near the same place, February 8, 1869, Dea. James Perrine, aged 84 years and 7 months.

Both of the above were old residents, and were attended to their last resting place by large numbers of bereaved friends and acquaintances. They were both patrons of the "Signs," and I have for many years past forwarded their subscriptions. Yours &c. P. WEST.

BROTHER BEEBE:—The grim messenger, death, is still doing its work at North Berwick. Sister Jane Grant died the 11th inst., aged 74 years, 11 months and 21 days. Her disease was dropsy, which caused her to suffer beyond description, but she bore it all patiently. She has been a worthy member of the Old School Baptist church in this place about thirty-five years, and it can be well said that she adorned her profession with a well ordered life and a godly conversation. About two weeks before she died she was dark in her mind, but God soon made that darkness light unto her, (and she being settled in the belief that God saves his people and calls them with a holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began.—2 Tim. i. 9.) and from that time until death she was as happy seemingly as a person could be while in the flesh. She was a natural sister to our beloved Deacon Staples, who died about five years ago. She was the last one of the family, but has left many relatives and friends to mourn, but not without hope. I preached on her funeral occasion to a large and attentive congregation, from the words in the 116th Psalm, 15th verse.

WM. QUINT.

NORTH BERWICK, Me., March 15, 1869.

BROTHER BEEBE:—Please publish in the "Signs of the Times" the following obituary notices:

DIED—In Washington, D. C., on the 22d of December, 1868, after a long and painful illness, which he bore with patience and

fortitude, Joseph H. Downing, Esq., aged 47 years. With regard to Mr. Downing, a personal acquaintance with him for a number of years, enables me to say freely, that I found him to be a man of integrity and uprightness; kind and courteous to his friends, and ever ready to help them who showed any disposition to help themselves. When I heard of his decease, I felt that I had lost a friend. Mrs. Downing, his now sorrowing and grief-stricken widow, is an ardent friend of the Old School Baptists, and has been a reader of the "Signs" for a number of years. May the God of Israel be her support in all her afflictions, and enable her to say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

ALSO,

I forward for publication in the "Signs," a notice of the death of sister Martha Isherwood, of Washington, D. C., who departed this life Feb. 14, 1869, aged 74 years. The subject of this notice had been connected with the Baptist church for more than 40 years; and, at the time of her death, was a member of the Shiloh O. S. Baptist church in Washington, D. C. In her death the church has lost a worthy member, the denomination a true, tried and faithful friend; but our loss is her everlasting gain. Sister Isherwood was firm as a rock in the doctrine of salvation by grace; and the "dreamy" systems of carnal teachers, and the delusions of the present day, did not cause her to ever equivocate when talking of spiritual things; and I trust that her precept and example may ever be remembered by all who knew her and love the truth.

WM. J. PURINGTON.

DIED—In Bucks Co. Pa., Feb. 24, 1869, Lizzie R. Rutherford, daughter of Jacob and Catharine Rutherford, aged 28 years, 2 months and 10 days. The subject of this notice was a young lady of excellent character, dearly loved by her father and mother, brothers and sister; but that fell destroyer, consumption, had been gradually, but surely doing its work for about two years; but such was the energy of our dear young friend, that she was confined to her room and bed only a few hours before her spirit was released from the "prison house" of mortality. Although she had not made a "public" profession of her hope in Christ, death seemed disarmed of his sting, and powerless to terrify her; and her friends, who witnessed her conflict with the king of terrors, have the hope that she fell asleep in Jesus. The family are sorely afflicted; but may the God of Israel sustain and comfort them. A discourse was delivered at her funeral from 1 Thess. iv. 13, 14.

Weep not for her, she's now at rest—  
She's now at home among the blest;  
Her pains and sorrows all are o'er,  
And she will suffer here no more.

Weep not for her, and ne'er complain;  
Your loss is her eternal gain—  
In yon bright world of bliss above,  
She triumphs in the Savior's love.

WILLIAM J. PURINGTON.

Davisville, Pa., March 22, 1869.

BROTHER BEEBE:—Will you please give place to the following notice:

DIED—At his residence at Cow Marsh, Delaware, on Sunday evening, the 21st inst., Dea. Thomas Cabbage, in the 61st year of his age. Brother Cabbage was baptized in the fellowship of this church Nov. 22d, 1829, and consequently he had been a member near forty years, and was in this sense the oldest member of the church. He was baptized by Elder Stephen Woolford, the brother of brother Whitfield Woolford, of Fishing Creek. He had filled the office of Deacon over seven years. Brother Cabbage was quite extensively known among the brethren, and was known to be loved and esteemed by all those who believe and know the truth. He had long been quite infirm, and for some months had been unable to get out to the appointments of the church, but his last sickness was short. Rooted, grounded and settled in the truth

while he lived, his faith was strong and triumphant in death. Through the valley of the shadow of death he feared no evil, the rod and staff of Jehovah comforting him. The church has lost one of her best members, (the second within a brief period, of those who "seem to be pillars,") and an interesting family have suffered the heaviest of all earthly afflictions.

"No sorrow has vented that day  
When Jesus has called me home;  
But, singing and shouting let each brother  
say,

He's gone from the evil to come."

E. RITTENHOUSE.

March 27th 1869.

## MONIES RECEIVED FOR "THE EDITORIAL."

John Litchfield, Ill. 2 30, L H Loofbourrow, Ohio, 6 90, Joel Dodson, Ga. 2, Joel J Halbert, Miss, 10, Lucy M Burton, 2 30, S R Cooper, N Y, 2 30, E Young N C, 2 30, J D Hall, Ont, 5, Eld D W Patman, Ga, 16 10, Jas Black, Ont, 2 30, Eld A Heimer, Texas, 2 30, B J Sanders, Miss, 2 30—Total. \$56 10.

## Subscription Receipts.

New York:—Eld J N Badger 2, Mrs J Battershall 6, Saml Pipe 1 10, Anson McEwen 2, N. Whitcomb 2, Wm Wheat 2, Tho Terry 2, Mrs Ann J Hutchison 2, E L Uptegrove 2, Arletta LeRoy 2, J Y Coleman 2, Miss S A Dikeman 2, John Vandervort 2, Ab Horn 2, John E Conklin 2, L Van Wart 2, C Comstock 2 50, Mrs P A Conklin 2.....\$37 60  
Maine:—Eld Wm Quint..... 4 00  
Massachusetts:—David S Sweet..... 2 00  
New Jersey:—Saml Leigh 1, Cyrus Risler 1 50..... 2 50  
Pennsylvania:—G W Search 2 50, D Montgomery 7, Eld Joseph Correll 7, Wm K Blasdel 2..... 18 50  
Delaware:—Wm Gooden..... 6 00  
Maryland:—Sarah E Bullen 2, M R Barton 2, Joseph Brooks 5, Eld L A Hall 1, Joseph Kelly 2..... 12 00  
Virginia:—Chas E Taylor 3 20, Jas Fox 2, Mrs M Beall 1, R J Clark 2, Mrs Mary Bryson 2, D Garrison 2, Wm B Marshall 6, Eld A B Francis 2..... 20 20  
Georgia:—Eld D W Patman 28 88, Eld John Rowe 4, Wm S Montgomery 10, Wm Bennett 2..... 44 88  
Alabama:—E R Jackson..... 2 00  
Arkansas:—Eld A Tomlin..... 5 00  
Mississippi:—Wm P Cotton 3, P W Wood 12, W E Riley and others 6, Ezekiel Jones 2..... 23 00  
Texas:—F Odom 11, Alfred Hefner 6, Eld Lewis Jacobs 5..... 22 00  
Oregon:—J L Chamberlain..... 2 00  
Tennessee:—Wm M Burdshaw 2, Emeline Matherly 5, John Edwards 6. 10 00  
Kentucky:—Eld J M Theobald 1, W P Craig 6, Wm Scott 2, Cordelia Foree 2, Eld J F Johnson 13, Lovinia Boone 2, Eld J H Wallingford 2, J M Wilson 14..... 42 00  
Ohio:—B F Spindle 2 25, R M Rogers 2, Eld A D Hite 8, E B Pearce 4, Wm Dine 2, Mrs Mary Pickard 3, Morris Ogan 7, David Hess 5..... 33 25  
Indiana:—Jas R Taylor 3, Sarah Collins 1, John Clark 2, Caswell Calvert 4, D Claypool 4, John Tubman 5, Eveline Mahin 2, John H Guthrie 1, J D Banta 4..... 26 00  
Illinois:—W T Clark 2, Alex Bolins 2, A F Purgines 2, D Baldwin 2, Aaron Welch 10, Isaac Beaty 2, Eld P Ausmus 6, Mrs Maria Fink 2, Wm Ostler 2, Mrs T W Smith 2..... 33 00  
Missouri:—Peter Hess 1, S H Varner 2, Eld A Bealmeier 3..... 6 00  
Iowa:—Mrs Lucy Rush 2, Eleanor Frirnd 5, John Young 4, Henry Garriss 2, Wm Watson 2..... 15 00  
Kansas:—W H Elgin..... 1 75  
Nebraska:—J Loomis..... 2 00  
Michigan:—E J Webster..... 2 00  
Wisconsin:—O English..... 2 00  
Ontario Prov:—Jasme Black 4 20, Frank Dunn 2 60, Thomas Woodbridge 2..... 8 80  
Total.....\$377 48



We have just received from the bindery a new lot of Editorials, and will begin filling orders on hand.  
B. L. BEEBE.

## YEARLY MEETINGS.

The Conference of Old School Predestinarian Baptists of Western New York will be held with the church at South Dansville, Steuben Co., beginning on the third Sunday in June next, at 10 o'clock, a. m.

I am instructed to say that there will be teams in readiness at Hornellsville, on the N. Y. & Erie, and at Wayland, on the Buffalo & N. Y. branch, to carry the friends to the meeting. Those coming to those places should be there as early as Saturday afternoon. A cordial invitation is hereby extended to the saints to meet with and encourage us; especially we hope to have a large attendance of ministers.

P. WEST.

## Associational Notices.

The Baltimore Association have appointed to meet with the Black Rock church, in Baltimore Co., Md., at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, 1869, and continue until Friday evening.

The Delaware Association will meet with the church at Rock Springs, Lancaster Co., Pa., commencing at 10 o'clock a. m., on Wednesday before the fifth Sunday in May, 1869, and continue three days.

The Delaware River Association will meet with the Kingwood church, in Hunterdon Co., N. J., on Wednesday before the first Sunday in June, 1869, at 10 o'clock a. m., and be held three days.

The Warwick Association will be held with the church of Middletown and Wallkill, in Orange Co., N. Y., at Middletown, on the line of the Erie Railway, beginning on Wednesday after the first Sunday in June, 1869, at 10 o'clock a. m., and continue until Friday evening following.

The Chemung Association will be held with the Charleston and Sullivan church, Tioga Co., Pa., beginning on Wednesday before the third Sunday in June, 1869, at 10 o'clock a. m.

## AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md.; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va.; Eld. Thomas Barton, near Newark, Del.; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky.; Eld. G. W. Staton, Berlin, Worcester Co., Md.; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss.; Joel J. Halbert, Columbus, Miss.; Wm. C. Thomas, Bainbridge, Decatur Co., Ga.; Thompson Plank, Iowa Point, Doniphan Co., Kan.; J. J. McElroy, Lisbon, Union Co., Ark.; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga.; Eld. C. B. Hassell, Williamston, Martin Co., N. C.; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y.; C. Hogaboom, Lexington, Green Co., N. Y.; Eld. B. O. Allen, Fredericktown, Mo.; Eld. Wm. L. Beebe, Covington, Ga.; Eld. John H. Myers, Decatur, Ill.; Alfred M. Horton, Horse Heads, N. Y.; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon; W. S. Harris, Stark, Bradford Co., Fla.; Eld. Wm. M. Mitchell, Opelika, Ala.; Wm. P. Linkous, Baptist Valley, Tazewell Co., Va.; Elkanah Johnson, Powers, Terrell Co., Ga.; Eld. P. Hartwell, Hopewell, Mercer Co., N. J.

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New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

### TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays excepted.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 40 A. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M., Lightning Express, Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A. M. Connects at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principal stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.); Turner's 1.37 p. m., (Dine), and arrives in New York at 3.55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reaching New York at 7 40 A. M.

### FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7.30 A. M. Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 p. m.; Olean 8.20 p. m. (Sup.) Turners 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p. m. and connects at Hornellsville with the 11.20 p. m. Train from Buffalo, arriving in New York 3.55 P. M.

## THE EDITORIALS

OF THE

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### TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't.) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Mail and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's, to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11. 26 A. M., Buffalo 11.40 A. M., and Dunkirk 1. 20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. By this Train Sleeping Coaches will run through to Cincinnati without change.

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## 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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The heavy demand for them lately has exhausted our assortment of the various styles of binding. We have a few dozen copies of the Best Morocco, and of the Imitation Morocco; all the other styles are gone, and we have some orders which will have to wait until our new edition is printed and bound, which we hope to be able to announce in a very short time. Many typographical errors which escaped our notice in former editions are now being corrected. Our prices will be reduced to the following rates:

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37.

MIDDLETOWN, N. Y., APRIL 15, 1869.

NO. 8.

Samuel McCall 1869

## POETRY.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor."—Heb. ii. 9.

With thorns they crown that awful brow  
Whose frown can shake the globe;  
And on their King in scorn bestow  
The red and purple robe.

Ah! see the fatal cross appears,  
Heart-wounding, dreadful scene!  
His sacred flesh rude iron tears,  
With agonizing pain.

Exposed with thieves, to public view—  
Could nature bear the sight?  
The blushing sun his beams withdrew,  
And wrapped the globe in night!  
Then O, what loads of wrath unknown  
The glorious sufferer felt;  
For crimes unnumber'd to atone,  
To expiate mortal guilt!

The Father's blissful smile withdrawn,  
In that tremendous hour;  
Yet still the God sustain'd the man  
With his Almighty power.

"'Tis finish'd" now aloud he cries,  
No more the law requires;"  
And now (amazing sacrifice!)  
The Lord of life expires.

Earth's firm foundation felt the shock,  
With universal dread;  
Trembled the mountain, rent the rock,  
And waked the sleeping dead!

Now breathless in the silent tomb  
His sacred body lies;  
Thither his loved disciples come,  
With sorrow-streaming eyes.

But see, the promised morn appear!  
Their joy revives again;  
The Savior lives; adieu to fear,  
To every anxious pain.

His kindest words their doubts remove,  
Confirm their wavering faith;  
He bids them teach the world his love,  
Salvation by his death.

Triumphant he ascends on high,  
The glorious work complete;  
Sin, death, and hell, low vanquish'd lie  
Beneath his awful feet.

There with eternal glory crown'd,  
The Lord, the conqueror reigns;  
His praise the heavenly choirs resound,  
In their immortal strains.

Amid the splendors of his throne,  
Unchanging love appears;  
The names he purchased for his own,  
Still on his heart he bears.

Still with prevailing power he pleads  
Their cause for whom he died;  
His Spirit's sacred influence sheds,  
Their Comforter and guide.

O the rich depths of love divine!  
Of bliss, a boundless store;  
Dear Savior, let me call thee mine;  
I cannot wish for more.

I yield to thy dear conquering arms;  
I yield my captive soul;  
O let thy all-subduing charms  
My inmost powers control!

On thee alone my hope relies;  
Beneath thy cross I fall,  
My Lord, my life, my sacrifice,  
My Savior, and my all.

Miss Steele.

## CORRESPONDENCE.

BUTLER, Taylor Co., Ga., April 1, 1869.

"For ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10.

BROTHER BEEBE:—We find the above language addressed to the saints at Ephesus and to the faithful in Christ Jesus; therefore we infer that the text is applicable to the churches of the saints in this, and in all subsequent generations. That the church of Jesus Christ is the workmanship of God, both in her organization, experience and practice, is more than an inference, being clearly declared in the text; in all of which the church appears as the development of God's unfrustrable will and purpose. This we gather from the various scripture illustrations given of her: she is called a house, and, "Except the Lord build the house, they labor in vain that build it."—Psa. cxxvii. 1. Again, "Ye also as lively stones are built up a spiritual house, a holy priesthood." &c.—1 Peter ii. 5. Now, if such figures were not appropriate to illustrate the church and the manner of her being built up, they would not have been used by divine inspiration for that purpose. In every literal building however inferior, we see a development of the design and skill of the builder, and in every building there must be carried out practically the principles of predestination and election. Merely to determine or purpose to build is not enough; for however wise our purpose may be, it is of no avail if not executed. Hence the arminians are very much mistaken when they conclude that on the supposition that absolute predestination and election are true, repentance and faith are unnecessary; nor are they less mistaken when they say that repentance and faith are the cause of the election of the saints. It must be clear to every sane mind that he who will build, must first choose his materials, and such an election of material must be based on predestination, or a purpose matured in his mind. But it does not follow, because of such a purpose and election or choice, there will be no need to prepare the materials which are chosen; nor are the workmen's labor in preparing the materials ordinarily considered as the cause or condition of the choice of the materials by the builder, but rather, when the workmen take their tools in

hand and begin to cut and square the timber, it is regarded as evidence of the builder's choice of the material for some certain place in the building; hence the preparation by the workman follows as a consequence. These principles of building literally are generally understood and accepted; but when applied to the great building of God, they are objected to. The church as the workmanship of God is just as much a development of God's eternal purpose, as any literal house or temple is of the purpose of him who built it. When Paul would teach the saints at Ephesus and the faithful in Christ Jesus, the principles on which they appeared as the workmanship of God, he told them that, "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."—Eph. ii. 4, 5. Now we know if God loved his saints at Ephesus, even when they were dead in sins, then their repentance and faith cannot rationally be considered the condition, or cause of his loving them, for they had neither faith nor repentance when dead in sins. The apostle sets forth a clear consistent order of causes and effects in this epistle to the Ephesians. He informed them that God had chosen them in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love.—i. 4. Was not God's choice properly the cause, and the holiness of the saints the effect, proceeding from that cause? Again as before quoted, He loved them when they were dead in sins; and therefore he quickened them. All this we know is utterly inconsistent with the idea that sinners must first repent and believe, in order to become subjects of God's election and love. But it does not follow that repentance, faith and good works are useless; but God's election and love must have the pre-eminence, as the first cause, and good works follow, and stand in their place, and confess the power by which they are originated. Upon this principle absolute predestination, election, grace, and good works will all stand harmoniously together. It may be that some have contended for predestination and election without showing that good works invariably follow, and have incautiously given the enemy an advantage. Good works must be maintained both in theory and in

practice. It is clear that faith and repentance are indispensable to salvation; but God has appointed his people to salvation, 1 Thess. v. 9, consequently to every good work essential to the accomplishment of their salvation. Paul felt bound to give thanks to God for his brethren, beloved of the Lord, because God from the beginning chose them to salvation, not allowing them to remain unsanctified and in unbelief, but through sanctification of the Spirit and belief of the truth.—2 Thess. ii. 13. Now that the elect need sanctification and faith, cannot hinder their absolute election, but rather confirms it, as it provides for it; for both sanctification and faith are the gifts and the work of the Spirit. He that will work must first determine on the thing or subject he will work upon; and he that will give, must first determine to whom he will give all these things; so it follows without doubt that repentance, faith and good works are necessary, and follows as good evidences of our election of God; but not as conditions of it. Nay, election is from eternity, and in its development, in the order of time, it precedes our repentance and faith; and we know that what precedes, in the order of time, cannot be a consequence resulting from that which follows after it. Now, however plain these propositions are, men in nature's darkness object to and oppose them, being proud, boasters, heady, high minded, they cannot be reconciled to God's rich mercy and grace, as it reigns in election, redemption, effectual calling, and the preservation of the saints. The saints themselves should remember with humility and contrition, that they have nothing in and of themselves of which they may boast. However much of spiritual light and understanding you may possess, O believer, you were once in a state of alienation and unreconciliation to God; yea, "Ye were sometimes darkness."—Eph. v. 8. Not merely in the dark, having capacity to walk yourselves out, as arminians talk of doing, but ye were darkness itself; and if so, then all your works in that state were works of darkness, and would more properly be considered conditions of wrath, than of salvation. And you should always remember that the darkness which ye sometimes were, was no cause or condition on which you have received the light that ye are now in the Lord, any



more than the darkness of the night is the cause of the rising of the sun in the morning; therefore we should walk humbly before God, and charitably towards the world, and in love to all the saints, and so walking we shall appear as the workmanship of God, and as a city set upon a hill. The text at the head of this article shows not only that the church is the workmanship of God, but informs us what the Spirit's works in our heavenly calling is; it is a work of creation, a causing us to exist in Christ by a living faith; from whence we infer that the saints have as little to do in their high and holy calling as in their election and redemption; except in this, in every instance the call is obeyed; and the reason is that the call of which I now speak is not a call to the dead, but it is a call from death unto life, from darkness to light, and the saints thus called live in a new element. "Old things are passed away; behold all things are become new."—2 Cor. v. 17. Their former exalted opinion they had of themselves has passed away, and by the light of the divine Spirit they discover that in all things pertaining to their nature, they are poor, blind, wretched and miserable; their own righteousness is but as filthy rags, and their own wisdom is folly. Yet, being ever in Christ by election and by redemption, they now are created and are existing in him, by faith, and by faith they embrace Christ as theirs, his wisdom as theirs, and his Father as their Father, and his inheritance as theirs; and while by faith they comprehend and embrace such new and glorious objects, they say with the spouse, "I am black, but comely."—Song i. 5. Now what can we suppose the man of earth has to do with this new creation in Christ Jesus? Surely, nothing at all; for creative power none but God can possess. Men may operate on, change or fashion things that are, but they can give existence to nothing. According to the scriptures and our experience, the old fleshly man lusts and wrestles against the new spiritual man, ever after he is formed within, and of course could not have assisted in his creation. And the text further assures us that the saints are created in Christ unto good works. Not to works after the flesh in the gratification of the lusts thereof; nor are we left to the exercise of our own judgment with respect to what are good works; for God has ordained and enjoined in his holy word every work that he has enjoined on them. Paul once thought it was a good work for him to persecute and imprison the saints; and Uzzah thought it a good work to reach forth his hand to steady the ark of God when it was passing Nachon's threshing floor; but the Lord smote him for his presumption, and he died.—2 Sam. vi. 6, 7. Saul thought it a good work when God had sent him to destroy

Amalek, to save some of the best of the sheep and oxen for sacrifice, although the command was to utterly destroy; for presuming to become the Lord's counsellor, the kingdom was rent from him. He might just as well have refused to go to Amalek at all, as to transgress in saving the best of the sheep and oxen contrary to the command of God. From these examples of presumption and disobedience we think that all who are concerned about good works should learn to search the scriptures, where in all good works are clearly stated and enjoined. To fear God and keep his commandments is the whole duty of man.—Eccl. xii. 13. "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. Hence when any man or any sect practice or enjoin any thing whatever, as religious duty, which is not commanded in the scriptures, the like evidences of presumption, and of zeal without knowledge, is betrayed; nor will even good motives justify those who add to the commands of God, as we learn from the examples of Paul, Uzzah, Saul and others, which are found in the scriptures. The law of our Lord is written in his holy word, and he has also written it in the hearts of his children in the church of Jesus Christ which is the workmanship of God. He works in them to refrain from adding to his precepts, and reproves such as make void his law by adding to it their own traditions. The rebuking of such is a good work ordained for the saints to walk in. The apostle says, "Rebuke them sharply."—Titus i. 13. If all the professors of christianity in our day had taken the word of the Lord as the man of their counsel, and been satisfied to be governed by its teachings, there never would have been a Missionary Board, to indorse God's promise to his servants, nor a Theological School, to educate and prepare ministers to speak with enticing words of man's wisdom, nor a Sunday School Union, for the religious training of carnal children, nor a Tract Society, to flood the world with spurious doctrines which any enlightened christian would be ashamed to have in his house. All these things and many more are the devices of men, and without a shadow of authority in God's word. Instead of evangelizing, their effect has been to demoralize the American people, and to destroy the best human government the world has ever known. But, thanks be to God, the church of Jesus Christ stands firmly against the whole host of anti-christ. There are yet a few left who contend for the doctrine and ordinances of Zion's King, who say by their practice as well as by their theory, the scriptures are a perfect

and sufficient rule of faith and practice; and the patience with which that few have borne the scoffs and reproaches of anti-christ, is a good witness that they are the workmanship of God, and the pillar and ground of the truth; for if God had not wrought effectually in them, they would naturally have floated with the current. Therefore, dear brethren and sisters, let us adore our God for that special grace by which we are distinguished from the benighted world. Let us not fret because of evil doers, nor be envious at the prosperity of the wicked; for we shall see that the Lord has set them in slippery places, and established them for correction. "As the household of faith, let us study to be quiet, and of one mind; for God is not the author of confusion, but of peace, patience, and long suffering. Let us be careful to maintain good works, not to make us, but because we are the workmanship of God. Walking in good works could not give us relationship to Christ, but by such a walk only can we make that relationship manifest. "If we say we have relationship with him, and walk in darkness, we lie, and do not the truth."—1 John i. 6. But, lest Satan should make a wrong application of this text to enfeeble and perplex the mind of any of the saints, let us consider what is properly walking in darkness. It certainly is not when we are in a state of self-loathing, deploring our native vileness, or when our sins are set in array before us so that we cannot look up; when the groaning of our hearts is, "O wretched man that I am! who shall deliver me?" Such heart felt grief on account of our own vileness is not an evidence of darkness, but rather of light; for if you were in darkness and death, you would neither see nor feel your vileness and unworthiness so sensibly. When, with Job, you can say, with a broken and contrite spirit, Behold I am vile; then it is that you ascribe holiness to the Lord, and worship him in spirit and in truth. But if we can sin without compunction; when we can neglect the commands of God and feel no reproof, or see our brother in need and shut up the bowels of compassion, in such a state we walk in darkness; and such as so walk have no fellowship with Father or the Son. Respectfully,

JOHN ROWE.

MORGAN Co., Ohio, Feb. 22, 1869.

ESTEEMED BROTHER BEEBE:—I have been an occasional reader of the "Signs" for about fifteen months, and have received great comfort in reading the experience of the children of God, and have felt a desire to give, through the "Signs," the reason of the hope that is in me; and I will now try to tell you of some of the dealings of the Lord with me.

When I was but a small boy I used to meditate on the subject of religion, and felt afraid to die, and often

wondered what would become of me if I should die; and sometimes I would weep when thinking of these things; but as I grew up the thoughts wore off from my mind to a great degree. In the fall of the year in which I was seventeen years of age, one of my brothers died, and a few hours before his death he called me to his bedside, and told me he was going home, and desired that I should be prepared to meet him in heaven. His words bore on my mind for some time, and I thought much on these things; but I consoled myself that I was as good as any body,—I had never done any thing that was very bad. And thus time rolled on for about fifteen years, and my heart became so hardened that I could take God's name in vain and think but little of it. But in February 1860, I dreamed that my brother came to me from heaven, and said that he had come to warn me the second time, and asked me if I would pray with him; and I thought we knelt down together and he prayed for me. He then said he must return, and bade me farewell, and I saw him ascend up out of my sight. I awoke with feelings that I cannot describe. I was trembling from head to foot. Then for the first time I saw myself a sinner before God. But I tried to comfort myself that this was only a dream; but I could not shake of my feeling, and I was in great distress of mind for about three months, and then my mind was measurably relieved. Then I thought as it was but a dream that had troubled me, I was glad that I was rid of it. But in a few months my trouble returned, and I thought I was lost forever. Sometimes I thought I would go to some secret place and pray; but then these words would come to me, "The sacrifice of the wicked is an abomination to the Lord."—Prov. xv. 8. But still the inmost breathings of my soul were, God, be merciful to me, a sinner. In reading the bible I saw many precious promises, but none of them seemed to be for me, and all that I read seemed to condemn me. I often felt impressed to read a chapter and try to pray in my family, and would look at the bible, and could not refrain from shedding tears. My wife often asked what was the matter,—if she had done or said any thing that hurt my feelings. I replied, No, there was nothing the matter with me. I was afraid for any to discover my trouble, and when I was among my neighbors I thought they could see the load of sin that I felt, and I tried to hide my emotion from them by seeming as cheerful as possible, but when I would be alone I had to weep over my sad condition. In this way I traveled on for six long weary years. One day these words came to me as plainly as though they had been spoken: You have sinned away your days of grace. My mind then became so much distressed that I could scarcely sleep at night. Still feeling the impression to pray, but feeling that I was so great a sinner I dared not kneel in the pres-

ence of such a holy being. One night, the first of March, 1866, I was so troubled I thought I should die, and I must pray. It seemed that there was some desolate hollow, I knew not where, if I could find it I could pray; and several times that night I thought I must go where I could pray. In the morning at about day break, while my family were sleeping, I went to an old building and tried to pray, but could only say, "Lord, have mercy on me, a sinner." I was there some time, and feared there was no mercy for me. As I was returning to the house, I had proceeded but a few steps when these words came forcibly to me: "The Lord's will be done, and not mine." I then paused a few moments, and I felt resigned to God's will. At once my burden was gone, a calm peace was within, and I went about my work meditating on the goodness and mercy of God. I felt a desire to tell my wife of my feelings, and that evening after we had retired, while I was telling her of the exercise of my mind, and talking of the goodness and mercy of God, a light clear as crystal seemed to shine from heaven, and with the eye of my faith I saw my Savior smiling graciously upon me, and I could then claim him as my Savior. The sweet peace I then enjoyed my tongue cannot express. I thought all my troubles were over, and for three months scarcely a doubt or fear troubled me. Truly those were happy days, and I have often since, amid temptations, doubts and fears, been directed back to that time. I then began to read the word of God, which I had never read but little before, and I could claim the promises as mine. I now felt it to be my duty to unite with some church; and as there are many so called churches, I was at loss for some time where to go. My mother had been a member of the Predestinarian Baptist church more than thirty years, and I believed she was truly a Christian. I had not heard any of them preach for several years, and did not like them when I heard them last; their doctrine does not suit the carnal mind, which is enmity against God, is not subject to the law of God, neither indeed can be. So I felt no inclination to go to hear them. The Protestant Methodists were near by, and I concluded to go with them, although I knew their views and mine were not alike on several points of doctrine; but I thought that would make but little difference, and I could serve the Lord as well there as anywhere. But I had not been with them but a few months before I became dissatisfied; their preaching was no food for me, and after remaining with them about a year, a Baptist preacher sent an appointment to preach at my father's house. My wife asked me if I was going to hear him. I replied, I did not think I should, for they preached such hard doctrine. But she said, let us go through respect, if for nothing else. So we went, and to my surprise I had a glorious feast, for he preached Jesus

Christ and him crucified, as the only Savior of sinners. I told my mother that he did not preach like any other Baptist I had ever heard, and he must be an exception among them. She laughed, and told me to go and hear some of the others. In the fall, Elder Vanhorn, from Licking county, preached at the Baptist meeting-house a few miles from me, and I went to hear him, and he preached the same glorious doctrine; and I thought I saw the most Christian love and friendship there that I had ever witnessed among any people. I thought of the words of the poet,

"The friends that most cheer me on life's rugged road,  
Are the friends of my Master, the children of God."

When we returned home, I said to my wife, Is it possible, I have got to be one of these Old Baptists, a people I once so much hated, and a sect everywhere spoken against? I had forgotten that "Old things had passed away, and all things had become new." I continued to go and hear them preach once a month, and the more I heard them preach, and searched the scriptures, the more fully I became convinced that they were the true church of God. I now had a strong desire to be one of their number, but feared that I was not fit to be with them, and I thought they would not receive me. On the first of last June I attended their church meeting, and tried to tell the church what I hoped the Lord had done for me, and was surprised that the members asked me no questions, for I was able to say so little; but I was received for baptism. That night my old adversary assailed me, with fears that if I should be baptized I would suffer torment forever. Thus I was troubled until I came to the water's edge, and then these temptations left me. I was baptized by Elder Kagey, the pastor of the church, and for three days I enjoyed an uninterrupted feast of joy and peace, and was ready to exclaim with one of old, Surely goodness and mercy shall follow me all the days of my life. But doubts and fears began again to rise, and I was afraid I had deceived the church, and I have often to mourn the coldness and hardness of my heart, and it seems to me,

"Of feeling all things show some sign,  
But this unfeeling heart of mine."

I feel indeed that I am prone to sin as the sparks fly upward; and the things I would do, I do not; but the things I would not, them I do. But Jesus says, "In the world ye shall have tribulation; but in me ye shall have peace. Be of good cheer, I have overcome the world."

Brother Beebe, as I feel so weak and unworthy, and regard you as a father in Israel, I will leave this imperfect scribble entirely at your disposal; if you deem it worthy a corner in your paper, you are at liberty to publish it, and if not, cast it aside, and all will be right. May we be enabled to trust in the Lord with all our heart, is the prayer of your unworthy brother, who is a sinner saved by grace, if saved at all.

JOHN CROY, JR.

SULLIVAN, Ia., April 2, 1869.

DEAR BROTHER BEEBE:—If one so young in the cause may be allowed to address you by that endearing name, I have had the pleasure of reading your precious paper from my first recollection. I do not know how many years my father was a subscriber, but it was when I was quite a child. I no more thought of tearing one of them, than of tearing a leaf from the bible. But yet I could not see why people took pleasure in reading any thing so dry. As I grew up I often felt to pity those who wasted so much time in things which seemed to me to be so nonsensical. I thought time would be better spent in foolish talk, for it was too old styled for me. I wished I might never be so foolish, and would make vows to myself that if I could, I never would be a Baptist. And now my greatest fear is that I am not one. But the things I once hated, I now love. I now greatly love to read your paper, and would like to be competent to write for it like the dear brethren and sisters who contribute for your columns, and to be able to tell what the Lord has done for so vile a rebel as I feel myself to be.

I never attended Baptist meetings much, until I was sixteen years of age. I loved to hear the preaching, but seldom went. As my father and mother were members, I was afraid I would finally learn to like the Baptists, and afraid it would have an influence to make me believe such dry doctrine. I thought the church was like all other churches, taught one by another, and as I said before, I had hoped that I might never like them. Now I rejoice that it is a doctrine not taught by the people, for man cannot teach it; but it is taught effectually only by the Holy Spirit; for it is "By grace ye are saved," if saved at all. I now feel like saying, "His loving kindness, O how great!" I now see what a wicked, stubborn will I tried to have. It seemed that my heart was turned to stone. After I had begun to feel that it was not in me "to will and to do," I went for nearly a year without even opening the bible, I was so determined to go to a church where they had, as I thought, more pleasure, where I could be as the worldly people are if I desired, only if I would, give money now and then to support the gospel, was all that was required. Besides I thought I could go to heaven or not just as I pleased. I was not much of a matter with the Lord. I thought that doctrine was so easy to live by, and it about to die, I could repent, for I had nothing to do, or rather nothing was required of me but to be sprinkled; and I looked on that as a more lady-like way of coming to Christ, than by being immersed in water. So I went on, and on, trying to make myself believe there was no such thing as being saved by grace,

that it was but a foolish idea that had got into my head, and if I would keep trying I would have my own way, and come off conqueror. I believe a majority of the professed churches believe there is no such thing as a change from nature to grace.

I continued in this way, seldom attending meetings, and yet I liked to hear them preach, and would go with my father to all the Associations, until I attended one in Illinois. While there one night, I seemed to be sleeping quite soundly, when something seemed to speak to me, saying in a loud voice, Here is water, what doth hinder thee to be baptized? I raised up and looked around, for it seemed to be loud enough to awaken all in room; but all were quiet and asleep. It seemed to me there was a spirit in the room. I thought of the words of Jacob, "Surely, this is the house of the Lord, and I knew it not." I felt so happy that I thought if spared till morning I would tell some of the brethren. But when morning came, the tempter said, O how silly you are; that was only a dream, and the dream came from hearing so much preaching. You will never be satisfied if you offer yourself to the church, if received; besides you have promised never to join that church; it is not popular, and you will be ridiculed, and expelled from first class society in which you now go; it will never do. Time sped on and found me wishing I was good enough to join that church. I loved the brethren, and could not enjoy myself so well in any place as with them. I frequently dreamed of them, and could see them traveling in so smooth a road, while mine was through many pits, or up the rugged cliffs which would seemingly tire me to death. Sometimes would see such beautiful waters in my dreams, so delightful for baptizing, if I was only a proper subject; but that began to seem impossible for me; I could only see myself as the chief of sinners. Alas, too wicked to die, and too wicked to live. I kept waiting, and waiting to get better, until last April. Our church held a three days meeting, and I went with the intention of staying until the meeting was over, also with the determination of offering myself to the church. On Saturday as we were going to the meeting, I ventured to tell our visiting preacher my intention. I had often talked with him on the subject of religion. He told me he thought it was my duty to talk to the church, and tell the brethren what I hoped the Lord had done for me. After the preaching, the usual invitation was given, and I found myself, before I was aware of it, near the stand extending my hand to the preacher. Whether they had been singing long, or had just commenced, I cannot say, for I hardly think it was my will that took me there. But, O! how happy was my



poor soul when the church said I was received. The next morning I was baptized by Eld. Wm. A. Thompson. Words fail me to express the happiness I felt in coming up out of the water.

"Tongue cannot express the sweet comfort and peace,

Of a soul in its earliest love."

Jesus all the day long was my joy and my song."

But O, such perfect happiness cannot last always. I have many seasons of darkness, and sometimes fear that I have deceived the church, for I feel myself to be so wicked. When I would do good evil is present with me. I sometimes feel that I must be a burden to the church, and that they would be doing right to tell me so; but when I am with them I do not feel like telling them so, for I feel so happy there, and love the brethren too well to stay away. I feel like telling those who are now as I once was, not to stay away; the church is the place for all such. You will feel happier there than by staying away and doing what you know to be wrong; for such shall be beaten with many stripes.

Brother Beebe, I did not commence with the intention of writing much, but what I have written I believe I shall venture to send to you; not that I consider it worth publishing, but I think brethren and sisters should correspond together on the subject of experience. Because you live in the East, and I in the West, is no reason why we should not cherish the tie that binds all the family of God in christian love and fellowship. Please excuse this first attempt of your unworthy sister, if one at all,

LIBBIE MOORE.

SMOOTSDALE, Ia., March 11, 1869.

DEAR BROTHER BEEBE:—Unworthy and weak as I am, I feel like writing a short communication, for you to dispose of as you may think best. I am often edified and comforted in reading the communications of the brethren and sisters who write for your valuable paper. But I do not feel able to write so as to comfort any; but like one of old, I would say, "Come and hear, all ye that fear the Lord, and I will declare what he has done for my soul."

I was born in North Carolina, in 1831, and when I arrived at years of maturity I was as confirmed an arminian as any of the fallen posterity of Adam. I verily thought I could go to work and get religion; for I believed it was in my power to choose or refuse salvation. When I arrived at manhood I was fully established in that delusion. I frequently attended Methodist Camp Meetings. Their preaching suited me exactly, for it accorded with my feelings. Their preaching represented to the people that the blessed Savior died on the Roman cross for the salvation of all the race of Adam; that he paid the redemption price for the

whole world, and then left with men and women to accept or reject his salvation. They preach a mighty God, and a mighty devil, and almighty man between them. They tell the people to come to the mourner's bench and give their hearts to God, and then he is bound to bless them, and that he has promised to do so. When they were drawing a number of my acquaintances to their anxious benches, my natural desires would be considerably aroused with excitement, although I never went myself up to their mourner's bench. I was brought up by a religious mother, who had admonished me against bad habits of all kinds, and that being the case, I did not consider myself an outbreking sinner, but I considered my course more orderly than many of the Old Baptists. And it was my intention, after taking a little more pleasure in the world, to get religion; and all the world could not have convinced me that I could not accomplish that work, as soon as I should set myself about it. But I put it off from time to time until 1853. I was then prostrated with bodily affliction; my mind was pretty well composed for two or three weeks. But one morning I began to examine my condition, and I became troubled, and tried to console myself with my arminian sentiments, but could find no comfort or resting place in them. In the midst of my trouble this text came to my mind with great power: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Here I lost all my self-righteousness. And, O my soul! I now saw the corruption of my heart, and then, instead of thinking I was better than others, I thought my case was surely the very worst; for I was the very chief of sinners, and it seemed there was more hope for others than for me. I had sinned against a holy, righteous and merciful God, who had bestowed on me so many favors and blessings all my life, and I had trampled them under my feet. How could he remain just, and justify one so vile as I? I could truly say, if I should be sent to hell it would be just; if saved, it is mercy. I sometimes tried to feel reconciled to my fate; but I could not. All I could do was to cry for mercy. God, be merciful to me, a sinner. Lord, save, I perish. I remained in this condition for some time. One day my trouble seemed to be measurably relieved, and I thought I could claim a hope in the Savior, and I felt happy for a short time; but doubts arose, and I thought I was deceived. Thus I continued, mostly in the dark. After I recovered from the bed of affliction, I frequently retired to the forest and thickets of the hills of my native state, and there tried to pray, but frequently could only say, God, be merciful to me, a sinner. Sometimes in my lonely retreat I would close my

eyes and imagine I heard some one near. At sometimes I felt so vile that it seemed wicked for me to try to pray. Thus I continued until 1857. One day when I was in the school Room, it occurred to me that I was deceived, and had deceived others. I had been attending Baptist meetings, and in company with some of the members frequently; they had questioned me closely in regard to my exercises of mind, and I had talked freely with them a few times on the subject. O how much I regretted that any one had known anything of it; for I verily thought I was deceived. I hardly knew how that day passed off; but I closed school at the usual time and started to my boarding place. All about, my mind dark and in great distress, and every thing gloomy. In the forest near the fence, (I could go to the very spot now if I were in that country) suddenly I had a view of the plan of salvation, and this text seemed to apply to my case: "By grace ye are saved, through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." My trouble was all removed and I found myself standing still and perfectly happy, rejoicing and praising God for his mercy. I felt if it were the Lord's will, I would like to be taken from this troublesome world and go home to my blessed Savior, for he appeared to be the chiefest among ten thousand, and altogether lovely. I was now anxious to know what was the Lord's will concerning my duty. I felt a strong desire to be baptized, and I commenced reading the New Testament, and there I found my duty plainly laid down; but feared that I was not a fit subject. Something still seemed to say to me, You have been deceived, it is all a delusion; and I was fearful of bringing a reproach upon the precious cause of my dear Redeemer. I made many excuses, and did not go forward for some time. But finally I went with my grand-father, who was a sound Old Baptist, to his meeting, my mind became much engrossed in regard to duty. When the old man was talking I hardly knew whether I answered him correctly or not. We arrived at the meeting house, after traveling twelve miles. About that time I had resolved not to go forward, fearing that I might be wrong. When we entered, Elder L. I. Bodenhammer was in the pulpit giving out a hymn, and the members standing around the pulpit, presented to me a lovely sight. O how I longed to be with them; but the fear of being deceived was in my way. I took a back seat, and did not want to be seen or noticed by any one. The minister read a text which gave me strength even before he began to preach: it was, "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."—

Zech. ii. 5. Soon the banner of love was unfurled; he preached a very able discourse, during which, my mind was at times clear, and I felt nothing in the way, but at other times something seemed to say to me, You are deceived; if you go forward, you will deceive the church, and bring a reproach upon the precious cause. I felt that I would rather suffer death than reproach the cause of Christ. When the door was opened for hearing experiences, some remarks were made upon the duty of those who could give a reason of their hope; every word seemed to be addressed to me, and suited my case. Soon as the church began to sing a hymn, I found myself beside the minister, and at the proper time told them some of the exercises of my mind, and was received. After meeting I felt that I had discharged a duty which had long pressed on my mind. I felt a great anxiety to be baptized, but I had not come prepared. We went home with a brother, and after dinner he told me if I wished to be baptized on the next day, preparations could be made. This suited my mind. My mind was calm during that night, and I was impatient for the hour to arrive. Shortly before starting on the next morning, doubts began to arise, and as I stepped into the buggy with my grand-father, the enemy of souls, as I verily believe, made me believe I was deceived, and had deceived the church, and for that the Lord would take my life; I felt, being a weakly man, that I should be taken from time to eternity if I went into the water. My mind was so dark and restless I resolved to hide when we arrived at the meeting house. When we got there I could not hide, so I went in, and heard an able sermon, which gave me comfort and strength. But when I was standing by the water, I saw the people assembling to witness the solemn ordinance. At this time I thought, how awful to be deceived! and my feelings sank down at the thought. The minister was soon ready, and led me down and baptized me in the liquid grave, according to the command and example of our Lord. When I was raised up out of the water my poor soul was filled with rejoicing and praise to God for his mercy. My way was clear, and my soul was happy, and I had a joy and peace of mind that lasted many days.

May the Lord bless and be with you, is the prayer of your unworthy brother,

R. M. BARTLEY.

NEAR BAPTISTTOWN, N. J., March, 1869.

FATHER BEEBE:—Since you have given me liberty so to call you, I feel that I can address you only by that dear familiar name. Your affectionate regard and kindness to me and our family has been like that of a loving father. I have often censured myself for my neglect to write to

you, as you requested, but I assure you it has not been for want of a desire to do so. Very often I have felt that I could scarcely refrain attempting to express to you the exercises of my mind; but a feeling sense of my unworthiness and inability has hitherto deterred me; and were it not that I am obliged to write you on business, I fear I should hardly dare now to make the attempt. But I feel that it would be treating you very unkindly were I to close my letter without saying anything farther, knowing as I do that you feel a great interest in the welfare of our family.

Father Beebe, could I write any thing worth your reading, I think I would not hesitate, nor ask to be excused. But why do I complain? I am aware that I have all the Lord designs for me, and far more than I deserve; for had I been dealt with according to my just deserts, I must have been banished from the presence of the Lord. I often feel that I am not thankful enough for the blessings I enjoy. I am so prone to murmur and repine at the dealings of the Lord with me, and sometimes find it very hard to say in peaceful submission, The will of the Lord be done. I am sometimes oppressed with such gloomy doubts and fears, and such darkness of mind, that I almost despair of hope that I have ever experienced a change of heart. I know you will say, "Where the Lord has begun a good work, he will perform it till the day of Jesus Christ." That I firmly believe; but whether he has ever begun that work in my sinful heart, is the great question. I feel so very ignorant of all things relative to the kingdom of Christ, I almost tremble at the thought of taking his sacred name upon my sinful lips. It is said, a tree is known by its fruits. I often look within myself for fruits, but have never been able to find any but such as are evil. O how thankful I feel that our salvation does not depend on our own works. If it did I should be without hope, for of myself I can do nothing good. When I would do good evil is present with me. Surely, if I am saved, it is by grace alone, through the crucified, risen and exalted Savior, who died the ignominious death of the cross to save his people from their sins. O how wonderful to contemplate, the way of salvation! Whether I am one of the number of the redeemed or not, I acknowledge there is no society I so much enjoy the company of as that of the dear saints. It is cheering to my weary soul to hear those whom I believe are the children of God, tell that they also have some of the same trials and temptations which so much oppress me. I was greatly pleased to read your editorial in the last "Signs" headed, "To whom is the gospel addressed?" I hope our dear friend to whom you alluded, may receive some comfort and instruction from it. She has written to me on the same subject, expressing herself as feeling totally

in the dark. I sympathize deeply with her, and hope it may soon be the pleasure of the Lord to minister peace and comfort to her troubled mind, and bring her fully into the light and liberty of the gospel. God alone can reveal the hidden mysteries of his kingdom. Until he shall open the eyes of our understanding we must remain in darkness.

We enjoyed a precious season about two weeks since. Our beloved Elder Wm. J. Purington visited the Kingwood church, and he came richly laden with precious gospel truth, for which we feel thankful to the giver of all good. God, as we trust, has not forsaken our little church, although he has called her to drink of the bitter waters of deep affliction. She has the blessed promise that he will never leave nor forsake his Zion, or those who trust in him.

The sad news of the death of Eld. Leachman reached us a few days since. We cannot realize its reality! All who knew him will feel the sudden stroke. I shall never forget his last visit with us in our lonely home, last June. A tender chord had just been broken in our family, (in the recent death of Eld. G. Conklin, the father of the writer.—Ed.) which made it seem sad; yet our interview was interesting and comforting. But our dear Lord has now seen fit to remove him also from our midst, to, as we trust, his heavenly home above, where sorrow can never come, and where parting will be no more. May we learn to "Be still and know the Lord is God." Mother has been quite ill, but is better.

Dear father, forgive the imperfections of this lengthy letter. I feel that it is not worth your reading; but I can do no better. I have written about as I have felt, though very disconnected. My love to your dear family. Your unworthy little child and sister,

SALLIE A. F. CONKLIN.

CHAMPAIGN, ILL., April 5, 1869.

DEAR BROTHER BEEBE:—The inclosed letter was sent to me by W. W. Freeman, and desiring to see it published in the "Signs," hoping it might prove edifying to others as it had to me, I gained the consent of brother Freeman to have it published, on condition that you approved of it. It is therefore submitted to you, to be disposed of as you may deem best.

Yours truly,

B. F. HAMILTON.

TRENTON, TENN., Feb. 13, 1869.

DEAR BROTHER HAMILTON:—Yours of the 11th inst. is at hand, an unexpected visitor indeed, but angels of love and mercy in olden times appeared thus.—Gen. xix. 1, and why not we, poor pilgrims, have our blessings by surprise, since "The gifts and calling of God are without repentance."—Rom. xi. 29, and "I will have mercy on whom I will have mercy."—Rom. ix. 15. When I penned the article to which you refer, which was published in the

"Signs," I hardly expected to see it in print. I was sending for our peculiar and beloved paper, and the book of "Editorials," written by the Editor of the "Signs" in the beginning of the paper's history. I wanted to see whether my reasons, or conclusions, which led me to unite with the "Old order of Baptists," and to be separate from the "New," were such as would give me fellowship, in truth, with my brethren of the past and present; and I can say of a truth, by the grace given me when I was a child of wrath even as others, that I find fellowship with the saints, and would dwell together with them in peace, because I find them steadfast in the "Faith which was once delivered to the saints."—Jude 3; and the only people who do not take "The oversight of the flock for filthy lucre, but of a ready mind."—1 Pet. v. 2. The gainsaying world will ever have their mouths filled with arguments against our holy religion, while there are so many "greedy dogs" ever crying, "Give, give," forgetting that the apostle has said, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Cor. xiii. 3; and "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own," &c. But our Savior gives us to understand that at all times, when we have done all that we can, we still are *unprofitable servants*.

Truly, my brother, are we not, and have we not always been unprofitable; and had it not been for that sovereign grace that called "Saul! Saul!" where would we have been to-day but like sheep, scattered from the fold, wandering in loneliness, starting and trembling at every rustling of Satan's foul breath. But God be praised, that while we sometimes yielded our members servants to unrighteousness, now through the grace given in Christ Jesus before the world was created, we are led by the quickening and enlightening influence of the Spirit, to bring our bodies into subjection and mortify the old man and his deeds. The Spirit also causes us to love the things we once hated, and hate the things we once loved; and for all the blessed work of the Spirit in us, and for us, there is left no more room for us to boast than was left to Paul for not destroying all the saints; no more than was left to Peter when he was taught not to call things common or unclean that God had cleansed. Truly, "Of his own will begat he us by the word of truth."—Jas. i. 18.

I was to the manner born and bred an Arminian, and this was carnality, this was pride, this was Nebuchadnezzar like, declaring all the things I had done. But when I had tried my own wisdom, my own strength, my own righteousness for four long years, I found my wisdom to be foolishness,

my strength to be weakness, and my righteousness to be worse than "filthy rags." In this condition I tried to patch up my old tattered and torn garments with some of the new cloth, but it only made the rent worse. I tried to put some of the new wine in this old corrupt and rotten bottle, but immediately it burst and all was gone. Thus I continued to hew out cisterns that would hold no water, until the labor made my very soul dry up in me, and my hopes perish; yea I died, and verily I felt that I (spiritually) was only fit to be thrown in the valley with the dry bones. But blessed be the Father and Lord Jesus Christ, when there was no eye to pity, no arm of flesh that could save, and all seemed dark, confused and lost to all eternity. The arms of Jehovah's everlasting love seemed to be underneath, and the light of his countenance shone around, and a still small voice seemed to say, "It is I, be not afraid." I knew thee of old, and I saw thee, and though thou wast blind, I led thee along by a way which thou hadst not known. I have taken thy feet out of the miry clay and placed them on the Rock of ages, and put a new song in thy mouth, even praise to our God. O my christian brother, do you not feel to rejoice that although man deviseth his way, that the Lord directeth his steps? Would you have it otherwise? Would we rob God of his glory, or arrogate to ourselves the control of the universe, and sit in judgment? Nay, but let us fall in the dust and cry, "Thy will be done." The wisdom of to-day has ever been to-morrow's sorrow and shame. We cannot tell what a day may bring forth. Therefore, let us submit ourselves to the word of God, and not quench the Spirit. "It is God that worketh in us both to will and to do of his good pleasure." But let us try every spirit, or thought, or sensation of the mind, by the word of God; and if they do not agree therewith let us reject them as we would "old wives fables." The word of God is given to the children of God that they may know how to behave themselves at all times, and be furnished for every good word and work. All works that are not according to this word will be but hay and stubble, and the performer of such works will be saved so as by fire.

Praying that we may have wisdom from him that giveth liberally and upbraideth not, and grace that we may ask aright, and light to see the truth, I will close.

W. W. FREEMAN.

LAFAYETTE, Oregon, Jan. 24, 1869.

ELD. G. BEEBE—DEAR BROTHER:—Having to write to you on business, I have concluded to pen a few thoughts on the following text of scripture: "The Lord God omnipotent reigneth; let us be glad and re-



joice, and give honor to him."—Rev. xviii. 6, 7.

The omnipotent reign of God is a subject full of interest to the children of God, for it underlies the christian hope. For if he were not omnipotent, all things would be left at uncertainties, and might at last terminate in endless ruin. But knowing as we do that the eternal God does reign omnipotent, we look for the accomplishment of all his purposes, and the fulfillment of every promise he has ever made. Some there are who seem to think the Lord is slack concerning his promises, and, like old Sarah, undertake to fulfill them for him, and pretend to be at work building up the Redeemer's kingdom, which he himself has promised to build; and in their blind zeal, having ignored the purpose and promises of the Almighty, depend mostly on human aid to perform the work. Hence in their blind career they have pandered to the passions of depraved and fallen man, and by their heaven-daring, human expediences, have flooded the world with corruption, so much so, that the scriptural view of an almighty, sovereign, ruling God obtains but little credit in the world to-day. Man, finding himself possessed of instability, judges the Almighty by himself, and cannot see how the eternal Jehovah can rule all things with such certainty that his will and pleasure shall be accomplished in every thing that comes to pass, and suffers nothing to come to pass, contrary to his purpose; for why is it that the Almighty permits the heathen nations to lie in idolatry for ages, if he is all-powerful, and is so desirous to have all mankind saved, and if he wanted to get sinners into heaven as bad as the arminians do; and if he is omnipotent, could save them with so little exertion, why does he not do it? These are some of the reasons which cause frail and foolish man to reflect on the wisdom and power of almighty God. It is not the fault of the word of God that causes men to reason thus, but the arminian delusion; for until a person is divested of his arminian prejudice, which is the standard by which he judges God and man, it is impossible for him to clearly understand and appreciate the sovereignty of God. If you tell the arminians that it is "Not by works of righteousness which we have done, but according to his mercy he has saved us," they will say that man is a free agent; and if he don't do the work, God will not save him. Not knowing that God works in his people to will and to do of his good pleasure. They cannot understand that the reason why any serve him, is because he works in them, not only to will, but to do. "Thy people shall be willing in the day of thy power." Some seem to think that God proposed to save the whole race of Adam, and that if he does not do it he is unjust;

and that Christ came to redeem the whole race of mankind, and give them all a chance to save themselves, and consequently they may be saved, if they will only yield to Omnipotence; otherwise the desire of the omnipotent God to have them saved, together with the blood of Christ, in their case, is vain. The will of man seems to be the great idol, when in fact no man has the will, unless God gives it to him; and heaven would be no advantage to a person that does not love heaven. What benefit would it be to the unregenerate to get them to heaven? Would they not be more wretched there than in their own element with the damned in hell? Why do they call on the rocks and mountains to fall on them, and hide them from the presence of him that sitteth upon the throne, if it is not because they love darkness better than light? I think if men only knew that the almighty God does reign omnipotent, and that his plan is better than any thing that man can devise, we would hear less about human effort, and more about the will of God. We learn from the word of God that, "He does his pleasure in the armies of heaven, and among the inhabitants of the earth." That, "The rain and the snow descendeth from heaven, and returneth not thither, but watereth the earth and maketh it to bring forth and bud; even so shall my word be which goeth forth out of my mouth, it shall not return unto me void." "He shall see of the travail of his soul and shall be satisfied." "I am God, and beside me there is no other, declaring the end from the beginning, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Hast thou not known, hast thou not heard that the everlasting God, the Creator of the ends of the earth, fainteth not? It is further declared that "He is of one mind, and none can turn him," and, "Whatsoever his soul desireth, even that he doeth." But says one, What is the will and purpose of God? We read that he purposed that in the dispensations of the fullness of times "He might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him." The church being in Christ from eternity, is in time to be manifest and to be gathered together. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." But says one, Who are elected and predestinated unto the adoption of children? The apostle Paul, the saints at Ephesus, and all the faithful in Christ Jesus. "The Lord's portion is his people, and Jacob is the lot of his inheritance." The purpose and will

of God therefore was to save his people, whom he had chosen in Christ before the world began. "This is the will of the Father that sent me, that of all he has given me I should lose nothing, but raise it up at the last day." Our Savior in his prayer to the Father, says, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." The heavenly messengers bare the news to Bethlehem of Judea, that "He shall save his people (not the world) from their sins." Again with reference to the purpose of God, we read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "And as many as were ordained to eternal life, believed." So we find men mistake the purpose of God when they suppose that he undertook to save all the fallen sons of Adam; and the mission of our Savior, when they suppose he came to redeem all mankind; for the omnipotent God cannot fail in what he has undertaken; nor was the blood of Christ shed in vain. But says one, Is he not the Savior of all men? Yes, and and further the special Savior of those that believe. I do not deny that the world is saved in the sense that is meant; but deny that all mankind are saved with an eternal, special salvation. The world, though condemned, must stand until all the children of God, both Jew and Gentile, (which are called the world) are gathered home. Such expressions as, the whole world, all men, are sometimes used in the scriptures in the same light of the expression, all flesh, with reference to those who believed on the day of pentecost. The apostle Peter said, the promise of God made in the prophecy of Joel, That I will pour out of my Spirit on all flesh, was fulfilled in those who believed on that day; not that they were all flesh, but represented all flesh; for they were of all nations. The testimony of Jesus to John in the Revelation was, that "These were redeemed from among men." And the song of the heavenly host is, "Thou hast redeemed us unto God by thy blood, out of every nation, kindred, tongue and people." To suit the arminian idea, it would read better, These were redeemed together with all people, every one of all mankind. For these could not be redeemed from among men, and out of every nation, if all mankind were redeemed. But, we are told, God made all men for heaven; and how can God be satisfied, with thousands of his creation in perdition? Has not God strove with these, and have they not resisted his power? If so, God does not reign omnipotent, and the word of God wrongly informed us. And if it be so, that the devil by the introduction of sin into the world, has got the majority of those

whom God created for heaven, on his side, if this be so, has he not triumphed over the Almighty, and may he not finally overturn all his government? For if it were possible for God to fail in the least of his desires, he would fail to be omnipotent, and therefore might fail in all his purposes. For "If the foundation be removed, what shall the righteous do?" But as there is no evidence that the Lord is slack concerning his promises, or that he has failed in any thing he ever undertook, we take the testimony he has given of himself, which is not only the voice of revelation, but even nature with a loud unbroken voice, during a period of six thousand years, proclaims in thunder tones that the Lord God omnipotent reigneth; and the saints of heaven and earth in harmonious strains proclaim him true and faithful. No more glorious theme ever lit the tongue of mortals, than the song of the heavenly host, that ascribe to God all the glory, the power and dominion. And whatever poor frail and fallen mortals may think their own powers can perform while here below, it is certain that all claim of meritorious works are forever forgotten in that land where the redeemed millions of the Lord lose all considerations of self, and raise the song, "Not unto us, but unto thy name be all the glory forever and ever." Then all who sing the soul stirring anthem will be enabled to see that it is "Not according to our own works, but according to his own purpose and grace which was given us in Christ before the world began." And although Cain, who was of the wicked one, might slay his brother, and Judas, a devil, betray his Master, and a generation of vipers, children of evil doers, that cannot cease from sin and rebellion against God, it does not impair the reign of Omnipotence. For their power is bounded by the power of the Omnipotent Eternal; and like the proud waves of the mighty ocean, thus far can they come, and no further. Men and devils can do no more than the eternal God is pleased to allow. Seeing therefore that the Lord God Omnipotent reigneth, "Let us rejoice and be glad, and give honor to him." For he has power over all worlds and all beings; power to create, and power to govern, power to raise up kingdoms, and power to throw down principalities, power to raise mortals to the throne, and power to overturn empires and ruin worlds. Seeing therefore the certainty with which all things are moving to a determined end, and the steadfastness of the eternal purpose of the Omnipotent Jehovah, may we not with pleasure contemplate the assurance God has given his people of their security? He has not only chosen them in Christ, loved them with an everlasting love, and drawn them with his loving kindness

to his banqueting house, under the banner of his love, given them eternal life, and worked in them to will and to do of his good pleasure, opened the eyes of their understanding, and led them in paths their feet had not trodden; but he declared, They shall never perish; and that although they may be counted as sheep for the slaughter, yet in all things they are "more than conquerors through him that loved them and gave himself for them." "Neither death, nor angels, nor principalities, nor powers, nor any other creature, shall be able to separate them from the love of God which is in Christ Jesus our Lord." "Look upon Zion, the city of our solemnities; thine eye shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, neither shall any of the stakes thereof ever be removed; nor any of the cords be broken; for the Lord is our Lawgiver, the Lord is our Judge, he will save us." "Behold the Lord God will come with a strong hand, his arm shall rule for him; behold his reward is with him, and his work is before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom." Let infidels and arminians say what they may about the failure of the Almighty, because all men are not saved; we find all are saved that God purposed to save—all that Christ redeemed. "I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the will of him that sent me, that of all he has given me I should lose nothing, but raise it up again at the last day." "I pray not for the world, but for those which thou hast given me out of the world." As "no man knoweth the Father, save the Son, and he to whom the Son will reveal him," it is not possible for any to enter the kingdom of heaven, or even see it, without a divine and heavenly birth. For, "He that hath the Son hath life, and he that hath not the Son shall not see life." Those who are born of God love God, and rejoice that he reigns supreme; and although the wicked do wickedly still, and like the Jews to whom our Savior said, Ye are of your father the devil, and his works ye will do, mock and ridicule the doctrine of our Savior, and although they may claim Abraham as their father, it is plain that if they were "Abraham's children, they would do the works of Abraham." And if God were their Father, they would love the Savior. Yet notwithstanding all these things, and notwithstanding the fact that many who make a profession of religion may go, like the sow that was washed, to her wallowing in the mire, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Yes, their names are written in the Lamb's book of life from the foundation of the world.

For them Jesus was made a little lower than the angels for the sufferings of death, and having died to redeem them, and by the power of Omnipotence burst the bands of death, and arose a triumphant conqueror over death, hell and the grave, and opened the portals of immortality for his church, being far above all power and principalities, and every name that is named, not only in this world, but also in that which is to come; and being Head and Life of his church, which is his body, the fullness of him that filleth all in all; have we not reason to believe that the end of his reign with time things will be as glorious and triumphant as the beginning, when the stars sang together? One more enemy remains to be destroyed, and that is death; but the consummation is approaching, and the closing scene is drawing nigh, when death, the last enemy, must give way to the power of Omnipotence. Then in view of that blissful termination of God's eternal purpose, may we not in harmony with the heavenly host, join the theme, and rejoice too, that the Lord God Omnipotent reigneth?

"Before I leave this cumberous clay,  
I'll raise my feeble voice and say,  
Let grace triumphant reign."

Brother Beebe, I have received the first volume of the book of Editorials, and am well pleased with it. When I read those editorials, which were written before the writer of these lines was born, and compare them with the Editor's writings at the present day, and the communications of those brethren who like yourself are nearing the verge of eternity, I am reminded of the words of the poet,

"Even down to old age all my people shall prove,  
My sovereign, eternal, unchangable love."

Yours in the gospel of Christ, with hope through grace,

W. M. TOWNSEND.

Near Middletown, N. Y., Feb. 23, 1869.

DEAR BRETHREN AND SISTERS:—Let me try and tell you what pleasure your rich communications through the "Signs of the Times" have afforded me this winter, as also the preaching of the word with which I have been favored. It has been so full and replete with things both new and old, and so like good news from a far country. Since my last communication some of the most faithful servants of the Lord have been discharged from their warfare. I think about twelve have been noticed in the "Signs" during the past year, and among them our aged brother Conklin, the loss of whom we greatly feel, for his visits to us were like the coming of Titus. And now another bold watchman has laid off his armor, our dear brother, Eld. R. C. Leachman; we shall greatly miss his warning voice at our associations. But, is it not to them gain to die and rest from their labors, and their works

follow them. O, methinks with the poet I can say:

"Those glorious minds, how bright they shine."

While contemplating the great consolations provided for the children of God in the midst of all their trials and grief, an instance occurs to my mind of an aged pilgrim of four-score years, who was stricken down to his bed with paralysis, who in the silent watches of the night, when he thought that all in the house were asleep, poured forth his soul in thanksgiving and praise to God for his goodness in sustaining him in his distress. O, I thought, what a comfort to the tried one, to feel the presence of Him who neither slumbers nor sleeps, in supporting him by his almighty power, bearing him up under all his sufferings.

It was so also with my dear brother. Although of but a short experience, in his last hours it seemed as though his tongue was loosed to tell us of the bright and heavenly joys which awaited him beyond this fading world. I would that Elder Durand had stood by to hear to write a description of the scene. I think the record would have been like that of his departed brother James. But it is often a serious question with me, whether I, if called to pass through trials on the bed of death, could so patiently bear all that may be laid on me. O how I fear to trust this unstable heart of mine.

I wish to say a word to those scattered brethren and sisters who have not heard a gospel sermon for years. I hope those able writers who have been writing to the edification and comfort of the saints will bear them in mind. If I had not heard any preaching in fifteen years, as one has said, I think I should be very hungry. We do not esteem our privileges as we ought, or trifling excuses would not keep us away from our places in the house of God. I mean those of us who can have meetings once a week or oftener. I once thought if the church would allow me to be one of her number, and I were blessed with health, I would meet with them at all of their appointments. Your sister,

MARY CARRY.

HELTONVILLE, Ind., March 27, 1869.

DEAR BROTHER BEEBE:—Through the mercy of our provident God, I am permitted to write you again. I wrote you two years ago, when my poor sinful heart was burdened with grief; and I felt that I was lost, lost! forever lost! and I asked if you could point me to a place where my weary, sinful soul could find relief. O the anguish of soul and sense of such a guilty condemned creature as I felt myself to be. I could not see how it was possible for God to be just in saving such a vile sinner. I tried to pray to him, if it were possible, to make me feel worthy to call any of the least of his dear children by that

ever dear name, *brethren*. Just as I was giving up all as lost, when I felt that of all others, my case was the worst, there came a still small voice, saying to me, as I humbly trust, "Son, it is I, hear my voice." And just then I thought that if all the world were before me, I could tell them how Jesus could save all that the Father gave him in the covenant of grace, before he spoke the world into existence. My load of sin was gone, and I thought then I would write to you, and tell you that I was found of him in a waste howling wilderness, and that he took me in his arms as a shepherd does a lamb of his flock. But before I was ready to write or tell the story to the saints, doubts and fears began to encompass me about, as a whirlwind, and so it is with me still. I often fear that it was all a dream with me. If I am a child, I am the least in the kingdom.

The Gilgall church, in this county, is destitute of a preacher. If any of the ministering brethren should be passing this way, tell them to give us a call. Our stated meetings are the second Saturday in each month.

Yours in the bonds of love,

WM. W. WOODRING.

CLAYTON, Ill., March 26, 1869.

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."—John x. 16.

Jesus had just been speaking of the Jewish fold, and said, I am the Good Shepherd; the Good Shepherd giveth his life for the sheep.—Verse 11. Again he said, "I am the Good Shepherd, and know my sheep, and am known of mine."—Verse 14. Just before Jesus was delivered for our offences and raised again for our justification, he said, "I pray for them; I pray not for the world, but for them which thou hast given me out of the world; for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word. National Israel were God's peculiar people; but he came to his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name," &c. But the Jews rejected the counsel of God against themselves, and Paul said to them, "Seeing that ye count yourselves unworthy of eternal life, lo we turn unto the Gentiles; and be it known unto you that they will receive it." "And so all Israel shall be saved."

I wrote a communication which was published in the fourth number of the "Signs." The good work which the Lord had begun continued on. At our January meeting the church received three more. And at the February meeting four more were added. And at our March meeting three more were added, and have put on Christ by baptism, except three, which are to be baptized



on the third Sunday in April. Of the above number there were four who had been excluded eleven years ago. The church had done wrong, and acknowledged her wrong by rescinding her act and placing them in good standing. And be it said to the credit of these brethren, they had never dishonored the cause of Christ. As they are extensively known in the Mt. Gilead and Salem Associations, I will give the names of the two brethren—John B. Ausmus and David Bilinger. Since our November meeting we have had added to our church seventeen. Yours in hope of eternal life,

PETER AUSMUS.

OPELIKA, Ala., Nov. 29, 1868.

DEAR BROTHER BEEBE:—It has now been about twenty-three years since I first became a subscriber and correspondent of the "Signs." Several beloved brethren during this year have inquired by letter to know why my name no longer appears as a correspondent. For their satisfaction I will say that it is not owing to a want of interest in the cause of truth, but owing to my rapidly declining health. During this year I have not been able to read or write but little. According to the grace of God given me I have tried to be reconciled to my condition. We do not know how precious the promises of God are until we are brought into a condition to receive them. David says, "I was brought low and he helped me."—Psalms cxvi. 6. The hand of God is as much displayed in bringing us low as in lifting us up, and if never brought low we will never be helped of the Lord out of the depths of distress. "In my distress I cried unto the Lord" and he heard me. It is very doubtful whether any ever call upon the name of the Lord for deliverance in any other situation than when they are in trouble and distress. It cannot be said in truth that "He delivered me out of trouble," unless we have been in it and felt greatly the need of deliverance from it. Tribulation in some form is the common lot of all God's people in this life, and it is one of the evidences of their being the children of the living God. Many of the dear saints of God are disposed to discard every evidence of their heirship, except they can have a time of rejoicing from a comfortable view of Jesus. But remember it is through much tribulation we enter the kingdom of heaven. A sense of wretchedness, depravity and distress, is as much an evidence of being a child of God, as a sense of joy and comfort. Indeed if we are never in distress, we will never partake of the joy and comfort of deliverance from it. If we are never in tribulation, we will never know what it is to come out of it; neither can we be considered of that blessed number of whom it is said, "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. 14.

Let none of the afflicted children of Zion cast away their confidence in God, because of trouble. It is true they are in a furnace of affliction, but God has chosen them even there for their good and his glory. Jesus their great High Priest is touched with the feeling of their infirmities, and knows how to help them.

I have written these few lines to my brethren who read the "Signs." I am not able to write more, and this probably, poor as it is, will be the last. May the Lord bless you all,

Yours in love,

W. M. MITCHELL.

FOREST, Wis., Feb. 21, 1869.

ELDER G. BEEBE—DEAR SIR:—

Your paper and my bible furnish all the spiritual food I get in this, as it were, barren desert. I am here comparatively alone in a howling wilderness, full of wolves in sheep's clothing, and wild beasts of prey. But our heavenly Father has thus far preserved me, and will to the end; for he has said that he will never leave nor forsake his chosen ones. There is no gospel church in reach of me, that I know of. I have been here nearly four years, and have heard but two gospel sermons in that time. I sometimes feel almost famished, but I cannot satisfy my hungering on the husks that are usually fed here. We have plenty of preaching here of nearly every variety, but all amounts to the same thing—general atonement and salvation by works; but I have not so learned Christ, if indeed I have been taught by him at all. The various branches of anti-christ hereabouts, are making vigorous efforts again this winter, and proselyting quite a number to their faith; but thanks be to our heavenly Father, these things do not move me any more. I seldom go to their banquets, and when I do, I come away more pinched with hunger, if possible, than when I went—perhaps a just chastisement on me for going among them.

Friend Beebe, I hope you may be well sustained in publishing your excellent paper, and that you may long be spared as a watchman on the walls of Zion, to warn, comfort and feed the sheep and lambs of the blessed Redeemer, is my sincere desire.

D. G. CARTER.

The letter of sister Mary Parker, published in our last number, should have been preceded by the following, as introductory.

EWING, Ohio, March 18, 1869.

DEAR BROTHER BEEBE:—I send you the christian experience of Mary Parker, daughter of Elder John Parker, for publication. She was brought to the knowledge of the Savior's love in her youth, and became a member of Scotts Creek church. Elder Lamp-ton, of Kentucky, baptized her. He desired her to write her christian experience and send it to him. She did so, and drew off a copy for her

father. I also had the pleasure of hearing it read. If it should be as much delight to the family of God as it was to me, I know they would like to see it in the "Signs of the Times." This letter was written in September, 1868. Her address is Ewing, Hocking Co., Ohio. Yours in hope of eternal life,

D. G. BARKER.

ILLNESS OF ELDER THOS. BARTON.

We are pained to learn that our venerable and dear brother has been confined to his house, and for a greater part of the time to his room and bed, for several weeks past, and unable to fill his appointments for preaching. Borne down by the weight of over four score years, he is very feeble. At his request, providence permitting, we will preach at the Welch Tract Church, on the fifth Sunday in May next, between the time of the Baltimore and Delaware Associations.

THE WARWICK ASSOCIATION.

For the information of all concerned we are happy to announce, that we have secured the use of the Slawson Hall, of this village, for the use of the association, to be held on Wednesday, Thursday and Friday, the 9th, 10th and 11th days of June, 1869. The Hall is in a quiet part of the village, but a short distance from the Railway Depot, and sufficiently spacious to seat comfortably one thousand persons.

TRIBUTE OF RESPECT.

At a meeting of the Old School Baptist Church of Upper Broad Run, of which the late Elder R. C. Leachman was pastor, the following was read and adopted, as an expression of the feelings of the church in regard to his removal from the scenes of earth:

It having pleased the Lord our heavenly Father to remove from us, by death, our late beloved pastor, Elder R. C. Leachman, on the 19th of February last, we deem it a privilege to be permitted to give expression to our feelings upon this truly mournful event. Although we feel assured that "our loss is his eternal gain," and that he who gave has also taken away, yet we feel to mourn for Zion's sake, which has lost a faithful watchman, one who was always at his post, ever ready to give the alarm, and who gave the trumpet a certain sound, never shunning to declare the whole counsel of God. We recognized in him an able and faithful minister of the New Testament, a rare and precious gift from the great Giver of all good to his people; and we mourn for ourselves, that we shall never be again permitted to hear his powerful and persuasive eloquence—stirring up our minds by way of remembrance, rebuking the hosts of anti-christ, and exposing the hidden works of darkness. But in the midst of our tears, we desire to be still and know that the Lord is God; and that, by every stroke of his providence, is exalting himself among the heathen, and in the earth. We would

also bow submissively to his will, knowing that "He is too wise to err, and too good to be unkind;" and that in mercy he afflicts his children. May he humble us under his almighty hand, and make us sensibly to feel our dependence on him.

We trust the King of Zion will raise up and qualify others, of whomsoever he will, to fill the gaps in the ranks of the watchmen, and endure those already called with power and assurance to declare the counsel of God, and contend earnestly for the faith as it was once delivered to the saints.

To our doubly bereaved sister E. A. Leachman, we tender our warmest sympathies, commending her to the care of him who has promised to be the "widow's God." May he be her support in this sore trial, supplying all her needs, sustaining her by his grace in every trying dispensation, and bring her at last to live and reign with him in mansions of eternal glory.

THOS. E. HUNTON, Church Clerk.  
March 21, 1869.

## ORDINATIONS.

According to a call of the Friendship Church, a presbytery met, to wit: Thomas Jones, S. K. Williams, B. Alsbury, A. L. Holis, A. W. Murray, and G. K. Warren.

The presbytery was formed by choosing Eld. T. Jones Moderator, and Eld. Warren Clerk.

The church then gave into the hands of the presbytery the two brethren for ordination, to wit: John W. Taylor and Wm. L. Campbell, who were examined on their experience and call to the ministry, and on the fundamental principles of the gospel, and found to be sound.

The ordination prayer was made by Eld. A. L. Holis.

The charge was given by Eld. B. Alsbury, who also extended the right hand of fellowship, and they were received into the gospel field to labor with us in word and doctrine.

Dismissed in order.

THOMAS JONES, Mod.

G. K. WARREN, Clerk.

As we thought this would be some encouragement to some of the scattered children of God, who are surrounded by wolves that persuade that the Regular Baptist will soon be extinct; but thanks be to God, he has never left himself without witnesses. Though it is a dark and lowly day, yet we have never seen the righteous forsaken, nor his seed begging bread.

Now, dear brother Beebe, if you have room, spread this in your worthy paper. Yours as ever,

A. W. MURRAY.

WINCHESTER, Scott Co., Ill.

CADIZ, Trigg Co., Ky.

DEAR BROTHER BEEBE:—I am requested by the brethren to forward to you the following for publication in the "Signs."

JOHN H. GAMMON.

Agreeable to previous appointment the following council of brethren met with the church at Case's Creek, Trigg Co., Ky., on Saturday before the fourth Sunday in March, 1869, for the purpose of examining into the qualifications of brother W. H. Dyeo, and if thought fit, to ordain him to the work of the gospel ministry. The following brethren were present:

Mount Zion, Elders W. A. Bowden and N. W. Little.

Dry Creek, Eld. John H. Gammon.

Dry Creek, M. Rose, W. Sinsby, W. Rogers.

Muddy Fork, Dea. E. P. Wood, W. M. Wood, John Wood.

Saline Creek, G. W. McKinney.

The ordination sermon was delivered by Eld. W. A. Bowden, from 1 Tim. iv. 16. "Take heed unto thyself, and unto the doctrine," &c.

The council then organized by choosing Eld. W. A. Bowden Moderator, and Eld. John H. Gammon Clerk.

1. The church having set brother Dyeo before the presbytery, they inquired into his standing as a member of the church of God, his aptness to teach, &c.

2. Called on brother Dyeo for his views of doctrine, and call to the ministry, which was entirely satisfactory.

3. Ordination prayer by Eld. N. W. Little.

4. Charge by Eld. John H. Gammon. Imposition of hands by the presbytery.

5. Right hand of fellowship by Eld. W. A. Bowden.

6. Benediction by the candidate.

W. A. BOWDEN, Mod.

JOHN H. GAMMON, Clerk.

ALSO,

The following council of brethren met with the church at Muddy Fork, Trigg Co., Ky., on Saturday before the first Sunday in April, 1869, for the purpose of examining into the qualifications of brother W. M. Wood, and if thought fit, to ordain him to the work of the gospel ministry. The following brethren were present:

Mount Zion, Elders W. A. Bowden and N. W. Little.

Dry Fork, Eld. John H. Gammon and Dea. W. R. Ramey.

Providence, Eld. E. W. Earle.

The ordination sermon was delivered by Eld. W. A. Bowden, from 2 Cor. iv. 7. "But we have this treasure in earthen vessels," &c.

The council then organized by choosing Eld. W. A. Bowden Moderator, and Eld. John H. Gammon Clerk.

1. The church having set brother Wood before the presbytery, they inquired into his standing as a member of the church of God, his aptness to teach, &c.

2. Called on brother Wood for his views of doctrine, and call to the ministry, which was entirely satisfactory.

3. Ordination prayer by Eld. N. W. Little.

4. Imposition of hands by the presbytery.

5. Charge by Eld. John H. Gammon.

6. Right hand of fellowship by Eld. E. W. Earle.

7. Benediction by the candidate.

W. A. BOWDEN, Mod.

JOHN H. GAMMON, Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1869.

REPLY TO SISTER WALKER, ON  
HEBREWS IV. 1, 2.

"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. 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."

The inspired writer in comparing the typical with the gospel dispensation, shows that the former, although a carnal people, having but a worldly sanctuary, were with their ordinances and service figurative, having a shadow of good things to come, and not the very (or exact) image of the things to which they pointed, could never make, with their perpetual sacrifices, the comers to their altars perfect; but still they bore a striking typical resemblance to the things which they prefigured.

Israel under the first covenant were typical of the spiritual Israel, whose circumcision is not outward in their flesh, but inward, in their hearts, not made with hands, but in the spirit, whose praise is not of men but of God. Their consecration as the people of God, chosen in the flesh of Abraham, and heirs of the promised rest, in the land of Canaan, was beautifully emblematic of the spiritual seed of Christ, which were chosen of God in Christ before the foundation of the world, and in their relation to him, heirs of an inheritance which is incorruptible, undefiled, and that cannot fade away. In all that is written of the carnal Israel, something may be found pointing to corresponding realities in the spiritual, or anti-typical Israel under the new covenant dispensation. Their deliverance from Egyptian bondage, and their wearysome journey through the wilderness, and their final rest in the land of Canaan, with their constant inclination to murmur, and rebel against God, and the judgments visited upon them for their infidelity and idolatry, all foreshadowed the waywardness of the children of God under the gospel dispensation. The failure of the unbelieving Israelites whose carcaases fell in the wilderness, to enter and rest in the promised land of Canaan, is urged as an admonition to the people of God, under the gospel dispensation, to "labor to enter into rest, lest any man fall after the same example of unbelief."

The rest prefigured by the land of Canaan, and by the Jewish sabbaths, is not, as some have supposed, the state of ultimate happiness which awaits the saints in the consummation of glory, for that ultimatum cannot be dependent in any degree upon contingencies of any kind. Christ has engaged by irrevocable decree to raise up at the last day, to that divine abode, all that his Father has given him. Canaan could not prefig-

ure such a state of uninterrupted blessedness; for there was much fighting, and many sore conflicts to be endured in that land; neither could the Jewish sabbaths, for they were often desecrated, subjecting those who violated them to pains and penalties, very unlike the perfect security of the saints in glory. But we are informed in the connection of our subject that those times and places of rest under the old covenant, pointed to and typified the rest which remains under the gospel dispensation to the people of God, into which they who believe have entered.

The argument of the inspired writer of our text is that in the type, the Lord swore in his wrath that the unbelieving Israelites should not enter into his rest, so that they could not enter in because of unbelief; thus representing that the rest which is enjoined in the gospel cannot possibly be entered or enjoyed in the absence of faith. As none but those who are born of God have, or possibly can have that faith which is the fruit of the Spirit, none but they can possibly know experimentally any thing of spiritual or gospel rest. And even the saints can only enjoy it when their faith predominates over the infidelity of their nature. On this very account the admonition comes to the saints,—to those holy brethren who are partakers of the heavenly calling, to "fear, lest a promise being left them, of entering into his rest, any of them should seem to come short of it."

His rest, or the rest which God has promised to his people, is said to be glorious. Not only is it a respite from labor and bondage, but a confident reliance on Christ, as a full and sufficient Savior, on his atoning blood for the remission of our sins, on his perfect righteousness for our justification before God; his Spirit bestowed on us in our new birth, to qualify us to appreciate and enjoy spiritual things; a firm reliance on his promises, and a complete cessation from all our own legal works, and legal thoughts. Such a rest is promised to the people of God, and that promise is left on record for them. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls."—Matt. xi. 28, 29. While the wicked are like the troubled sea that cannot rest, our Lord giveth his beloved rest. That this rest is provided for the people of God, and that the promise of entering it is left for the comfort of the people of God, is certain. Why then are we admonished to fear lest those unto whom it is promised should any of them seem to come short of it? Every child of God while in the flesh knows what this liability means. Such is the nature of the rest, that it is only entered and enjoyed when

and while we believe. Whenever our doubts and fears prevail, we are tossed with tempest, and not comforted; labor, toil and unrest, weariness, fainting and distress will certainly come upon us. How can we rest upon a promise which faith does lay hold on and appropriate to us? God gave a promise of rest in the land of Canaan to the Hebrews, but it was seldom they relied on that promise while in the wilderness. When God made for them a wonderful pathway through the Red Sea, or displayed some wonderful power in their deliverance, they were for the moment satisfied that God would fulfill his promises; but when their way was intercepted by dangers and difficulties, they invariably murmured and said they were brought into the wilderness to die. How very like the murmuring tribes are we, when by some signal display of God's delivering power, our faith rises above our fears, we feel strong in the Lord, and confess how slow of heart we have been to believe. Yet while believing we rejoice with joy unspeakable and full of glory. Then we find the place where he feeds, and where he causes his flock to rest at noon. But as soon as the gathering clouds appear, and hide the sun from our sight, we recall our doubts and fears, and sometimes even doubt that we have ever seen the sun, or known its light. Do we not at such times seem to come short of the promised rest?

The admonition, "Let us therefore fear," is not that we should cherish doubts and nurse our unbelief; but resist them; for it is said in verse 11, "Let us labor therefore to enter into rest, lest any man fall after the same example of unbelief." The example referred to is that of the carnal Hebrews in the type; they could not enter into Canaan because of unbelief. Nor can we enter into our spiritual rest while we cherish our doubts and fears. It is impossible for us to rest, only in a confident unwavering reliance on our God. Whether the people of God enjoy it or not, that rest remaineth for them. Do any of the tried and tempted, doubting, fearing, trembling saints enquire how they are to labor to enter into it? To such we say, it is not by searching for some good thing in your flesh, or fleshly nature; for Paul himself could not find it there. Not by looking to Mount Sinai; for if so much as a beast should touch that mountain it must die. The law is a ministration of death. Not by making a pilgrimage to the empty sepulchre of the dear Redeemer; you will not find him there; for he has risen. Seek not for the living among the dead. Our glorious Leader has given us directions. He says, "Come unto me." Come away from Sinai, come away from yourself, come away from every thing else. Looking unto Jesus, the author and finisher of your faith. To perform such labor as this, you not



only need to have life, but he who calls you unto him commands you to take on you his yoke. You cannot rest under the yoke of bondage which entangled the Galatian saints; for no yoke but that of Jesus is easy, no burden but his is light. How can you labor to advantage unless you put on his yoke? And when in his yoke, equally yoked with believers, you have confessed your allegiance to him, then "learn of him." He will teach you as never man taught. He is meek, and will teach you to be meek; he is lowly, and will teach you lessons of humility; and in that meek and lowly spirit which you learn of Jesus, as God is true, you shall find rest to your soul.

Now remember all that faith which is indispensable to gospel rest is of God; it is the faith of the Son of God, and the fruit of his Spirit of which you are born again, and without which it is impossible to please God. And all that infidelity, unbelief, doubts, fears and lack of confidence which disturbs, disquiets and distresses you, is of your own carnal nature. When faith lifts up her eyes to the eternal hills, joy, peace and rest possesses your heart; you forget yourself, lost in the contemplation of eternal things, and like Paul when elevated to the third heaven, you are so perfectly stripped of all selfishness that you are unconscious of having a body, or whether in it or not you cannot tell. But when doubts and unbelief prevail, then you know where the body is, and you begin to worry and fret about yourself. The way of salvation by grace looks lovely and beautiful, but, O, says old self, how do I know that I have any interest in it? What is that to thee? Faith leaves that all with the Lord; and we venture the assertion that no child of Grace ever entered into gospel rest, except when his faith was sufficiently strong to leave all personal interest with God. Faith says, "Thou wilt keep him in perfect peace whose mind is stayed on thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."—Isa. xxvi. 3, 4.

When our confidence in God is firm and unshaken, we rest in that confidence. But when we doubt and fear, and even dispute all that he has ever done for us, we become restless and comfortless. In our firm reliance on God, on his promises, on his work that he has wrought in us, we sweetly and peacefully rest; but when we are tempted to distrust in God, and indulge our doubts and fears, we seem to come short of that rest. And when we consider the strong and constant tendency of our carnal minds to doubt and dispute what God has said and what he has done, do we not find that we have reason to fear that our rest will be broken? "Let us therefore fear" such insidious and treacherous propensities of our carnal or fleshly minds. These

are what the word admonishes us to fear, for these are what invade, disturb and prevent our rest, so that although we have the promise and oath of God who cannot lie, to rest upon, we seem to come short, and do indeed often come far short of that rest which such gracious promises are sufficient to secure.

"For unto us was the gospel preached as well as unto them." To them the promise of temporal rest was preached; and the preaching of the gracious promise of God is gospel preaching; but gospel preaching cannot bring rest and assurance to those who do not believe. The Hebrews could not be profited by the preaching of the promises when they had no faith in them, and did not believe them; they were not mixed with faith in them. It is even so with Christians now under the gospel dispensation. Unless we have faith and that faith predominating over our doubts, we cannot be profited in a way of rest when we hear the gospel preached. We will ask the doubting, fearing, trembling Christian, how has it been with you? You have heard the promises preached, they have seemed great and precious. Did they bring you rest? O no. Why? Because I could not believe they were for me. Well then you could not enter into rest, because of unbelief. You saw that they were blessed provisions for somebody, and longed to be that somebody. So instead of entering into rest, you seemed to come short of it. Can you find any other reason why you could not rest in the preached word, but your lack of faith and confidence to appropriate its consolation to your own case? The promise, you heard preached to the weary and heavy laden, and you was weary and heavy laden; but you did not feel satisfied that it was for you. It was preached to all who have ears to hear what the Spirit saith to the churches; you had an ear to hear it preached to the churches,—you saw and was fully satisfied that it was for the churches of the saints; but your unbelief told you that it was not for you, and so you failed to rest upon it, or to be comforted by it, because of your unbelief. The promises to the carnal Israelites, which were typical of the gospel, did not profit that carnal people, because they had no faith to believe them, and their carcasses fell in the wilderness—and they entered not into the goodly land of rest. And have we not reason to fear there are thousands of God's dear children, who are born of the Spirit, who love the truth, who have an ear to hear, and who desire above all things to be numbered among, and in fellowship with the children of God, whose mortal bodies fall in the wilderness, without ever entering into the church in her gospel organization? Not because the church would repel them; not because the laws and order of

the kingdom of Christ forbids them; not because they do not love her gates, and earnestly long for the milk and honey which forever flows within her sacred borders; but simply because they listen to and are swayed by the infidelity of their own carnal minds, and reject the testimony of God. To all such a promise is surely left of entering into his rest; and although we see them hugging their chains and fetters, and, like Rachel, refusing to be comforted, still the promise is none the less unto them, and to their children, and unto all them which are afar off; yet they seem to come short of it. That is, of resting upon it, by entering in through the gates into the city, where they may have right to the tree of life, but continue to remain without among the dogs and sorcerers, and other bad companions. But the enquiry may be, what is to become of them? We answer, although their unbelief may prevent them from the enjoyment of rest, while here in the flesh, and deprive them of the communion of the church of God, so far at least as to seem to come short of it, still their unbelief cannot make the promises of God of none effect. Notwithstanding all their shortcomings, their spiritual and immortal life is hid with Christ in God. Into the promised rest which their unbelief has disqualified them for the enjoyment while here below, they shall be brought when Christ our Lord in fulfillment of his gracious pledge shall raise them up at the last day.

We would not confine the application of the admonition of our subject to those timid, trembling, doubting children of our God, whose unbelieving doubts and fears prevail to keep them from the bosom of the church, and from the enjoyment of the rest into which believers have entered; for there are very many who have walked for many years in the fellowship of the churches, and who have often witnessed the sweet comfort of resting confidentially and steadfastly on the promises of the gospel, who at times are driven by their doubts, fears and unbelief from their resting place, and are tossed with tempests and not comforted. Their faith is sharply contested by their fears and unbelief; and at all such times they truly seem to come short of that rest which remaineth for the people of God. And they learn by experience that rest arises with the triumphs of their faith and confiding reliance on the God of their salvation, and declines with the prevalence of their doubts and fears.

Before we close this article, we will remark, that although there is no virtue in doubts and fears, no child of God while in the flesh is altogether free from them; nor is it possible that any but the heaven-born should ever be annoyed with such as we have described. They are

the muddy streams which flow unbidden from our carnal nature, and war against the spirit of holiness which God has given to us. They are often excited by the tempter, and sometimes the saints are left to their buffetings, as a wholesome chastisement for our follies, or for the trial of our faith; but from whatever cause they may come, they disturb our repose, and disquiet and trouble the saints. But who ever heard of a hypocrite or unquickened person being troubled in this way? Should we meet with any who have long professed discipleship to Christ, who are strangers to the annoyance of doubts and fears, we could repose no confidence in their profession; and yet because we are troubled with them, what bitter things we write against ourselves.

We are to *strive* to enter into rest, by fighting valiantly the fight of faith, making war against our unbelief. "To you who are troubled," the apostle says, "rest with us." The apostles rested in God, and not in themselves. The direction of God is, "Cast thy burden upon the Lord, and he shall sustain thee." Cast all your care upon the Lord, for he careth for you. "Trust in the Lord forever; for in the Lord Jehovah is everlasting strength." "They that trust in the Lord shall be as mount Zion that cannot be moved, but abideth forever." Do you believe what God the Lord hath spoken, that he rideth upon the heavens in thy help, and in his excellency on the sky? Do you believe that "The eternal God is thy refuge, and underneath thee are his everlasting arms?"

"Then let the earth's old pillars shake,  
And all the wheels of nature break,  
Our steadfast souls shall fear no more  
Than solid rocks when billows roar."

Brother Moody, of Maine, desires our views on the words, "For thou wilt not leave my soul in hell," &c.—Psa. xvi. 10.

The best and only reliable explanation of these words that can be given, are found recorded in Acts ii. 25-32, inclusive. It is here shown by the inspiration of the Holy Ghost, that these words were applicable to David, only as a type of our Lord Jesus Christ; and were used to signify that Christ should certainly arise from the dead, and that his flesh should not see corruption, but that it should arise on the third day. The word *hell* in this text does not mean perdition, but is here as in some other passages used to mean the grave. The word *hell*, we are told by the learned, is from the Saxon *hilla*, or *heian*, which signifies to *hide*, or *holl*, a *cavern*, though elsewhere used to denote the place of torment, it is here used to signify the *concealed or unseen place of the dead*. Hence it is here used to show that our Lord Jesus, in pouring out his soul unto death, Isa. liii. 12, was able

to lay down his life and to take it up again.—John x. 18. Hence the resurrection of our Redeemer from the dead was the verification and fulfillment of what David as a prophet said in our text. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover my flesh shall rest in hope; because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Wherefore 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 have crucified, both Lord and Christ."

It would be presumptuous in us to attempt to improve on this divinely inspired interpretation of the subject.

# CORRECTION.

**BELOVED EDITOR:**—One or two errors appear in the article on Brotherly Love, which affect the sense; therefore grant me a little space to correct them.

Page 64, middle of third column, instead of, "Now brethren," &c., it should read, Now between those who are born of the flesh, and those who are born of the Spirit, there can be no such congeniality, &c.

Page 65, top of second column, the quotation is from Isa. xxxv. 10, instead of lv. 10.

Same page, third column, near the top, instead of, "that so short an interview has so endeared them to us, and found it hard to part with them," it should read, so short an interview has so endeared them to us that we found it hard to part with them.

Yours in love, D. BARTLEY.  
WILLOW HILL, ILL., April 5, 1869.

## Obituary Notices.

**DEAR BROTHER BEEBE:**—Will you please publish the following obituary notice:

**DIED**—At Sugar Loaf, Orange Co. N. Y., sister **Hannah Sayer**, in the 80th year of her age. It was manifest in her case that the grave had lost its victory and death his sting. She died in the triumphs of the faith in which she had lived. "Let me die the death of the righteous, and let my last end be like his." J. N. BADGER.

Warwick, April 12, 1869.

**DIED**—February 13th, 1869, in the city of New York, where she was visiting her children, **Mrs. Vashli Knox**, relict of Mr. James Knox, late of this village, aged about 70 years, leaving four sons and two daughters, with many near and dear friends to mourn their loss. Her sickness was of short duration—only six days after she was taken ill her spirit was liberated from the bonds of mortality, and borne, as we trust, to the place where immortal spirits dwell, in the presence of God and the Lamb.

We have been acquainted with the deceased many years, and have conversed with her on the subject of religion. She professed to entertain a hope in Christ, although she had not made her profession public by baptism and communion with the church. Her mind for years had been exercised on the subject, and she had expressed to us a longing desire to see her way clear, to follow her Lord in the ordinance of baptism, which she said would be to her a delightful privilege; but like many others, seemed to be waiting for greater light and brighter evidences. We feel confident that she was a subject of saving grace.

**ELD. G. BEEBE.**—**DEAR SIR:**—Please insert the following obituaries in your valuable paper:

**DIED**—Sunday, March 14th, at 6 o'clock, a. m., of capillary bronchitis, **Indamora Virginia Rockafellow**, aged 1 year, 5 months and 14 days.

ALSO,

At 1 o'clock of the same day, **Inez Estelle Rockafellow**, aged 8 years, 11 months and 14 days, daughters of J. H. and Carrie E. Rockafellow.

Safe at last on the shining shore  
Where sickness and death are felt no more;  
Gone in their youth to a fairer clime,  
Beyond the blight of the spoiler, time.

Off shall we visit their lowly bed,  
Yet "Why seek the living among the dead?"  
Naught but the caskets mingle with clay;  
Their spirits dwell in endless day.

Father! oh soothe the hearts that mourn,  
"Temper the wind to the lambs that are shorn;"

Grant that this baptism of grief may be  
Our guiding star to heaven and thee.

Montgomery, N. Y., April 7, 1869.

**DIED**—Near Craig, Ind., at the residence of her son, Feb. 6, at 10 o'clock, p. m., **Mrs. Mary Baxter**, aged 68 years. She joined the old Bethel church, in Switzerland Co. Ind., forty-two years ago, and has been an Old School Baptist in doctrine ever since, although she joined the Missionaries for a while, it was no home for her, so she came back home to the old church again. Her disease was palsy; she died very easy; has left two sons and daughter-in-law to mourn their loss, which is her unspeakable gain. May the grace of God rest on them, is our prayer.

Her months of affliction are o'er,  
The days and the nights of distress;  
We see her in anguish no more,  
She's gained a most happy release.

No sickness, or sorrow, or pain,  
Shall ever disquiet her now,  
For death to her now is a gain,  
As Christ was her life while below.

Your brother,  
J. D. BANTA.

**DEAR BROTHER BEEBE:**—Please publish the following obituary notices:

**DIED**—At Warwick, March 26, 1869, in the 38th year of his age, **Mr. Albert D. Hynard**, son of David Hynard, Esq., of Vernon, N. J., and son-in-law of our sister, Mrs. S. A. Minturn, of this place.

Mr. Hynard was well known and highly esteemed, as the possessor of those qualities which secure the confidence and respect of his fellow citizens. For three years past he had served this town as Supervisor. The following tribute from the "Warwick Advertiser," from the pen of the Editor, John L. Servin, Esq., expresses the universal sentiment of the community.

"Mr. Hynard was Supervisor of this town for the last three years, and we have probably never had a Supervisor who has more fairly or impartially performed the duties of that office, and in the whole Board it is safe to say, there was none who more thoroughly understood the business, or took more pride in having it properly done. In private life he was without reproach, and it is gratifying to his friends to be able to feel that he has to an active and useful life, set the seal of a peaceful and happy death."

His illness was lingering and painful, but he bore his sufferings with much fortitude. I saw him several times, and he was always cheerful and uncomplaining. I saw him the evening before he died, and he conversed with me as freely as his weak state would allow, and expressed entire resignation to the divine will. He leaves a devoted wife, aged parents, brothers and sisters, and our sister Minturn, to whom he has been as a beloved son, to mourn his death. May our God sustain them. His funeral was largely attended, at the Old School Baptist meeting house, and a sermon rich in the consolation of the gospel was preached from 1 Cor. xv. 29. Mr. Hynard was a lover of the truth, and a friend of the Old School Baptists, many of whom have partaken of his hospitality. His remains were buried in the new cemetery, near this village. Since his death, an elder brother has followed him to the grave.

ALSO,

On March 31st, 1869, the death of **Capt. James H. Miller**, son of Lyman B. Miller, late of Middletown, in this county, and son-in-law of James Burt, Esq., of Warwick, aged 31 years, 6 months and 11 days. Capt. Miller had been extensively engaged for several years in the freighting business, and was well known, and deservedly respected by a very large circle of friends and acquaintances, and the "Advertiser" of this date says most truly:

"Every one with whom he has come in contact will long remember the frank, manly bearing, and straightforward business tact with which he managed his affairs; and those with whom his relations have been closer, will never forget the warm-hearted and generous affection which characterized his intercourse with them."

His disease was malignant typhus fever, and was very rapid in its course. Ere his friends were aware of his danger, he was past human aid. He calmly gave directions respecting his business and relapsed into an unconscious state, and gently sunk to rest. The last words he uttered were "O Jesus!" May we not hope he has gone to rest in the arms of the living Savior? A young and most affectionate wife, a widowed mother, an only brother and a large circle of relatives and friends mourn his early death and their irreparable loss. His remains were buried in the Baptist burying ground near the home made desolate by his death. May our God who is merciful and compassionate soothe all their sorrows and heal their bleeding hearts. Yours in gospel bonds,  
W. L. BENEDICT.  
April 5th, 1869.

**BROTHER BEEBE:**—You will please publish the death of our esteemed brother, **R. A. Ish**. He departed this life very suddenly, Feb. 11, 1869, at his residence in Loudoun Co., Va., aged about 58 years. He was with us at the constitution of the Mt. Zion church,

in 1850, and was chosen Clerk, which office he filled to the entire satisfaction of her members, and remained with us until he moved to Texas; and he returned in 1868 and joined the Mt. Zion church by letter, from Mulberry church, Texas. He has left a wife, two sons and four daughters, with a large circle of relatives and friends, and the church, to mourn their loss, which we believe is his eternal gain. Affectionately yours,  
M. P. LEE.

Arcola, Loudoun Co., Va., March 1, 1869.

**ELDER BEEBE:**—Please announce through the "Signs of the Times" the death of **Mrs. Polly Ford**, sister of my mother. She died April 1, 1869, after one week's sickness of bilious fever, aged about 97 years. She leaves a numerous family, with other friends to mourn our loss, which we believe is her great gain. She united with the Baptist church of Lexington fifty-three years ago, and maintained a good standing in the church until the time of her death. She believed that salvation is by grace alone, through the righteousness of the Redeemer, and she had faith to believe she should soon join that blessed throng around the bright throne above, to sing the praise of God, where parting would be no more, where she would receive that crown of righteousness which God the righteous Judge shall give to all who love his appearing.  
MRS. L. FAULKNER.

Lexington, N. Y., April, 1869.

## MONIES RECEIVED FOR "THE EDITORIAL."

James Marlow, Ind., 5, S T Christian, N. J., 2 30, Eld L B Hanover, Ohio, 15, W W Mooney, Ind., 2 30, Mrs E Stout, Ill., 2 30, Eld Thos Barton, Del. 4 60, Jas T Oldham, Ky., 3 30.—Total, \$34 50.

## Subscription Receipts.

**New York:**—Miss M A Shepherd 2, Mrs M Platner 5, James Miller 1 50, Saml C Howell 5, John Slawson 2, Mrs R Vail 2, Eld Wm Choat 1, Mrs A Canfield 2, L Waite 1, Mrs A McQuoid 2, Theo Knapp 1, S F Baker 2, Wm White 2,.....\$23 50  
**Maine:**—Wilson Moody..... 2 00  
**New Jersey:**—S T Christian..... 2 00  
**Pennsylvania:**—Edith Hanna 2, W H Crawford 5, John P Little 2, Eld W J Purington 5 12, Moses Greenland 1, 13 12  
**Maryland:**—Mrs S M Rowland..... 2 00  
**Virginia:**—Ellis Mears 2, M P Lee 4. 6 00  
**Alabama:**—Rollin Talbert 2, J N Hurst 2,..... 4 00  
**Arkansas:**—Eld L Puritoy 2, Arthur Slaughter 4, Mary P Cook 2,..... 8 00  
**Georgia:**—N Bussy 6, Eld Wm L Beebe 1,..... 7 00  
**Mississippi:**—B J Sanders 11, E Jones 2, T W Rowland 2, E D Sinclair 8.....  
**North Carolina:**—Mrs E Coggs 2, Z A Peal 2,.....  
**Tennessee:**—L C Culp 5 50, Eld P Culp 4,..... 9 50  
**Texas:**—Mrs E W Chamber..... 3 00  
**Oregon:**—Eld J P Allison 2, John Brown 5,..... 7 00  
**Ohio:**—A S Sortor 1, Cath. Hallsted 3, Eld D. Roberson 7,..... 11 00  
**Michigan:**—Mrs L West 4 50, R & J Corball 4,..... 8 50  
**Minnesota:**—Moses Barnes..... 2 00  
**Indiana:**—Sarah Hawk 1, W W Mooney 2 70, Presley Nay 2, Mrs M M Sanders 2, Orson Moore 2, Miss Ella Welborn 2, L Moore 2,..... 13 70  
**Illinois:**—J J Ashurst 4, Sarah Donaldson 5, S C Procter 4, L G Cox 2, Isaac Conley 1 50, Mrs E Johnson 2, Eld J Castleberry 4, Eld I N Vanmeter 2, Chas Welling 2, Eld Levi Hess 5, Eld A Hankins 2, J W Henman 18, Reuben Reams 6,..... 57 50  
**Missouri:**—John Long 2, John Bunch 2, Malinda Medley 4, Eld P J Barrus 6, D McCormick 4, Mrs E Harwell 1, Andrew McInturff 6,..... 25 00  
**Iowa:**—Isaac McCarty 5, J W Clancy 5 00, Catharine Armstrong 2, Mrs J Karney 4, J A Whiteley 10, Wm S Hughes 2,..... 13 50  
**Kentucky:**—W T Barriger 2, James Terry 4, Mrs M Page 2, J T Oldham 3. 11 00  
Total.....\$266 32



## YEARLY MEETINGS.

The Conference of Old School Predestinarian Baptists of Western New York will be held with the church at South Dansville, Steuben Co., beginning on the third Sunday in June next, at 10 o'clock, a. m.

I am instructed to say that there will be teams in readiness at Hornellsville, on the N. Y. & Erie, and at Wayland, on the Buffalo & N. Y. branch, to carry the friends to the meeting. Those coming to those places should be there as early as Saturday afternoon. A cordial invitation is hereby extended to the saints to meet with and encourage us; especially we hope to have a large attendance of ministers.

P. WEST.

## Associational Notices.

The Baltimore Association have appointed to meet with the Black Rock church, in Baltimore Co., Md., at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, 1869, and continue until Friday evening.

The Delaware Association will meet with the church at Rock Springs, Lancaster Co., Pa., commencing at 10 o'clock a. m., on Wednesday before the fifth Sunday in May, 1869, and continue three days.

The Delaware River Association will meet with the Kingwood church, in Hunterdon Co., N. J., on Wednesday before the first Sunday in June, 1869, at 10 o'clock a. m., and be held three days.

The Warwick Association will be held with the church of Middletown and Wallkill, in Orange Co., N. Y., at Middletown, on the line of the Erie Railway, beginning on Wednesday after the first Sunday in June, 1869, at 10 o'clock a. m., and continue until Friday evening following.

The Chemung Association will be held with the Charleston and Sullivan church, Tioga Co., Pa., beginning on Wednesday before the third Sunday in June, 1869, at 10 o'clock a. m.

## AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md.; Eld. R. C. Leachman, Manassas, Va. Co., Va.; Eld. Thomas Barton, Newark, Del.; Eld. J. F. Johnson, Lawburg, Anderson Co., Ky.; Eld. G. W. Staton, Berlin, Worcester Co., Md.; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss.; Joel J. Halbert, Columbus, Miss.; Wm. P. Cotton, Sarepta, Miss.; Wm. C. Thomas, Bainbridge, Decatur Co., Ga.; Thompson Plank, Iowa Point, Doniphan Co., Kan.; J. J. McElroy, Lisbon, Union Co., Ark.; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga.; Eld. C. B. Hassell, Williamston, Martin Co., N. C.; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y.; C. Hogaboom, Lexington, Green Co., N. Y.; Eld. B. O. Allen, Fredericktown, Mo.; Eld. Wm. L. Beebe, Covington, Ga.; Eld. John H. Myers, Decatur, Ill.; Alfred M. Horton, Horse Heads, N. Y.; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon; W. S. Harris, Stark, Bradford Co., Fla.; Eld. Wm. M. Mitchell, Opelika, Ala.; Wm. P. Linkous, Baptist Valley, Tazewell Co., Va.; Elkanah Johnson, Powers, Terrell Co., Ga.; Eld. P. Hartwell, Hopewell, Mercer Co., N. J.; Eld. R. M. Simmons, Greenbush, Warren Co., Ill.; Cyrus Risler, Stockton, Hunterdon Co., N. J.; F. M. Taylor, Auburn, Lee Co., Ala.

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FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES BETWEEN New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

## TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays excepted.) Stops at Hornellsville 8.09 a. m. (Bkft.); Susquehanna 1.25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9.25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midland Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.
  7. 30 A. M. Express Mail, via Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7.40 A. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.
  2. 35 P. M. Lightning Express, Daily. Stops at Hornellsville 6.10 p. m. (Sup.), and arrives in New York 7.40 A. M. Connects at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington.
  7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principle stations to Hornellsville, 11.08 p. m., intersecting with the 5.50 p. m. Train from Dunkirk, and arrives in New York at 12.40 P. M.
  11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.); Turner's 1.37 p. m., (Dine), and arrives in New York at 3.55 p. m. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.
- Only one train East on Sunday, leaving Buffalo at 2.35 P. M., and reaching New York at 7.40 A. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10.00 A. M., and connects at Hornellsville and Corning with the 7.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.40 A. M.
3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6.12 P. M. (supper.) intersecting with the 2.35 P. M. from Buffalo, reaching New York 7.40 A. M.
5. 50 P. M. New York Night Express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 P. M.; Olean 8.20 p. m. (Sup.) Turner's 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.
9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p. m. and connects at Hornellsville with the 11.20 p. m. Train from Buffalo, arriving in New York 3.55 p. m.

## TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't.) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.
8. 30 A. M. Mail and Way Train, Daily for Otisville and intermediate Stations.
10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.
3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.
4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's, to Port Jervis, Warwick and Newburgh.
5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.
5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11.26 A. M., Buffalo 11.40 A. M., and Dunkirk 1.20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.
6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.
6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11.05 A. M., Buffalo 11.40 A. M., Salamanca 11.26 A. M., and Dunkirk 1.35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. By this Train Sleeping Coaches will run through to Cincinnati without change.
8. 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

The Best Ventilated and most Luxurious Sleeping Coaches IN THE WORLD accompany all night trains on this Railway.

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OF THE

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## 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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2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.

3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

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## HYMN BOOKS.

The Third Edition of our Baptist Hymn Book is now in press, and will be ready in a few days.

The heavy demand for them lately has exhausted our assortment of the various styles of binding. We have a few dozen copies of the Best Morocco, and of the Imitation Morocco; all the other styles are gone, and we have some orders which will have to wait until our new edition is printed and bound, which we hope to be able to announce in a very short time. Many typographical errors which escaped our notice in former editions are now being corrected. Our prices will be reduced to the following rates:

First Quality, Turkey Morocco, single copy \$2 75; per dozen \$30 00.

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At these prices we will send, postage or expressage pre-paid, any quality that may be ordered; but at the low rates, cash must come with the orders. Those who wish for supplies may send on their orders and money immediately, as we shall need the funds to pay the expenses, which are heavy.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37.

MIDDLETOWN, N. Y., MAY 1, 1869.

NO. 9.

## POETRY.

GREAT IS THE MYSTERY OF GODLINESS: GOD MANIFEST IN THE FLESH.

God incarnate! here's a mystery;  
Angels cannot fathom this.  
Throughout all eternity,  
Here's a sea of boundless bliss.  
God incarnate! what compassion  
Dwells in Jesus' bleeding heart;  
O the precious consolation  
He to sinners does impart.  
'Twas for sinners, yea, the vilest,  
That he bled on Calvary's tree,  
That through him they might be guiltless,  
That through him they might be free.  
See him groaning, gasping, crying,  
Shuddering in the arms of death;  
Hear the multitude reviling,  
Listen to his praying breath:  
"Father, Father, O forgive them,  
For they know not what they do!"  
Here's a dying, bleeding virtue;  
Ransomed sinners, 'twas for you.  
Now behold the sun in darkness;  
Midnight darkness veils the skies;  
Now the powers of hell are shaken,  
And the sleeping dead arise.  
Rocks asunder now are riven,  
And the veil is rent in twain;  
Monarch he of earth and heaven,  
Yet by feeble hands was slain.  
Jesus, full of all compassion,  
Let me feel thy power within,  
Slaying every lust and passion,  
Every base in-dwelling sin.

The following verses were forwarded for publication, by brother Laris Pulman, of Illinois, but mislaid.

A home in heaven, what a joyfult thought,  
As the poor man toils in his weary lot,  
His heart oppress'd, and with anguish  
driven  
From his home below, to his home in heaven.  
A home in heaven, as the sufferer lies  
On his bed of pain, and lifts his eyes  
To yon bright world, where joy is given,  
With a blessed thought of his home in  
heaven.  
A home in heaven, when our pleasures fade,  
And our wealth and fame in the dust are  
laid,  
When our friends decay, and our health is  
riven,  
We are happy still with our home in heaven.  
A home in heaven, when the faint heart  
bleeds,  
By the Spirit's stroke, for its evil deeds,  
O then what joy to that heart is given,  
With a hope inspired of a home in heaven.  
A home in heaven, when our friends are fled  
To the cheerless gloom of the mouldering  
dead;  
We wait in hope of the promise given,  
We'll meet up there in our home in heav'n.  
A home in heaven, when the wheel is broke,  
And the golden bowl by the terrible stroke,  
When life's bright sun sinks in death's dark  
even,  
We will then fly up to our home in heaven.  
A home in heaven, O our joyful home,  
And the Spirit, joined with the bride, says,  
Come,  
Come, saved by grace and your sins for-  
given,  
And rejoice in hope of a home in heaven.

## CORRESPONDENCE.

CRAWFORDSVILLE, Ind., April 11, 1869.

DEAR BROTHER BEEBE:—I have for a long time had a desire to communicate to you and the dear brethren and sisters who read the "Signs of the Times," some of the many trials and temptations which I have passed through, and to ask of you, brother Beebe, whether you think it can be possible for any one to be a christian and be tempted as I have been. I often fear that I have been deceived, and have taken the shadow for the substance; for much my time it appears to me the eyes of my understanding are as blind respecting spiritual things, as my natural eyes are respecting natural things.

When between eleven and twelve years old, I went with my parents to hear an Old Baptist preach. In his discourse he said, The earth shall reel to and fro, like a drunkard. This took a great effect on me, for I thought it was on account of the sins of the people. I then for the first time viewed myself as a great sinner; and I really thought that it was on account of my sins the earth was to reel, and I was greatly troubled; but after my trouble began to wear off, I went to bed one night as unconcerned as I had previously done. On waking the next morning, these words were ringing in my ears as it spoken by some one: "Except a man be born again he cannot see the kingdom of God." I saw and felt that I had not been born again. It appeared to me that the very thoughts and imagination of my heart were evil. I did not feel so much condemned on account of my outward sins, all of the time, but it appeared to me that the very thoughts of my heart were so wicked that the Lord could not pardon me. I went into a private room where no one could see me, except the all seeing eye, and fell upon my knees, and there in my solitary retreat attempted to implore the mercy of God; but it appeared as though my words did not proceed higher than my head. I went back where my mother was, and she noticed I was troubled about something, and asked me if any of the children had done any thing that hurt my feelings. I told her they had not. I would willingly have told her what a great sinner I viewed myself to be, but I could not. I went back into the room again, and again I fell upon my bended knees for the purpose of asking forgiveness of God. My mother, who had followed me with-

out my knowledge, looked through the window to see what disturbed me so much. She was much alarmed at my appearance, although she said nothing to me. She feared from my looks and actions that I was going deranged, and indeed I felt very much like it myself; for I expected nothing but banishment from God. But suddenly I had a view of the death and sufferings of Christ, and was enabled to believe that when he suffered and died on the cross, he made ample satisfaction for all my sins; though I had not as clear a view of the great plan of salvation, and of the union that existed between Christ and his church before the world began, as I think I have had since; yet I was enabled to rejoice in God my Savior. My troubles were all gone, and I went into the house singing, and my mother said she thought I must feel better than I had a while ago. She did not ask the reason, neither did I tell her then. A few days after that I went with her to the Sugar Camp. I then thought I would tell her my feelings, as we would be alone; but she did not mention the subject, and I did not know how to commence myself. By this time doubts began to arise in my mind. I thought perhaps I was deceived, and I concluded to say nothing about it to any one. One day subsequently to this, I went to a neighbor's house, where there was a girl living who had lately professed to have a hope in Christ, and she began to talk to me, and before I was aware of it I was telling her my feelings. She asked me if I had a hope, and I told her I had. But as soon as we parted something appeared to say to me, you have been lying to that girl; when did you feel as you said you did? You are deceived yourself, and now are trying to deceive her. I would then have given any thing I possessed if I had told her nothing about my feelings. She told the family where she resided of the conversation which had taken place between us, and they sent for me the next day. I was very loth to go, for I feared they would talk to me about my hope. However I went, and they talked to me about the state of my mind. I told them my feelings as well as I could. They said they thought it was my duty to relate my feelings to the church. I thought they were christians, and knew my duty better than I did myself. I thought if I did they would not receive me, because I was so young; and I feared if they did, I

would bring a reproach on the cause of religion. However I went to the next meeting, and when the invitation was given I went forward and related what I hoped the Lord had done for me, and was baptized on the fourth Sunday in March, 1816, by Miner Thompson, who resided in New York state, but was on a visit to Ohio. I united with the church on the East Fork of Little Miami. In 1827 I moved with my parents to Butler County, Ohio, and joined the Indian Creek Church. I continued my membership there until 1832, when my father sold out and moved to Shelby Co., Ind. There was a small church near us, and I went to their meetings, but could not understand their preaching. I thought they preached a doctrine I was not used to hearing among the Baptists; but I heard no other preaching for nearly a year, in which time I became very hungry for the word of life, and often shed tears of sorrow, because I thought the fault was in myself, and that I would not know the truth if I heard it. I visited the whole church individually, which was small, and conversed with them, but found they all held the same *do and live* system; so I concluded to live alone, as I had heard of no other Baptists in those parts. They told me I had better stay and hear an iron-jacket (as they called him) preach, who intended to be in the neighborhood the next Sunday, which accordingly I did. He was an Old Baptist. His name was David Layman. He preached salvation by grace, and not of works; and when I heard him, I felt like I did know and love the truth when I heard it. I then went with my parents and joined the church to which he belonged, denominated the Lewis Creek Church, which was ten or twelve miles distant from us; but it pleased the Lord in a few years to take my dear mother, as I humbly trust, to himself; and my father being old and feeble, it was seldom I got to meeting. Then the enemy, who is always going about like a roaring lion, seeking whom he may devour, thought it a good time to worry me, and so he did. There was one of our neighbors who had Kidwell's writings on Universal Salvation, which he would often bring and read to me. This writing I could not believe at first, but after a while it began to sound more reasonable, and I thought he was right. Then I thought if he was right, I had always been wrong



Then I thought of the Hindoos, and other idol worshipers, how they were more zealous in their worship than the professed christians; and I knew if God was the God he was represented in the bible to be, he did not teach one to believe one thing, and another something else; and seeing so much imperfection in myself, I finally concluded there was no reality in religion, that it was all a farce of education. I even concluded the bible itself was priestcraft, and an imposition, and sometimes was tempted to believe there was no God. But when I would think of the works of creation, I thought there must be a first cause for all these things. In 1837 my father moved back to Clermont Co. Ohio, and I had no opportunity of going to meeting; so I left word for the church, if they were willing, to send me my letter, which they did; but I was resolved never to join any church again; for I thought if there was any such a thing as a christian, I was not one, and did not wish to deceive the people any longer. I kept my letter two or three years; many of my old acquaintances insisted that I should join the church. I told them the situation of my mind, and that I thought I had no business to join the church. Sometimes I would think there was a reality in religion, but if there was, I had never known any thing about it experimentally. At other times I would think it was nothing but a phantom of the brain. One night I went to a prayer meeting; the services were opened by reading the thirteenth chapter of 1st Corinthians. It would be vain for me to attempt to describe my feelings at that time. I felt that if the God of heaven had been speaking those words to me, I would not have felt more condemned. I thought I had been making a profession of religion for many years, and was nothing but a sounding brass and tinkling symbol. I thought God was about to make known to me my awful situation, but never intended to save me. In this distress of mind I remained for several months. I sometimes thought I was the character which Bunyan spoke of in his *Pilgrim's Progress*, as being shut up in an iron chair, though I never once thought I had fallen from grace; but felt confident I had never known any thing about it, and perhaps never would. Yet I could not help crying, almost day and night, O that the Lord would restore to me the joys of his salvation. One day my brother and his wife, who were Baptists, were going to meeting, and insisted on my going with them. When I got there, some of the brethren wanted me to sing; but I did not feel much like singing; but I thought if I could be the means of comforting any one of God's children, it would be a great comfort bestowed upon me; for I loved them, and while singing, and hardly knowing what I

sang, something seemed to say to me, "Though thy sins be as scarlet, I will make them white as wool;" and in a moment my trouble was all gone, and I felt as free from guilt and condemnation as if I had never committed a sin in my life. I never shall be able to express the peace, love and joy I then felt. In a few days I went forward and gave in my letter, to the New Richmond Church, related the troubles which I had passed through, and was received again into the fellowship of the children of God. I continued rejoicing in God for several months; it seemed I could not speak half enough of his goodness toward me. I then thought I never should doubt again. I could sing with the poet,

"Twas a heaven below my Redeemer to know,

And the angels could do nothing more,  
Than to fall at his feet and the story repeat,  
And the Savior of sinners adore."

But I have passed through many trying scenes since. In 1849 I married, and moved to Van Buren Co., Mich. In 1856 my husband died, leaving me without a friend nearer than Crawfordsville, Indiana, which was 225 miles; and during my stay in Michigan, I never heard what I call a gospel sermon preached. I have an only sister, who is a widow, living in Crawfordsville; I immediately sent a letter to her, informing her of my situation, and she wrote for me to come and live with her, which I did, as soon as I got my business attended to, and am living with her at this time, and having membership with the Old Baptist church in Crawfordsville.

"And now I have related what trials I have seen;  
Perhaps my brethren know what such sore temptations mean;  
I've told you of my conflicts, believe me friends, 'tis true,  
And now you may inform me if it's been so with you."

Brother Beebe, I fear I shall weary your patience with this long article, but it is very probable I shall never trouble you with any thing of the kind again; but suffer me to say a few words more. Your book of Editorials, I have heard it read through, and it has been so comforting and edifying to me that I do not begrudge what I paid for it; and I do feel thankful to the Lord that he ever raised up one to contend so earnestly for the truth, and expose error, as you have done. Now, brother Beebe, if I did not fear that it would be selfish in me, I could join with the dear brethren and sisters in wishing that the dear Lord would yet spare you for many years, to proclaim the glorious truth as it is in Jesus; but I know, for you to depart and be with Christ, is far better; and I wish to be in submission to his holy will.

Now, brother Beebe, if you think this fit for insertion in the "Signs of the Times," you can insert it; if not,

cast it aside, and all will be right; for I do not wish it to crowd out better matter. From your sister in much affliction,

E. WILSON.

REMARKS.—As sister Wilson appeals to us for an expression of our judgment in her case, we can assure her that such trials as she has related, were never felt or known by those who are dead in sins. The temptations which she has encountered, are such as are common to the people of God. Many if not all the saints have felt them more or less. But out of them all God has promised to deliver them. The history of her experience from early childhood, is very strikingly similar to our own. And we would repeat the language of an inspired apostle to her, and to all the tried, tempted and tempest tossed children of our God: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter iv. 12, 13. [Ed.]

IOLA, Allen Co. Kansas, Feb. 8, 1869.

DEAR BROTHER BEEBE:—I will attempt to write you a short communication, in which I have three objects in view. First, I have a large circle of friends and relatives in Illinois, and an extensive acquaintance with the Baptists with whom I have formerly met and labored, who have desired me to write; and I have concluded to write and request you to publish this if it will not crowd out better matter. My second object is to give my friends in Illinois and elsewhere a description of the Baptists in Southern Kansas. I moved into this country two years ago, and there was but one church of the Primitive Baptists in Southern Kansas, and that was located in Dry Wood, Bourbon county. Since I settled here another church has been constituted on Turkey Creek, in the same county. Eld. A. H. Mahurin has the pastoral care of these two churches. One has also been organized in this county; it was constituted by Elder Coffee, in Humbolt, and is called Cole's Creek, which now meet two miles west of Iola, and I am trying to serve this church as pastor; and I wish to say to the Baptists, there is a great opening here for settlers.

Thirdly, brother Beebe, the time has come to renew my subscription to the "Signs of the Times," and I hardly know how to do without them here in this new country, where the Old Baptists are so scarce. I live sixty miles from any preaching, and hardly ever hear any; but the "Signs" comes to me regularly, and I truly feel thankful for such a cheering messenger. O how my poor soul was strengthened by the communication of brother John Rowe, in the first number of the current volume. I

feel like taking him by the hand and bidding him God speed, for I believe every word of that communication. And I will also say to old brother Daniel Durand that his correspondence was sweet to me. While I read his fatherly address, in which he told of the trials of his pilgrimage, which took my mind back to my fifteenth year, when I trust I had a view of the church in her beauty and grandeur; then my next thought was that all these old members were ripening for the reaper's harvest, and in a few years they will all be gathered into the garner; and who will fill their places? And when I read your editorial, brother Beebe, it seemed to me that you could not unfold such mysteries if you were not guided by the Spirit. Also the circular sent on by brother J. H. Gammon, exposing the cause which resulted in the division of the Baptists; and it was what I had long wanted to see, for I have been listening to the cries of Babylon this winter. The Missionary Baptists have been holding a large protracted meeting in my neighborhood, and when I read the Circular I knew it truly described what they preach. The preacher had the hardihood to tell the people that what he called the *hard shell* doctrine was only designed to drag sinners down to hell. Being present at the time, I asked him what he meant by such expressions, and to my surprise, he said he did not know that I was present; but he said he would like to have a conversation with me. So I invited him home with me, and he accepted the invitation; but all the apology he had to make was that he did not know I was present. But he said, You may always mark it, when you see a man throw clubs, that he is not smart. But to turn the conversation he said, Brother Harris, where you stand you will never build much, but if you will unite with us you can be useful. There is no difference between us; we have the same articles of faith that you Old Baptists have. And he presented their articles, and I was surprised to find but very little difference. I remarked to him that he did not preach what in his articles he professed to believe. He replied, God has his means to convert sinners, and we are the instruments in his hands to do his glorious work. I thought this was enough. I was fully convinced that they were the people who have a form of godliness, but deny the power thereof. I believe God has but one way of saving sinners, and that is independent of all the works of men. He does not consult the carnal mind of man as to his spiritual birth, but as an independent Sovereign, "declaring the end from the beginning, saying my counsel shall stand, and I will do all my pleasure." But the Arminians say the sinner's will is consulted, and he cannot be saved against his will. But Jesus says, "I came not to do my own will, but the will of the Father that sent me, and this is the will of my Father, that of all that he hath given me I should lose

nothing." And, "All that the Father giveth me shall come unto me, and him that cometh unto me, I will in no wise cast out." Again it is said, "He came unto his own, and his own received him not; but to as many as received him gave he power to become the sons of God, even to them that 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."—John i. 11-13. Surely God will do all his pleasure. Can we for a moment believe that when Solomon began to build the temple, he sent his workmen to the mountains, to plead with, beg and entreat the lofty trees and propose to them that if they would come they might be a door or a sill? O no, but they were all gathered according to the foreknowledge and pre-determination of the builder. And so it is said of our 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."—2 Tim. i. 9. And when the timber and stones were brought into the building there was heard no sound of hammer or iron tools. And just so it is said by the prophet. And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Where all the children are taught by the same teacher, the Lord, they will all speak the same language of Canaan, and tell of the same landmarks by the way.

I will now relate a short sketch of my experience, for I dearly love to read the experience of others. My mind reverts back to the time when I trust the Lord showed me that I was a vile rebel against his government, and then, but never before did I realize that I had any need of a Savior. I always had thought I could, and would, at some future time, do something to induce the Lord to save me. But now for the first time I was made to see that I was a justly condemned sinner in the sight of God, and all I could do was to cry, God be merciful to me, a sinner; but how to obtain the favor of God was my daily meditation. I frequently resorted to the woods to implore the mercy of God; but the more I strove, the greater my guilt appeared to rise up before me, and after a long time of struggling to get rid of my sins, I was made to believe that my case was an outside case. Well do I remember standing and watching the setting sun until its last beaming rays seemed to bid me a long and final farewell; then I retired to bed, feeling that my fate was sealed; and I had to acknowledge the justice of my doom, that

"If my soul were sent to hell,  
God's righteous law approved it well."

While eternity and all my gloomy fears hovered around my heart, no tongue can tell, nor pen describe the feelings of my soul. Yet my cry was for mercy. Lord, save, or I perish. Thus I rolled to and fro over my bed and wet my pillow with my tears,

but what to do I did not know. I thought I would go to a certain place in the woods and once more try to implore the mercy of God; but the thoughts of death, hell and eternity were more than I could bear. While thus distressed these words came to me as though they were vocally spoken to me saying, "God is as able to forgive your sins while on your bed as in the woods or any where else." That moment the burden of my sins left me, as night recedes before the rising sun. I fell asleep as if I were in the arms of Jesus, and when I awoke there was a song in my mouth. I arose from my bed and went out to the barn lot to feed my stock, and it seemed to me as though I had passed into a new world. Old things had passed away, and behold, all things had become new. My sins were gone, and I thought of the place where I had often been to ask for mercy, and went to it to see if it was still a gloomy place, for I had always had to leave it feeling as bad as when I came. But when I got there, O what a change; it now seemed so lovely, and now instead of bowing down to beg for mercy, I felt drawn out in praise to God for what he had done for me. What golden moments then were mine, while I stood and looked at the lofty oaks, which seemed with the singing birds, to raise their notes of praise to God, I could but wonder and adore. I felt to love everybody. I loved Jesus because he had first loved me; and I felt to say, "Come and hear, all ye that fear God, and I will declare what he has done for my soul." He hath taken me up out of a horrible pit, and out of the miry clay, and set my feet upon a rock, and put a new song in my mouth, and dear reader, at that time I felt as though I was changed both soul and body, while there was something locked up in my bosom that I could neither tell nor keep. But alas, gloomy clouds of fear began to hover round my heart, and I was again uneasy, and became alarmed for fear that I was deceived, and had only caught the shadow instead of the substance. And here, brother Beebe, I think I can witness and bear testimony to many of your views; that the *old man* is still prone to sin, and causes the new man to go bowed down and longing to be set free. Yes, dear reader, often does this imperfect writer feel constrained to cry, "O wretched man that I am; who shall deliver me from the body of this death?"

Brother Beebe, should this be esteemed worthy of a place in your paper, I will request all my brethren in Illinois who wish to correspond with me, to address me at Iola, Allen Co. Kansas. RICE HARRIS.

ARCOLA, Va., October 1868.

DEAR FATHER IN ISRAEL:—According to my promise that I would write you soon, I will try to-night to transfer some of the wandering thoughts of my mind to paper, for your perusal and disposal. I have

been thinking of the "fruits of the Spirit," as described by the apostle, in contrast with what worldly religionists are pleased to term "fruits." Paul tells us, Gal. v. 22, 23, that the "fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and adds, "Against such there is no law." The contrasting fruits of arminian professors are about such as are brought to view in the self-righteous pharisee: "God, I thank thee that I am not as other men, or even as this poor publican," &c., of which I had an illustration in conversation with a Methodist a few days ago. Said he, "Didn't Christ say that he was the Vine, and we the branches; and every branch that beareth not fruit shall be taken away?" "Now," he continued, "we are all his, and must bring forth fruit." I asked, Did you ever bring forth any fruit? "Yes, certainly I have; I am not a drunkard, nor a thief, nor a liar, nor any of those things; I live a moral life, and so bring forth spiritual fruit." Poor blind mortal, thought I, you have never, with all your boasted accomplishments, been made to see the plague of your heart. And not having seen this, all men are in the "gall of bitterness and bond of iniquity," and it is impossible that the fruits of the Spirit should be manifest in them; for the old man is corrupt with his deeds, and brings forth or manifests but the works of the flesh, which are "adultery, fornication," &c.; "and they which do such things shall not inherit the kingdom of God." In order therefore to bring forth or manifest the fruits of the Spirit, we must first be born of the Spirit. Said Jesus, "Except a man be born again he cannot see the kingdom of God." Again we find it written, that "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." Now the Spirit, of which the saints are born, and which abides in them, is a good tree, and its fruits are like unto itself, good; but the flesh, of which all the sons and daughters of Adam are partakers, is a corrupt tree, and all that it produces is corrupt; even our morality while in a state of nature is a corrupt fruit; and as a proof of the fact, we find in this day that those who make the greatest boast of morality are the greatest bigots in religious matters, and most fanatical, trying by every means in their power to fasten their infernal, heaven-defying dogmas upon all within their reach.

But to our subject; and first we will inquire into the meaning of the word. By a reference to the dictionary we find that it means product, offspring, &c.; and we have but to look into the face of all nature, and apply our reasoning faculties, to get a correct application of Webster's definition of the word. We see a vine producing grapes, a tree producing apples, each very pleasant to the taste, and nutritious to the system; and we know that if the prop-

erties which compose that fruit were not developed, by the action of sunshine and rain upon the tree or vine, causing it to draw from the earth and transmit through its pores in a liquid form those constituents of the fruit, giving to it its own nature, we could not obtain either gratification or nourishment from the woody substance, of which the tree or vine is composed. So the fruits of the Spirit are those graces which are manifest in the heaven-born soul, and are, first, "love." The very signification of the term is fellowship, and in the creature where it exists or dwells, is manifested by an outgoing from self to the object upon which it centres, preferring and honoring that object above self; and where the "love of God is shed abroad in our hearts," it produces a desire to honor him, and to that end to deny self, and walk in obedience to his commands. It produces also love to those who are born of him; "for he that loveth him that begat, loveth him also that is begotten of him." And we always find a birth of the Spirit accompanied with love, and followed by "joy." This fruit is, like love, produced by the Spirit, and is not of that kind which the flesh sometimes feels and gives vent to in various ways; but it is all in the Lord; and like his servants of old, we feel to say, when all earthly supports and comforts fail, "Yet will I rejoice in the Lord, I will joy in the God of my salvation."

"Peace" is another of the fruits; that "peace which the world cannot give, nor take away," which is not dependent upon our actions, but which to the children of God flows as a river. "Long-suffering, goodness, gentleness," grows also upon the spiritual vine, making us to show patience in tribulations, kindness to the brethren, even to such as offend, and to enemies, showing forth in us the same forbearance, according to the measure of faith given us, which our Master showed when he was delivered into the hands of wicked men to be crucified and slain.

"Faith" too grows and manifests itself upon this tree, and its manifestations are by its works; and we are told by Paul that it is "the substance of things hoped for, and the evidence of things not seen." Having faith then, we have heaven, glory, eternal life, and the evidence of the possession of them by and through our Lord Jesus Christ; and as he is the "author and finisher of our faith," it necessarily points us to him as the all and in all to us, in life and in death, in time and in eternity.

"Meekness and temperance" are also attendant graces in the walk of the christian, shown by humbleness of deportment, and moderation in all things, whether eating or drinking, or the pursuit of any thing, either for pleasure or profit, doing all to the glory of God, who by Jesus Christ his Son has wrought for them, and in them all things whereby they profit unto eternal life.

Brother Beebe, the foregoing I have written for your disposal; if



you think it will be to edification to publish, do so, but do not by any means permit it to crowd out better matter. I remain hope, your unworthy brother,

A. B. FRANCIS.

"God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. vi. 14.

I shall first endeavor to show what God forbids we should glory in.

2d. I shall treat of the glorying in the cross of Jesus Christ, and

3d. Of the world's being crucified to the children of God, and they to the world.

First, What God forbids his children should glory in.

Our text declares, that "God forbid that I should glory, save in the cross of Jesus Christ." The same divine writer that recorded these words says, 1 Cor. iii. 21, "Therefore let no man glory in men." The church at Corinth had to a considerable extent fallen into the error of glorying in men, and the apostle Paul very forcibly admonishes them. Some of them were of Paul, and some of Apollos, and some of Cephas, and some of Christ. The apostle says to them, Is Christ divided; was Paul crucified for you, or were ye baptized in the name of Paul? He further says, who then is Paul, and who is Apollos, but ministers by whom you believed; even as the Lord gave to every man. I have planted, Apollos watered, but God give the increase. So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase. It is very important that the children of God should know wherein their great strength lies, and be truly sensible that they are weak, helpless and imperfect creatures, and that all their help must come from God, who forbids that they should glory in their own works. It was very natural for self-righteous Pharisees to glory in their own works, inasmuch as they were ignorant of God's righteousness, and going about to establish their own righteousness, had not submitted themselves to the righteousness of God. It is the same with the Arminian world that is contending for a conditional salvation predicated on the do-and-live system; but it is not so with the humble and contrite followers of Jesus; they feel their own weakness, and depend on God alone for every good and perfect gift, knowing that they are the circumcision who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

2d. Of glorying in the cross of Jesus Christ.

When we take into consideration the vast and important benefits flowing from the broken body and shed blood of the Redeemer, we may well say with the apostle, "God forbid that we should glory, save in the cross of our Lord Jesus Christ." "He

that was rich became poor, that we through his poverty might be rich." We were extremely poor, and he gave us great riches. We were ten thousand talents in debt and had not a farthing to pay, and he paid all the demands against us, and gave us a free discharge. We were led captive by a great enemy into a waste howling wilderness, and he conquered our enemy and set us at liberty. We were justly condemned by the holy law of our great Creator, and he redeemed us from the curse of the law by his own precious blood. We were in a horrible pit wherein there was no water, and through the blood of the everlasting covenant he rescued us and enabled us to turn to the strongholds. We were clothed with filthy garments, and he took them away and clothed us with a robe of everlasting righteousness; but time and space would fail us in showing the important blessings flowing through the channel of that river that makes glad the city of God, and all through the virtue of the suffering of our glorious Mediator on the Roman cross. Then let us glory alone in the cross of the immaculate Lamb of God, and in the tribulation we have to encounter for his name's sake; let us recollect that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. The apostle Paul declares, 2d Cor. vii. 4, I am filled with comfort; I am exceeding joyful in all our tribulation; and again, Rom. v. 3, We glory in tribulation, &c. Our Savior says, Matt. v. 11, 12, Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven. We are told in Acts xiv. 22, "That we must, through much tribulation enter into the kingdom of God, and our Savior lets us know that in the world we should have tribulation, but in him we should have peace. It is very important that we should be reconciled to the providence and dealings of God, we can then encounter the greatest tribulations and conflicts we have to pass through with joy and consolation.

3d. Of the world's being crucified to the children of God, and they to the world.

In Gal. v. 20, the apostle Paul says, I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, &c. In Rom. vi. 6, 7, 8, the same divine writer testifies, "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin. Now if we be dead with Christ, we also believe we shall live with him. In the children of God there are two

natures, the one antagonistic to the other. The flesh or old man is as corrupt and sin depraved as the devil can make it, while the new man is as pure and holy as the angels that surround the throne of God. The one is properly said to be crucified to the other, according to the declaration, Gal. v. 24, "And they that are Christ's have crucified the flesh with the affections and lusts. The children of God are dead to the love of sin, according to divine inspiration, Rom. v. 11. "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. The children of God while under the power and dominion of sin are declared to be dead in trespasses and sins; they are in the love and practice of sin, and remain so until it pleases God in his mercy to quicken and make them alive, and as soon as divine life is implanted they are dead to sin and alive to holiness. The desire of the new man is to be as holy as God is holy. He is elemented to a heavenly clime, hence he hates sin as a deadly poison, and feels a strong desire to mortify the deeds of the body, and to live to the honor and glory of God. How important it is that the children of God should every day endeavor more and more to crucify the world with all its affections and lusts, and in their every days acts, conduct and conversation show forth the image of a lovely Redeemer, to be engaged in the service of their great covenant head; to be found walking in all his statutes and commandments, not turning aside either to the right hand or the left in following after the God of their salvation. Their warfare will soon be over, at the close of which they will 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, which the Lord the righteous Judge will give me at that day, and not to me only, but to all them also that love his appearing. May God in his great mercy and goodness keep us all in the good and the right way, and finally save us all in his own everlasting kingdom, for Jesus' sake, Amen.

ISOM CRANFILL.

March 4, 1869.

DEAR BROTHER BEEBE:—I have been a reader of the "Signs of the Times" for the last seventeen months, and have been edified, built up, and made to rejoice while reading the experiences of the dear brethren and sisters, scattered over our once happy but now distressed country; and I have often desired to be able to write something for the "Signs," but feeling so unworthy I have put it off from time to time, and I fear now that I shall fail to interest the brethren and sisters; but I will attempt to tell them of some of the Lord's dealing with me.

At the age of nineteen years my

health became very bad, and my thoughts were that I should not live long, and I was brought to see my sinful condition. Well do I remember my first awakening, and my first effort at prayer. I was raised by Old School Baptist parents, and had no confidence in the popular religion of the day; but thought I could and would get religion at home; and so I went to work, and as is common, I tried to obtain it by the law; but alas, the more I worked, the worse I grew. I would weep and mourn, and grieve and pray, and read the bible and other religious books, including the Sunday School books, that gave directions how to get religion. I tried to follow their directions, but found no relief. I told no one of my condition, though I often desired to talk with my mother, and to fall down on my knees at my mother's, and ask for her prayers, but it seemed that I could not. O the tossings and troubles of an awakened soul! not fit to live, and afraid to die. I was made to wander thus for eight long years. At last I concluded that I never would be blessed with a hope so long as I kept my desire a secret; but I was ashamed to let any one know that I was a mourner. There was a Missionary Baptist church near my home, and they were holding a Protracted Meeting at the time, and the waters were troubled, and a great many were professing that they were made whole, and I resolved to go, and went. But alas! while those all around me seemed to rejoice; there was no one to put me in, and I was like the man that lay at the pool, could not get in myself. After going for days, and receiving no benefit, I was taken sick and could go to their meetings no more. I often thought I was cast off, and was fearful of a false hope, or of being deceived. I imagined that if I ever got religion, I would be shouting happy, and a lively, cheerful christian. But when it pleased the blessed God of salvation to reveal himself as one altogether lovely to me, and the chiefest among ten thousand, it was not in a storm, but in a calm, a still small voice came, saying, "Peace, be still." "It is I, be not afraid." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." And thus it was with me. I scarcely moved, but every thing was delightful both within and without.

"Jesus all the day long was my joy and my song."

My trouble was all gone as I thought. After a while the subject of baptism began to trouble me. What must I do? There were no Old School Baptists about: I love them, but I cannot understand all their doctrine. I was perplexed, but concluded to go and join the Missionary Baptists, then I would be baptized and be among what I regarded a christian

people. So I joined them, and felt satisfied for several years. I would assist in their Protracted Meetings, and flattered myself I was doing God service. But occasionally I would get to hear an Old School Baptist preach, and it would do me so much good that I began to realize that I was out of my place; and the more I thought on the subject, the more clearly I saw the difference. But I seemed captivated. I stood high where I was, and how can I break ranks? What will they think of me? Thus I continued for several years longer, but praying to be released. Well,

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

I was a lone widow, in a world of trouble, having none to care for me, and not enjoying myself in a religious point of view, being among those I could not confide in. I promised if the Lord would open the way, I would come out from among them. Well, the Lord opened the way in this manner: An Old School Baptist preacher offered me his hand, and I accepted and married him, and now I thought, and was delighted at the thought of getting out of their way, and uniting with my husband. But alas! the time was not yet. The enemy began to trouble me about re-baptism. How can you be baptized twice? Will it not be mocking? when the word says, "One Lord, one faith, and one baptism." Beside, it was suggested that the Old School Baptists will not believe that I am an Old School Baptist in principle, but am inclined to join them because my husband is one. Thus I was distressed and troubled twelve months. But, thanks be to God, who enableth us to triumph, he has made the way clear, and I have obeyed his voice, and have enjoyed the company of the few despised disciples of Jesus much better than I ever did the many. Now, my dear brethren and sisters, I feel that I am one with you, and I desire your prayers, that I may prove a blessing, and be blessed in obeying the command of our Lord and Savior. Brother Beebe, do as you please with this imperfect writing and all will be well. Remember me in your prayers, for I am a poor weak sinner, and if a saint, I am the very least of all saints.

Will brother J. F. Johnson give his views, through the "Signs," on Luke v. 36-38, and oblige a little one?

Yours in christian love,

A LITTLE SISTER.

ROSE BUD, Ark., March 25, 1869.

DEAR BROTHER IN THE LORD:—I wish above all things that thou mayest prosper and be in perfect health, for I esteem you as a father in Israel. When I read your editorials I am made to rejoice, and say, "The Lord has done great things for us, whereof we are glad." I have never seen any thing in your writings but what I heartily approve. I believe the absolute purpose and immutable decrees of God embraced

our fallen state, as well as our salvation from sin and death; but our preacher cannot agree with me on that point.

Brother Beebe, "In the multitude of counsellors there is safety." My object in this letter is to seek information on points of doctrine. Our little church, consisting of twenty-eight members, are all strong in the faith, as set forth in your editorials, save one. There is a doctrine advanced by the Missionary Baptists, in which they tell us that the sinner cannot do any thing to gain the favor of God; and at the same time, they say, if any sinner is lost it is his own fault; and our preacher has got into that idea. It looks to me, if the sinner is the sole cause of his being lost, it must necessarily follow that he could prevent it, or extricate himself from his fallen condition.

My dear brother, I believe that God has chosen his people in Christ Jesus before the foundation of the world, and whether the number thus chosen be great or small, it can never be added to, nor diminished, by all the powers that be. Now if this be so, does it not necessarily follow that all the rest of the human family are rejected? and if so, where is the fault?

Brother Beebe, we request your views on the point, viz., that if any are lost, it is their own fault. It is about to make a point of difference, and we think your views would give satisfaction. If we are wrong, we wish to know it, and if our leader is wrong, we wish to know it, that we may know where the wrong is. If you will answer this request in the first number of "Signs," after you receive it, you will greatly oblige a goodly number of the Old School Baptists. The Missionaries are boasting over us, on account of our preacher having taken up that idea. Your compliance with our desire will also greatly oblige your poor unworthy brother, if a brother.

THOMAS MOSS.

(Editorial reply on page 106.)

EAST BRUNSWICK, N. J., April 19, 1869.

ESTEEMED BROTHER:—For a few days past I have felt inclined to write a few lines for your perusal, and likewise those of my friends who read the "Signs of the Times." It has been my lot to be laid upon my bed in a very severe and sudden manner. The prospect of living was at an end; but death was disrobed of all his power, and I felt a desire to set my house in order, and to be ready. The situation of my family was such that I desired to arrange my business, if able to do so, before my departure, and this privilege was afforded me. I then felt that I had nothing more to do but await the signal for my departure. My mind was clear and all was well. I felt that God's mercy was very great, and to leave myself altogether in his hands. My wife called a physician,

and he seemed to understand my case, and his medical aid seemed to be truly blessed, and I am so far recovered as to sit up the most of the time, and there is now a prospect of my recovery. I have been led to meditate much on the things of the kingdom, and on the goodness and mercy of God. How unsearchable are his judgments, and his ways past finding out. The world has grown small in my esteem. What vain mortals we are! We strive and "toil for heirs, we know not who." Could we always manifest that care for the things of the Kingdom and the cause of God and truth that we do for the world, how much more Christlike we would appear. It was his meat and drink to do the will of him that sent him.

I feel that I have been taught a lesson; how long it will abide with me, the Lord knows; I hope it may be to the day of my departure. If it is the pleasure of the good Lord to restore me, it is my desire to attend some of the Spring Associations, and I have put my business in such shape that nothing but a lack of health will prevent me. I want to see the brethren, to meet with them, hear and join with them in extolling the great God of our salvation. O what a privilege for such worms as we are, and yet how little do we appreciate our high calling!

Brethren, when it is well with you, remember me, and let us all pray for Zion, for,

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

Our dear brother Leachman has received his discharge. He was a faithful and able minister of the New Testament. I thought I was about to follow him, but how soon is now very uncertain to me. He was five years my senior. Yesterday was my birthday. I am now fifty-three years old.

Brother Beebe, if you feel that this weak and imperfect scribble will do no harm, you may give it room in the "Signs." I have written about as much as I can. Farewell. May the good will of him that dwelt in the bush dwell with and bless all who are of the household of faith, —is the prayer of your unworthy brother in the bonds of the gospel.

WILSON HOUSEL.

TIFFIN, Ohio, April 13, 1869.

DEAR BROTHER BEEBE:—I feel a strong desire to pen a few thoughts this morning as they occur to my mind. I have just been reading some of the communications of the dear saints, and O what comfort and consolation I have derived from them. My heart seems overflowing with love towards them, for "We know that we have passed from death unto life, because we love the brethren," and I think I can truly say that I esteem it a great privilege to meet with them and hear them tell of the Lord's dealings with them. I have so many doubts and fears, and am constantly going contrary to the will

of my divine Master, that I am often led to inquire if I were a christian would I not lead a better life? would I not be more reconciled to the Lord's dealings with me? and I am often found murmuring, O is there any one like me? Yet with all my trials and temptations that little hope still remains, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail, whither the forerunner is for us entered; even Jesus, made a High Priest forever, after the order of Melchisedec." And how it revives our drooping hearts to know of the mighty power of that dear Savior whose everlasting love has been manifest to us, to know that he is unchangable, the same yesterday, to-day and forever. 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. When I view my daily walk and see how far short I come of doing the will of God, I feel discouraged, and think I am not what I profess to be, for I am constantly going astray; but my trust is in the Lord, hoping he will lead and guide me by his unerring counsel. In the Spring of 1866, in the month of May, I was made to see how sinful I was, and how I had been sinning against a holy and just God. I thought there was a plan of salvation marked out for all but me. I had transgressed his holy law so long there was now no pardon for my sins; and I tried to shake off these feelings, but they only increased; do what I would, this trouble of mind followed me wherever I went, and my distress became so great that I was scarcely able to perform the duties of my house, and my nights were spent in weeping on account of my sins. Thus it went on for nearly three months, when all hope was cut off and I thought I must soon leave this world. I often tried to pray, but could find no words but O Lord forgive me, a poor sinner. I was then made to feel the extent of my own strength. It seemed to me that I was now left to myself. I had sinned away my day of grace. The language of my heart was,

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

But, thanks be to God, I was not left in this condition. The Lord saw fit to let his light shine within my heart, and I was made to rejoice with joy unspeakable and full of glory. How beautiful the plan of salvation appeared to me now. The things which I once loved I now hate, and what I once despised I now love; yet there is a constant warfare going on within. When I would do good evil is always present. Were it not for that little ray of hope, I would give up in despair, and if I am saved, it is only through the grace of God. My husband and myself related our



experience to the Sycamore church in the month of September, 1866, and were received into the church, where we still hold our membership, and in the month of October following, we were baptized by our much esteemed and beloved Elder, Lewis Seitz, who is our minister. May the good Lord sustain him and gently guide him the remainder of his days, and may he long be spared as a watchman upon the walls of Zion to feed the sheep and lambs of the fold.

Dear brother, I have given you but a brief sketch of what I have experienced, for I feel that tongue nor pen could describe the half, and I leave it at your disposal. Do with it as you think best, and all will be right; for in looking over it seems so imperfect I dare hardly send it.

From an erring one,

L. A. HECK.

BERLIN, Worcester Co. Md., April 20, 1869.

DEAR BROTHER BEEBE:—I have finished my letter on business, which was all I sat down to write, but some how I feel an inclination to write something more; but I feel that I am not capable of writing for the comfort or edification of the readers of the "Signs of the Times," that highly valued medium of correspondence for the scattered saints. I rejoice to know you have so many contributors to your columns who give evidence they have been taught of the Lord, for their views of the word of God agree with the experience of the saints. Whether I am one of the saints or not, I do take much comfort in reading the "Signs," and I can say with truth, they become more and more precious to me. I think I have never enjoyed them so much as since the commencement of the present volume. I await the arrival of each number anxiously, and when it comes, it exceeds all my expectations. I do not like to mention names, or to seem to prefer one above another, but I can hardly forbear to mention the one on "Supplications." Your editorials are always very instructing and comforting. I often fear I am not one of the Lord's children; but when those whom I fully believe are his chosen ones seem to understand my own exercises, and write out for the "Signs" my thoughts so much better than I can express them, I am encouraged to hope we have all been taught in the same school—the Old School of Christ, and have had the same precious truth revealed to us. When I look at myself I find no encouragement to hope, even that I am one of God's chosen people; but sometimes I am enabled to look away from self, and to look to Jesus, and am enabled to believe he bore my sins in his own body on the cross, and that he then rendered full satisfaction to the law of God, which I have ten thousand times transgressed, and that by his perfect obedience to

that law, he has brought in everlasting righteousness, and that all this is mine by faith in Jesus Christ, which faith I humbly trust has been given to me. I have a comfortable season, and am able to rejoice in the precious promises; but these seasons are often of short duration, and my eyes will turn within, and in the depravity of my own corrupt and deceitful heart, I can see no evidence that I have any right to hope in his mercy; and so I am tossed about between hope and fear; but not in despair; persecuted, but not forsaken; cast down, but not destroyed; for though our outward man perish, the inward man is renewed day by day. I am sometimes compelled to cry out, "Is this, dear Lord, that thorny road that leads us to the mount of God?" When I look into the scriptures, I find the servants of the Lord have all passed this way, and this encouraged me to hope on, and labor on in my Master's vineyard, trying to proclaim the unsearchable riches of Christ. Truly, they are unsearchable; man in all his boasted wisdom, has never been able to discover these unsearchable things; nor has the natural man any desire to know them, for they are foolishness to him, neither can he know them, for they are spiritually discerned. 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. The high way that leads to a knowledge of God and his salvation is hidden from the wise and prudent of this world; but God reveals it to whom he will, and when he will; and as his children travel along, the spirit takes of the things of God and shows them new beauties. Every day they have to record something wonderful in the mysteries of his abounding grace. O what a great salvation! which at first began to be spoken by the Lord Jesus, and is confirmed to us by them that heard him.

I hope to be able to attend the Warwick Association and see you and the dear brethren face to face once more; but my heart saddens when I think I shall miss our dear brother Leachman. I can hardly yet realize that he is gone to return no more to us. Is it possible I shall never hear his voice again proclaim that truth I hope I love? But it is the Lord, let him do what seemeth him good; he will vindicate his own truth; if he sees fit to call all his ministering servants home his counsel shall stand, and he will do all his pleasure. Yours in hope,

G. W. STATON.

HALLSVILLE, Pike Co. Ala., March 1, 1869.

ELDER BEEBE:—Esteemed brother in the Lord, whom I love for the truth's sake, and for your steadfast continuance in the apostles' doctrine and fellowship. Having stood on

the walls of Zion for so many years, unwaveringly giving the trumpet the right sound, showing to the people of your Master their transgressions, and to the house of Jacob their sins, has drawn out and perpetuated my love and fellowship for the last twenty-eight years for you, and for the cause which you have so well defended. In the fall of 1841, through the great mercy of our God, I realized a hope that my peace was made with the great I AM, in and through Christ the Mediator, and what he had done for me before I had a manifest being. Before that time I, like the rest of the fallen race of man, thought I had something to do to make my peace with God; but when I was brought to see myself as I truly was, a lost and helpless sinner, and justly condemned, I tried my doing powers, but all to no avail, for "The soul that sinneth it shall die," still sounded in my ears, and I found that the word of God was as unchangable as God himself; and I had sinned, and my doom was fixed, and banishment was my just reward. I could see things in no other light; for how could I escape the impending storm of wrath, I saw not, when to my astonished vision it was made known to me that Christ had died and accomplished the very work which I was trying to perform more than eighteen hundred years ago; that he had satisfied the law and made my peace with God. I could then realize the doctrine of Paul, that Christ, who knew no sin, was made to be sin for me, that I might be made the righteousness of God in him; and from that time until the present, I have never indulged a thought my eternal salvation depended on my thinking one good thought, as a condition; for that was already secured in Christ before the world began. But I have much to do to show my love for, and confidence in the God of my salvation for such amazing displays of sovereign grace to me, a poor helpless sinner. I am constrained to believe with all my heart that salvation is all of grace. And I cannot help loving them who preach and believe the same doctrine, nor can I help loving them the best, neither do I try to help it. So, brother Beebe, I can and do, without reserve or hypocrisy, bid you God speed.

In January, 1842, I was received and baptized in the fellowship of the church at Mt. Olive, in Muscogee county, Georgia, by Eld. C. A. Parker, and through him as your agent, I became a subscriber for the "Signs of the Times," and have continued to be a subscriber ever since; and you may set me down as a subscriber for life, as long as the "Signs" shall continue to advocate the same doctrine, and expose error as it now does, or until I become too poor to raise the subscription price. And as for the book of Editorials, I am pleased with it, and consider it well

worth the price. I know the wise man has said of making books there is no end, and much study is a weariness to the flesh; but there are some good and profitable books, and some that are bad and unprofitable; but as for the Editorials, I honestly believe that every sound Baptist family ought to have a copy of the first volume in their library; for such a compilation of sound doctrine, and faithful exposure of the origin and rise of priestcraft in America is not to be found in any other book that I have ever seen; and if the second volume should be published, I wish to have that also.

Brother Beebe, I wish to say to brethren Hughes, Rambo, Foutch, Beck, Duval and others, I received the Minutes of their several associations which they sent me by mail, and was well pleased to get so much information from so many States; and if it is not asking too much I will ask them to favor me again with the same kind favor. I would like to have a minute of every Association in the States. Brother Beebe, this is submitted to your disposal.

Yours to serve,

R. T. WEBB.

OWENSVILLE, Ind., April 18, 1869.

ELDER BEEBE—DEAR BROTHER:—I herein send you for publication the deliberations of the council which met at Salem church, hoping from your letter to me that you will not hesitate to allow us the opportunity of answering the charges preferred against us. We are very sorry to have this step to take, but we feel that we have been publicly slandered, and believe that the cause and justice to all parties demand it. The committee authorizes me to assure you that we will give you no further trouble on this subject, as they will never do anything more with it. If you do not think proper to publish these proceedings, you will please return them to me. (Enclosed you will find necessary stamps for the same.) With my kindest regards for yourself, I remain your affectionate brother.

S. P. WELBORN.

OWENSVILLE, Ind., April 16, 1869.

ELDER BEEBE—DEAR BROTHER:—In compliance with the request of Salem church, a council of three lay members from each church composing the Salem Association was called and held in Owensville, on the 14th of April, 1869, for the purpose of taking some action in relation to the charges preferred against the Association and some of her ministers by the Patoka church.

A call of the churches showed present: Bethlehem, Bethany, Bethel, Big Creek, Salem, Harvey's Creek, Providence, Little Zion, Walnut Grove, South Fork and Fort Branch.

After prayer the council organized by choosing S. P. Welborn, Moder-

ator, and S. M. Holcomb, Clerk, after which they unanimously adopted the following answer, and ordered that the Moderator and brother Wm. S. Armstrong forward the same to you for publication in the "Signs of the Times."

In answer to the first charge made by the Patoka church, in giving her reasons for withdrawing from the Salem Association, we will say that the language used by Eld. James Strickland in the Introductory Sermon, at Lynnville, in 1865, might have been so construed as to make it appear unsound and contrary to our faith. His language was generally condemned by our brethren present, and also by our corresponding brethren. But on the following morning brother Strickland acknowledged to all present that his language was not as clear as it should have been. Elder Strickland's acknowledgement and explanation gave general satisfaction to all, so far as they expressed themselves. Brother Hargrove was present and expressed no farther dissatisfaction. He afterwards wrote you, on the 20th of January, 1866, in which he used the following language: "So far as the doctrine of salvation by sovereign grace is concerned, I regard him (brother Strickland) as sound. But I designed to convey the idea that I did not believe his views on the subject of practical godliness." We would, for further information on this subject, refer the readers of the "Signs of the Times" to volume 34, Nov. 15th 1866.

2d. In the second charge they declare that the Moderator and Clerk of our Association, held at Little Zion, in 1866, arbitrarily refused to enroll the name of brother John Hargrove as delegate from Patoka church. We assert most positively, as all present would testify, that they did not. Brother Hargrove went there while under charges in his own church, and the Moderator knowing that it was a violation of order for brother Hargrove to do so, went to him in the kindest spirit, and in order to spare his feelings, told him privately that there would be objections made to his sitting as a delegate in the Association. Brother Hargrove then voluntarily arose and said that owing to some existing difficulties he supposed that it would be best for him to take no part in the Association, and withdrew of his own accord.

3d. The third charge reads as follows: "We further declare that the Salem Association, at her last meeting, openly violated another express provision of her constitution when she received the church at Fort Branch into her union, over the head and opposition of two of the delegates from Patoka church."

It is true that two of the delegates from Patoka did vote against the reception of the Fort Branch church, but they did so without attempting

to give any reason for so doing until after the vote was taken, which was out of order. But when asked by the Moderator if they would go with the Association, they replied that they would, and made no further objections.

Furthermore, Patoka church was called on for help to constitute the Fort Branch church, in July, 1868, and sent help, as requested, knowing that Elder C. Sands would be a member of that Presbytery. Then, in September following, they voted against the reception of the same church which they had assisted in constituting, after being satisfied that said church was orthodox and orderly. This was all several months after the time which Patoka church says Eld. C. Sands preached heterodoxy at that church, and at Little Zion. As to the sentiments alleged to have been preached by Eld. Sands, we can only say that we have never heard him preach anything like it. But, to the contrary, he preaches predestination and election when he dwells upon doctrine.

In answer to the course of the Moderator towards Eld. S. H. Durand at the close of the services on Saturday of our last Association, we would say that Eld. G. M. Thompson, a visiting minister, had on the night previous, made some remarks on controverted points of doctrine, which he affirmed the Eastern Baptists believed. He also made some personal allusions which were wholly uncalled for, to which Elder Durand, in the course of his sermon on Saturday, took exceptions.

At the close of brother Durand's remarks the Moderator said that there was some little difference between the Eastern and Western Baptists, as he understood them, and he referred to some of the controverted points, remarking at the same time, that he entertained none but the kindest feelings toward Elder Durand. He also requested them (Elders Thompson and Durand) as they were to occupy the stand on the morrow, to make no more personal remarks in public. But we are sorry to say Eld. G. M. Thompson did not heed this admonition, but did pursue an improper course on Sunday, for which he was called to order by the Moderator.

The fourth charge reads as follows: "We further declare that we consider and hold as highly censurable the act of Providence church, a member of Salem Association, by which she passed a series of resolutions upon her record, charging brother John Hargrove, a member of Patoka church, with the crime of slander and falsehood, and persistently retained there, as we are informed and believe, at the instance and by the influence of Eld. James Strickland."

Providence church did spread on her record a series of resolutions, charging brother John Hargrove with

falsehood and slander in his letter which was published in the "Signs of the Times" Nov. 15th, 1865. But after the settlement of the difficulties between Elder Strickland and brother Hargrove, by a committee of brethren selected by themselves (Strickland and Hargrove) for that purpose, in October, 1866, Elder Strickland requested Providence church to rescind those resolutions. But the church refused to do so until brother Hargrove would make the acknowledgements to brother James Strickland, which were required of him by the committee. This brother Hargrove persistently refused to do. Yet the majority of Patoka church restored him to membership, as we are informed and believe, without any acknowledgement from him, and over the protest of nearly one-third of the church. The church was also taken out of the Association by about the same vote; and the principal opposers, who were members in good standing, were unceremoniously excluded at the same time, by the same small majority, without taking any gospel steps with them. We believe that Patoka church, in withdrawing from the Association, did so in violation of all gospel order, as she failed to labor with any of those of whom she complained.

In regard to the fifth charge, we have to confess with deep regret that we are informed and believe that in some instances a few of our ministers have gone farther in mixing with other denominations than the order of the gospel will justify, or we approve, as we believe in dwelling alone. Yet we have not thought it christian-like to publish these things to the world until we have labored, as the gospel order requires, with those who are guilty of these things. But if there is any departure from the old way of receiving members in any of our churches, we are not apprised of the fact, neither do we believe such to be the truth.

Dear brother Beebe, in order to show to you and the precious and highly esteemed brethren who read your paper, that we, as a body, are not departing from the apostolic faith and order of the gospel, we send the following resolution, which was unanimously adopted by our Association at her last session (including the entire delegation from Patoka church.)

*Resolved*, That this Association still believes in and adheres to the doctrine set forth in our articles of faith, and that we have no fellowship for the institutions and modern inventions of the world called Missionism, and we do not recognize the work, or baptism of disorderly bodies, but adhere to the ancient order and practice of the Regular Baptists, and do affectionately recommend our brethren to faithfully adhere to said principles and practice, as we believe they, as a body, have heretofore done, that the mouths of gainsayers may be stopped, and that peace and harmony of Zion may be preserved among us.

Done and signed by order of the council.

S. P. WELBORN, Mod.

S. M. HOLCOMB, Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1869.

### REMARKS ON HEBREWS X. 26-29.

By request of brother Hugh Johnson, of Middlesex Co., Ontario.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

The great theme of the inspired writer of this epistle, is to show by comparing and contrasting the two covenants, the superiority of the latter, or gospel, over the former, or legal. The former with its law of carnal commandments, its worldly sanctuary, and divine service, could make nothing perfect, was weak through the flesh; its ample variety of types, though strikingly analogous were not the perfect images of the things to which they pointed. The priesthood of Aaron, his service at the altar, and the perpetual offerings of the people, through him, failed to purge their conscience from dead works, or to qualify them to worship the true God. Moses, their leader, and minister of the law, though faithful in all his house, as a servant, did not, and could not occupy it in the relation, dignity, nor inheritance of a son. The law which that covenant imposed on the tribes of Jacob, though holy, just and good, was a ministration of death, and could give them no life, because they were carnal, sold under sin. If it could, by any possibility have given life, then verily righteousness should have been by the law. All who were, and as many as now are of the works of the law, are under the curse. The blood of the victims which flowed continually from their altars, though ceremonially cleansing the transgressors, and showing that without the shedding of blood there could be no remission of sins, was but a ceremonial purging; for in them all, there was a remembrance again made of sins every year; for it is not possible that the blood of bulls, and of goats, should take away sins. "The Holy Ghost, thus signifying, that the way into the holiest of all," the gospel, "was not yet made manifest, while as the first tabernacle (or legal covenant) was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which



stood only in meats and drinks, and diverse washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come, a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; that is, not of the Jewish, ceremonial, typical, ineffectual covenant. "And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions which were under the first testament," or covenant, "they which are called might receive the promise of eternal inheritance."

The inspired writer having thus clearly discriminated between the two covenants, and their respective priesthoods, offerings and dispensations, finds occasion to admonish those Hebrews, whom he distinguishes from the carnal Israelites, as "Holy brethren, partakers of the heavenly calling," and whom he exhorts to consider the Apostle and High Priest of our profession, Christ Jesus. Under the priesthood and apostleship of Christ Jesus, they were redeemed and delivered from the law of carnal commandments, washed, cleansed and justified freely through the redemption that was in him; "For by one offering he hath perfected forever them that are sanctified," or set apart, as the word *sanctified* here signifies; yet though redeemed from the law, and dead to it by the body of Christ, they are not without law, for they are under law to Christ; and his law is put in their hearts, and written in their minds. They are not therefore left to sin with impunity, for although the law of the spirit of life in Christ Jesus has made them free from the law of sin and death, the law which God has written in their hearts, requires obedience to all the precepts of Christ; so that if his children forsake his law, and walk not in his judgments, if they break his statutes and keep not his commandments, then will he visit their transgressions with the rod, and their iniquity with stripes. Instead therefore of indulging their carnal propensities in any departure from the divine rule, the New Testament, they are told that "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?" or deliverance. The word of life under which the saints are born into the kingdom and come under the laws and ordinances of the gospel church, is the word which began to be spoken unto us by our Lord Jesus Christ, and was confirmed unto us by his apostles, who received their instruction and inspiration immediately from him. And inasmuch as

Christ is evidently greater than Moses, or the angels, his words are to be observed with more sacred reverence. Not because our eternal salvation from death and hell depends on our obedience; for that is not the case, as is shown by the covenant and oath under which the saints are gathered. "I will be to them a God, and they shall be to me a people."

"For by one offering he (Christ) hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them, after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." Upon this assurance, the saints are faithfully admonished to approach the throne, and enter into the holiest of all by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh." Not by sacrifices and offerings, as under the former covenant, but through Christ, as our High Priest, over the house of God. "Let us draw nigh with a pure heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised. And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching."

"For if we sin wilfully, after that ye have received a knowledge of the truth." The pronoun *we* in this text, includes the inspired writer with all his holy brethren, who are partakers of the heavenly calling, embracing all who have received the knowledge of the truth. They who know the truth are born and taught of God; for the natural man receiveth not the things of the Spirit, neither can he know them. If we know the truth, we have received that knowledge; and if we have received it, it is by revelation; for flesh and blood cannot reveal it. The knowledge of the truth here spoken of is the knowledge of the truth of which the inspired writer is speaking, the truth of a deliverance from the law of sin and death, and a knowledge of the law of the spirit of life in Christ Jesus our Lord. A spotless perfection before God, by the one offering of our great High Priest, received in a true heart, in which the law of Christ is written by the finger of God. If this be admitted, the question may arise, Can those who have thus received the knowledge of the truth, who are forever perfected, who are called holy brethren, and partakers

of the heavenly calling, for whom Christ has obtained eternal redemption, and in whose hearts the Holy Ghost has written the law of holiness, can they sin wilfully after having received all this? With their mind, and with all these spiritual gifts, they invariably serve the law of God. With these they cannot commit sin, neither wilfully nor in any other way; for his (God's) seed remaineth in them, and they cannot sin, because they are born of God; but they who have received this seed, and this knowledge of the truth, if Paul was one of them, do find another law in their members, warring against the law of their mind, and bringing them into captivity to the law of sin which is in their members. With their mind they truly serve the law of God; but with their flesh the law of sin. And now we ask for the man among all who have received the truth, either in ancient or in modern times, who has not sinned wilfully after having received this experimental knowledge. The man who can lay his hand upon his heart, and in the presence of God who searches all hearts, say that he has never sinned wilfully since he professed a hope in Christ, is a poor blind pharisee, and does not have to go to the throne of grace with the petition, forgive my sins. But it is objected, Paul said, "If I do that which I allow not, it is no more I that do it; but sin that dwelleth in me." Very true, the spirit indeed is willing to serve God, and would never willingly, nor wilfully, nor in any other way sin, or offend against his God; but, as we have shown, while with the mind of Christ which every saint has, they invariably do serve the law of God, and delight in the spirit of holiness; still with their flesh they serve, and wilfully serve the law of sin. In their flesh there dwells no good thing, and in that spirit in them which is born of God, there dwells no evil thing. Every sinful act is necessarily wilful, for an involuntary act is not regarded as a sin. Should a man much stronger than yourself take your hand in his and with it smite your friend or neighbor, in opposition to your will, in that case the act would be his and not yours. In every transgression of the children of God, they feel a consciousness that they have done it with the consent of their will, and that they have had the consent of their will in forsaking the assembling of themselves together, as the manner of some is, is what burdens them with contrition and grief. The saint whose constant desire is to dwell in the house of the Lord all the days of his life, but is hindered by providential circumstances over which he has no control, though deprived of a coveted privilege, is not conscious of guilt in having been detained. As the forsaking the assembling of ourselves together is named in the im-

mediate context, we take that particular sin as an example of sinning wilfully. The christian who absents himself from the assembling of the church, either does it wilfully, or against his will; if it be against his will and inclination, it is not sin; instead of reproof he needs our sympathy; but if he absents himself from choice, having the ability and not the disposition, he sins wilfully; and if he be a child of God, it is after he has received a knowledge of the truth. If there be any among our readers who have never since they knew the truth, neglected this privilege wilfully, or fully willing to do so, we will only exhort such, not to be weary in well doing, for they shall, in due time, reap, if they faint not. But this one fault which the context tells us some are addicted to, is by no means the only fault wherein they sin wilfully who have received the knowledge of the truth.

As under the old covenant, every transgression and disobedience received a just recompense of reward, so under the new covenant, a just recompense of reward for every transgression and disobedience of the saints is inevitable. But the justness of the recompense must be determined by the provisions of the law under which the transgression was committed. The christian is not punished according to the merciless law of Moses; nor was the disciple of Moses punished according to the provisions of the law of Christ. Although the law of Moses inflicted the penalty of death upon the transgressor, yet it provided substitutional offerings, and sacrifices. The offender might bring his sin-offering to the priest, and the priest would make for him an offering, or atonement; yet there was a remembrance again made of sins every year. But the transgressor of the law of Christ can make no atonement. The last, and only offering for the people of God, has already been made, and can never be repeated; therefore to the wilful sinner in the new covenant there remains no more sacrifice for sins. If it were possible for the child of grace to fall away, or lose his interest in the one offering by which Christ has perfected forever them that are sanctified, it would be impossible to renew him again to repentance; for to do so, Christ would require to be crucified again, and put to an open shame; as that is declared to be impossible, the conclusion is unavoidable, that for the christian there remains no more sacrifice for sins. No more than what? In this same chapter in which we have our text, the record from the psalms is copied, and put into the mouth of our High Priest, who when he cometh into the world, saith, "Sacrifices and offerings, thou wouldest not; but a body hast thou prepared me. In burnt offerings, and sacrifices for sin, thou hast had no pleasure. Then said I,

Lo I come, (in the volume of the book it is written of me) to do thy will, O God." "By the which will we are sanctified," (or set apart) "through the offering of the body of Jesus Christ, once for all." That is never to be repeated, or offered a second time. Under the law, "every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, (Christ) after he had made one sacrifice for sins, forever sat down on the right hand of God; henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified." Sanctified, or set apart, by the same will which prepared for Christ a body, and which will Christ came to do. There is therefore no more sacrifice for sins, nor is it possible that any more sacrifice for sins shall ever be required, seeing that all the sins of all his people, past, present or to come, were laid on him, and he bare them in his own body on the tree, and put them away by the sacrifice of himself, and has obtained eternal redemption for them all.

Well, if the christian then can make no expiation by any offering for his wilful transgression, because there remaineth no more offering for sin, what does remain for him? Not a burning hell, nor a separation from the love of God which is in Christ Jesus, nor can he possibly lose his interest in the atoning blood once offered for him by our great High Priest. These he cannot possibly lose; for Christ has said of all his sheep for whom he laid down his life, "I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none shall be able to pluck them out of my Father's hands. I, and my Father are one." But still there is something remains for the wilful transgressor, who is made manifest as an heir of immortality by receiving the knowledge of the truth. There remains for him "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." He who has received a knowledge of the truth, knows his God too well to believe that his wilful transgressions will go unchastised. He knows full well that God will judge his people; and those who have felt his rod, will scarcely fail to understand the fitness of the descriptive language of our text in regard to the nature and manner of the stripes. Who of all the saints have traveled far in their spiritual pilgrimage without ever having experienced this peculiar exercise, called, "a certain fearful looking for of judgment?" Do any who have received the knowledge of the truth, doubt that the Lord will visit their transgressions with the rod, and their iniquities with stripes? Do

they doubt that whom the Lord loveth he chasteneth, and scourgeth every son that he receives? Are any of them satisfied that they have never deserved that rod, and those stripes? If conscious then that we have been stubborn, wilful, unruly, have not these convictions been followed with a deep sense of guiltiness, and fearful apprehensions of sore chastisement from the hand of the Lord? A certain, indescribable fearful looking for of judgment. The gracious smiles of the Lord are withdrawn; fearful clouds and darkness have gathered around and have fallen heavily upon us; even the hope that we have passed from death unto life recedes and is lost sight of. The tempter with all his cruel darts makes our troubles his sport. Not merely the faithful rod held in the hand of a heavenly parent and applied in the most tender parental love, are looked for; but such fiery indignation as God has prepared for the adversaries, or enemies of his government. They may be well satisfied that no fiery judgments fraught with destruction can be in store for any of God's dear children; but that is the trying point. Am I a child of God, an heir of glory? Alas! the evidence is too far removed now to be available, and the disobedient, wilful child is for the present cut asunder, and has his sad portion now with the hypocrites and unbelievers, where there is weeping, wailing, and gnashing of teeth.

We know there can be no fiery indignation for any of God's children; for God has sworn with an oath that he will not be wroth with them nor rebuke them in wrath; nor does our text imply even a possibility that they shall ever be subjected to that fiery indignation which shall devour the adversaries; but they shall feel that they deserve it; and in the hidings of the gracious countenance of their Lord, and in the total absence of the evidence of their acceptance with God, they shall experience a certain fearful looking for it. The qualifying words *a certain*, express the idea that it is peculiar to the children of God, when under his chastening hand they feel the dreadful buffeting of Satan. It is a certain; for it is unlike the remorse and terror of devils and ungodly men, and so peculiar that none but the chastened saints can know any thing about it. But O how sore the punishment to a child of grace to be left under these fearful apprehensions.

"What, to be banished from my God,  
And yet forbid to die!"

"He that despised Moses' law died without mercy under two or three witnesses." That is they were put to death, by being stoned, or executed in some other way. But Moses was only a servant, faithful in all his house. Christ is a Son over his own house; if we consider the superior dignity of Christ above that of a

servant, and admit the justice of the punishment inflicted on him, or them who despised his law, we are called to suppose how much sorer punishment they deserve, who despise, disobey, lightly regard or trifle with the authority of him who reigns enthroned in eternal glory. Now let this matter be tried at the bar of the conscience of the saints, and when every point has been duly weighed and maturely considered, what will be the judgment of our own conscience. Shall we not conclude the indignity, if offered to Christ is infinitely greater than if it were only offered to Moses? And if we speak of punishment proportioned to the magnitude of the offence, will we not suppose the offence being so much greater, the punishment deserved by the offender would be as much sorer? Surely we will say if God should deal with us according to our deserts, he would crush us beneath his fiery wrath forever. But God does not deal with his children according to their deserts; for we are told in this same chapter, that "their sins and their iniquities he will remember no more." He has engaged in covenant to "be merciful to their unrighteousness." And the saints are told in the conclusion of this same chapter, that "We are not of them that draw back unto perdition, (or utter ruin) but of them who believe to the saving of the soul." And lest the saints should be overwhelmed by the searching scrutiny of this admonition, and in view of their shortcomings yield to despair, they are told to call to remembrance the former days, in which they were illuminated, (or had received the knowledge of the truth) ye endured a great fight of affliction, partly while ye were made a gazing stock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used," &c. Cast not away therefore your confidence, which hath great recompence of reward.

Trifling with the laws of Christ, and lightly regarding his authority in his church, is in our text, by the pen of holy inspiration, described as treading under foot the Son of God, as counting the blood of the covenant wherewith he was sanctified an unholy thing, and doing despite unto the spirit of grace. This is truly very strong language; but let us see if the enormity of the offences referred to are too highly colored. Can we disregard the authority of his precepts, and the authority which he has invested his church with authority to enforce, without trampling under our feet his authority? If we forsake the assembling of ourselves together, as the manner of some is, how does such neglect comport with his commands, and with our professed allegiance to him, as the Head over all things to his church? Our disregard of this or any other com-

mand is practically saying, He shall not reign over us; we will not be subject to his orders; we will trample his commandments under our feet, by allowing our carnal lusts to be gratified at the expense of his laws. This is called treading the Son of God under our feet. How dreadful the thought, how flagrant the indignity and insult to him. Well might this same inspired writer give the solemn charge to all the saints, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we refuse him that speaketh from heaven, whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." In what other way is it possible for the subjects of his government to tread him under foot, than by despising, under rating, repudiating, and disobeying his commands? Refusing him that speaketh from heaven. "We know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people." While stores of vengeance are held in reserve for all the ungodly, judgment is provided for the people of God; God will judge and chastise his children, according to his word. "It is a fearful thing to fall into the hands of the living God." He knows the thoughts and intents of every heart; from his all seeing eye nothing can be concealed, either of action or motive. His foundation standeth sure, having this seal, The Lord knoweth them that are his.

"And have counted the blood of the covenant wherewith he was sanctified an unholy thing." Aaron and his sons were sanctified, or set apart, for the priesthood by solemn consecration, but could not enter the holy place within the vail, without blood, on pain of instant death. Jesus Christ the High Priest, has by his own blood, according to the new covenant, entered within the vail for us, and is consecrated by his own blood, a priest forever after the order of Melchisedec. With his own precious blood he has redeemed his chosen generation, as a holy priesthood unto God, and by virtue of that blood he has received his coronation as our King. We who are the subjects of his government cannot dispense with his yoke, and despise or transgress his authority, without practically calling that blood of consecration in the New Testament which was shed for many, an unholy thing. If we claim to be our own, we deny that we are bought with a price. If we glorify not God in our body and spirit which are his, we virtually say that blood is an unholy thing; we deny its power to cleanse, purify and consecrate us to God. And as such a rebellious course on the part of his redeemed is always resisted by the



spirit of grace which God has given us in our heavenly birth, to disobey Christ is to do despite to that spirit of grace. All our fleshly powers lust and war against that spirit, and that spirit wars against our flesh and against all the corruptions of our flesh, and these corruptions can never predominate over the spirit of grace in us, by and in harmony with its dictates, but always in despite to it, and hence the wilfulness of our sinning.

We are aware that some have contended that the words of our text were not designed to apply to the children of God; that they were used to describe the ungodly in distinction from the saints. Why then does the inspired writer include himself with those to whom he applies the admonition? When have the ungodly ever received the knowledge of the truth? How can they to whom the Son of God has given no law, trample his authority under their feet, by neglecting to assemble themselves together as the manner of some is? Who of all the ungodly have ever felt or known that *certain* fearful looking for of judgment, seeing it is distinctly declared in the scriptures, "There is no fear of God before their eyes?"

Others there are who have admitted that the language applies to the children of God, who are born of the Spirit, but contend that the text involves the doctrine of falling from grace. But this doctrine cannot be intended, seeing that in the same chapter it is declared, that Christ has by one offering perfected forever them that are sanctified, and the Eternal God has declared concerning them, in this same connection, "I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

While in the Lord they have righteousness and strength, in themselves that is in their earthly nature, they are vile and polluted. The Lord is their righteousness, and he hath clothed them with his salvation, and they are made acceptable unto God, in the Beloved. They are both black and comely, black as the tents of Kedar in themselves, but in their Redeemer they are as white and pure as the curtains of Solomon. Christians wrong their own souls who try to shuffle off the force of these solemn admonitions on to some other class of beings. But whatever others may think or say, let those who have received the knowledge of the truth, regard it as the paramount business of their life to confess, obey, and follow the Lamb wherever he leads, through evil as well as through good report.

May we listen with profound reverence to the admonition of our subject, and hearken to, and not oppose or do despite to the spirit of grace. "For the grace of God which bring-

eth salvation hath appeared unto all men, (all classes of men, Jews and Gentiles, bond and free) teaching us, that denying ourselves of all ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

#### REPLY TO BROTHER PURIFOY.

Question 1. Are not Baptists amenable to one another, whether they be members of the same church or not?

Answer. According to the order and usage of the Old School or Primitive Baptists, all are amenable to Christ, and by his laws required to be subject one to another; each esteeming others better than himself. All who are recognized as members of Christ's mystical body, are required to observe all the laws of Christ, which regulate or enjoin the relative duties of each towards all others, whether they belong to the same distinct church organization or not. If one who is a brother has offended a brother who is a member of another church of the same faith and order, being aware of it, or remembering that his brother has aught against him, he is required to leave his gift before the altar, and go and first be reconciled to his brother, and then come and offer his gift. And if one is offended with the other, he should go and tell him his fault in the spirit of meekness, and labor to restore his erring brother. If he fails to gain his brother by a private labor, he should take the next step; and if still unsuccessful, report the matter to the church of which the offending brother is a member, and submit to the decision of that church, whether it be the church in which one, or both belongs. Every distinctly organized branch of the church of Christ has jurisdiction over her own members. The member of one church cannot be tried by another church, without infringing on the rights and independence of the church to which the accused brother belongs. Yet the relations personally which one brother bears to another, as to relative duties, are the same throughout the kingdom of Christ.

Question 2. If I shall offend a brother of a sister church, or a sister church, is it not my duty to appear in person, and give satisfaction?

Answer. If a brother has committed an offence, whether it be against a church, a brother, or even against one who is not a brother, he should acknowledge his fault, make restoration, as far as possible, and ask forgiveness; but that this obligation requires in all cases the personal appearing of the offender before the offended, is not so clear, as cases may occur where a perfect satisfaction may be given by writing, or by messenger, or in some other way; besides it may not in all cases be in the power of the offender to appear personally.

Question 3. Is it Baptist usage to delegate their power to one or two members, especially where the whole church is concerned?

Answer. The church of God has no power to *delegate*. The churches of our order at the North, object to the use of the word *delegate*, for that very reason. We send no *delegates* to the *associations*, for a delegate is vested with power. We send messengers with especial instructions from their respective churches, to bear messages, and to transact such business as the church directs, and hold them amenable to the church for their faithful performance of their specific duties. In the apostolic church we have several examples of messengers being sent by the churches, but no delegates. When a difficulty occurs between two members of two or more churches, the churches must either meet in convention, or send messengers to effect a reconciliation, and report to their respective churches. Churches sometimes send messengers to look after delinquent members, and to bear messages of admonition, or to summon them to appear before the church.

On the whole, we conclude, where the spirit of the gospel predominates, those who feel its sacred power will soon find a way to confess their faults one to another, and they will strive together to keep the unity of the Spirit in the bond of peace. But without that spirit no conformity to even scripture rule will be of any avail; for the laws of Christ are spiritual, and unless they are written on our hearts, our forms of pretended obedience to the divine rule will lack the one thing most needful of all.

#### REPLY TO BROTHER MOSS. ON PAGE 101.

It appears to us that the question involved is somewhat speculative, and belongs to that class of "endless genealogies and foolish questions about the law," which the apostle has warned us to avoid.—1 Tim. i. 4, & Titus iii. 9. It is enough for us to know that all mankind have sinned in the transgression in the garden of Eden, and that a righteous judgment from that moment has passed upon all to condemnation,—that from the hour sin entered the world, judgment and death passed upon all the posterity of Adam, none of whom were then born, and for aught we know, millions of them are not yet born,

If by the word *fault*, those who use the term, mean *sin*, then the scriptures settle the question; for by one man's disobedience many were made sinners, and that many includes all men, or all who were in Adam, it will be readily conceded that it is for our sins that we are judged and condemned. But when the word is used generally by arminians, we understand them to mean that all sin-

ners who are guilty and condemned already, can, if they please, evade the righteous sentence which is upon them, escape the punishment, close in with certain supposed overtures of mercy, and if they do not avail themselves of the power they have, it will be because they wilfully neglect to do so. This theory is flagrant infidelity, for it directly contradicts the scriptures of truth, which positively declare that salvation from sin and wrath is not of him that willet, nor of him that runneth, but of God who showeth mercy; and that salvation is of the Lord, and not of works, but of grace. We are not held in fault for what we have not done, and could not do, but for what we have done, in sinning against God; and we are told in the word of "cursed children who cannot cease from sin."

When those who profess to be Baptists use the words, "If any are lost it is their own fault," we naturally understand them to use the words in the sense in which they are used by arminians and other infidels, of whom the apostle predicted, "Thou wilt say unto me, Why doth he yet find fault? for who hath resisted his will?"—Rom. ix. 19. And we should beware of them. Men are condemned and damned for their sins, and not for their lack of ability to atone for their guilt.

Brother John Durand has laid off the garments of mortality, to be clothed upon with his house which is from heaven. We have just received a dispatch from Eld. S. H. Durand, his brother, announcing to us that the mortal conflict is over, and that his funeral, which we are invited to attend, is to be on Saturday, May 1. We regret that our engagements are such as to forbid our absence from our church meeting at New Vernon on that day. An appropriate obituary will undoubtedly be prepared for our next number.

CORRECTION.—Our appointment to preach at Welsh Tract, Delaware, was incorrectly stated in our last number. It is for the fourth (not fifth) Sunday in May.

#### Change of Residence.

Brother A. S. Cook having changed his residence from Jersey City, to Princeton, N. J., which place is about midway between New York and Philadelphia, brethren and friends who have been in the habit of making his house in Jersey City their home, while passing that way, will be welcomed at his new place of residence in Princeton, N. J.

#### Inquiries After Truth.

Brother Ira Livingston, of Schoharie Co., N. Y., desires the views of Elder Tho. P. Dudley, of Kentucky, on Matt. vii. 6.

CORRECTIONS.

In the acknowledgment of monies received by brother Wyman Turner, for Elder Daniel Whitehouse, we mistook the figures. The Ebenezer Church of New York City made up, by collection, \$16 88, to which was added by others, \$11 12, making the whole amount \$28, and not as we published \$23, exclusive of the contribution of that church. Thus reducing the aggregate amount of receipts by brother Turner, \$16 88. Therefore the total should have been \$213 07, and not as stated, \$229 95. To which add \$70, received by the Editor of this paper, and not included in the amount received by brother Turner, should be \$283 07.

DEAR BROTHER BEEBE:—Either you or I have fallen into a mistake in the obituary of brother Thomas Cabbage. Will you please make the correction? I meant to say that he was baptized by the Elder Stephen Woolford, the father of brother Whitefield Woolford, of Fishing Creek. It was not Stephen W. Woolford, the brother of brother Whitefield, as stated. It seems to me desirable, if we say any thing about it, that our statements should be correct. E. RITTENHOUSE.

Marriages.

In East Brunswick, N. J., by Eld. Wilson Housel, at his residence, Jan. 10, 1869, Dea. Henry Lamberson, of Monmouth Co., to Mrs. Mary J. Davison.

By the same, at his residence, March 11, 1869, Saxton M. Tice Esq., to Miss Sophia French, all of East Brunswick, N. J.

April 8, 1869, at the residence of the bride's father, near Fawn Grove, York Co., Pa., by Eld. Wm. Grafton, Mr. Samuel Scott, and Miss Malissa Reynolds, both of York Co.

Obituary Notices.

DIED—Sept. 15, 1868, Mr. John T. Kline, aged 51 years and 24 days. Brother Kline came to this place from Fulton Co. Pa. He was received, baptized and became a member of the Van Buren church July 5, 1867. He leaves a wife, sister Pemelia Kline, one daughter and one son, with many friends, to mourn; but not as they who have no hope. JOHN BARNARD.

Van Buren, Ohio, April 15, 1869.

ELDER BEEBE:—By request of grandfather Adkins, I send you the following obituary:

DIED—March 16, 1869, Elizabeth Adkins, wife of Eld. Wm. Adkins, in the 73d year of her age. She joined the Primitive Baptists in 1834, and has lived a member ever since. She was confined to her bed mostly for one year before her death, and suffered very much, but bore it very patiently, and was willing to die when the messenger of death came; she crossed her hands upon her breast, and died without a groan or struggle. She leaves three sons, five daughters, a husband, and many grand and great grand-children to mourn.

ELIZABETH ADKINS.

Fall's Mill, Lincoln Co. W. Va., Apr. 1869.

DIED—In Bowdoinham, Maine, August 10, 1868, sister Jane Rideout, aged 97 years. Sister R. has been a Baptist for more than sixty years, rooted and grounded in the truth. She was quick to discern between truth and error, and understood the workings of the old man, the flesh. She retained her intellectual powers almost to the last; her memory was very good, and she had a ready answer for the arminians, and was able to contend for the faith which was once delivered to the saints. She had been confined to her bed four or five years; but

her sufferings are over. The church has lost a good mother in Israel. She has left a large circle of relatives and friends to mourn our loss. May God make up our loss in the more abundant enjoyment of himself, and sanctify this dispensation to all who survive. Yours as ever,

JOHN A. BADGER.

Brunswick, Maine, April 11, 1869.

DIED—In Lawrence Co. Ind., March 1 1868, of paralysis of the left side Hannah Woolery. She was born in North Carolina, in 1778, and moved to Madison Co. Ky., in 1794. She was married to Jacob Woolery, May 26, 1808, and moved from Kentucky to Lawrence Co. Ind., October 1816. She joined the Predestinarian Baptist church at Viney Fork, Madison Co. Ky. Her remains sleep at the Gilgal Cemetery, Lawrence Co. Ind., while we her survivors have every reason to believe, from her chaste walk and godly conversation, that she is now worshipping before the throne of God.

W. W. WOODRING.

ELDER G. BEEBE:—Please insert in your valuable paper the following obituary of my grand-father.

DIED—At his residence in Franklin, Ky., on the 20th of March, Dea. Hiram Halcomb, at the age of 75 years. His illness was short, but very distressing. He fell asleep in the hope of a blessed immortality, through the merits of a crucified and risen Redeemer. He said a short time before his death, that all his hope was in Jesus. He awaited death as a welcome messenger. He had been a member of the Old School Baptist church over forty years, and never had a charge brought against him in the church. He was highly respected by his neighbors, as an honorable and worthy citizen. He leaves a large family to mourn their loss. May God sanctify it to their good.

Your unworthy sister, in hope of eternal life,

ELLEN C. HERNDON.

DIED—At his late residence in Sylvania, Lucas Co. Ohio, Jan. 28, 1868, in the 78th year of his age, Eleazer West, son of Elder Eleazer West, formerly of Orange Co. N. Y. He was born at the parsonage in Middletown, Orange Co. N. Y. His father died when he was young; his mother married a Mr. Hardin, and moved into Western New York. When he was nearly forty years of age he professed to have a hope in Christ, and united with the Old School Baptist church, and was very well established in the doctrine of election. He took the "Signs of the Times" twenty years, and always greeted them as he would an old friend, with a hearty welcome. He moved to Michigan when the country was new, and underwent the hardships common to a new country. He would walk six or eight miles to meeting. He was a kind husband and a good father. He leaves a wife and four children, and a number of grand-children, all of whom severely feel their loss.

SAMANTHA WEST.

DIED—In this village, Jan. 9, 1869, of consumption, Mrs. Ann Procter, the dear companion of my youth, aged 37 years, 9 months and 9 days, leaving me, three children, a mother, and brothers and sisters, with many other relatives and acquaintances to mourn her departure. She was a member of the Regular Predestinarian Baptist church. She was awakened to a sense of guilt and condemnation at an association held with the Horse Creek church, in this vicinity, in August 1850, while listening to the gospel as preached by Elder Coonrod. She soon afterwards received a hope in Christ, and at the September meeting of the Horse Creek church, in 1853, related her experience, and was received and baptized in the fellowship of the church by Eld. Wm. Crow, and continued a dutiful and faithful christian till the time of her death, beloved by all her brethren, sisters and acquaintances. It was never too bad weather for her to meet with the church when she was able to attend. She talked much during her

last three weeks, of her hope in Christ, and exhorted her friends and brethren who visited her, pointing them to the Lamb of God that taketh away the sins of the world, and admonished them to beware of false teachers and false doctrine, charging them to read their bible, and pray to and trust in the Lord to direct them. She often said, This is not my home, I have only come here to tarry a little while. Just before her spirit took its flight, she said, May I hold out faithful a little while longer, and I shall be at home; then clasped her hands and said, O that bright world, that New Jerusalem above! These were her last words, and in a few minutes fell asleep in Jesus, to rise in the image of the Captain of her salvation. On the 10th her remains were taken to the meeting house, two miles from here, attended by many friends, although the traveling was very difficult, where Eld. Elisha Sanders preached a discourse, from 2 Tim. iii. 12. "Yea, and all that will live godly in Christ Jesus shall suffer persecution," to a large congregation, under which we were comforted and edified; after which her remains were consigned to their last resting place. May the Lord comfort and reconcile us to his will, and when our course shall be finished, may we have to say, We have fought a good fight, and receive the joyful welcome, Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world. We ask for the prayers of those who are of the household of faith.

Your unworthy brother in tribulation,

SAMUEL C. PROCTOR.

Pawnee, Sangamon Co. Ill., Jan. 19, 1869.

MONIES RECEIVED FOR "THE EDITORIAL."

Henry Nave, Ill, 2 50, G S Pace, Miss, 2 30, W S Day, Texas, 2 30, David Brentz, Ohio, 2 30, Eld T P Dudley, Ky, 2 30, Eld P Hartwell, N J, 2, Mrs Chas A Durland, N Y, 2, Mrs Hannah Shields, Mo, 2 30, H P Conn, Ark, 3 50, Mrs Manning, N Y, 3 25, Geo W Beatty, N J, 2 30.—Total. \$27 05

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Iowa:—D A Jones..... 1 00  
Kentucky:—Eld T P Dudley 2, Eld J H Gammon 4, S A Gaar 4, F Neal 5, Wm M Wood 18, Eld J M Theobald 7 50, J E Settle 2, J J Carpenter 4..... 46 50  
Total.....\$184 95

Associational Notices.

The Baltimore Association have appointed to meet with the Black Rock church, in Baltimore Co., Md., at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, 1869, and continue until Friday evening.

BROTHER BEEBE:—For the benefit of the friends and brethren who wish to attend the Baltimore Association, I will inform them that arrangements have been made to meet them at Cockeysville, on the Northern Central R. R. Passengers coming by way of Baltimore will take the train from Calvert Station, in Baltimore, to Cockeysville, at half past three o'clock, p. m., on Tuesday preceding the Association. Those coming down the Northern Central R. R. will be met at the same time and place. Brethren, and especially ministering brethren, as many as can, are earnestly invited to attend. F. A. CHICK.

The Delaware Association will meet with the church at Rock Springs, Lancaster Co., Pa., commencing at 10 o'clock a. m., on Wednesday before the fifth Sunday in May, 18 9, and continue three days.

BROTHER BEEBE:—Please give notice to brethren and friends who contemplate attending the Delaware Association, at Rock Springs, Pa., on Wednesday before the fifth Sunday in May, 1869, that there will be conveyances at Rowlandsville, Md., on Tuesday preceding, to convey them to places of entertainment.

Those coming from the north should take a morning train from Philadelphia; those from the south, a morning train from Baltimore. They will come to Perryville, and then change cars, and come to Rowlandsville, instead of Port Deposit, as formerly. We cannot tell the time they will arrive at Rowlandsville, but will make arrangements to meet the friends there. It is but five miles from our place of meeting. We hope to see a goodly number of our brethren and friends on the occasion.

GEORGE JENKINS.

The Delaware River Association will meet with the Kingwood church, in Hunterdon Co., N. J., on Wednesday before the first Sunday in June, 1869, at 10 o'clock a. m., and be held three days.

BROTHER BEEBE:—As the time appointed for the association to meet with the church at Kingwood is near at hand, we wish to say to the brethren and sisters at assistance, who expect to come, that those coming through and from Philadelphia will take the afternoon train for Centre Bridge, on Tuesday previous to the association commencing on Wednesday; and those coming by way of New York City will take their tickets for Central Bridge also, by way of Trenton, and all arrive at Centre Bridge in time to be taken to the Kingwood neighborhood. We hope to have a number of conveyances sufficient at Centre Bridge between 5 and 6 o'clock p. m. to take all the passengers up at once. We hope to see a good turn out from abroad. Yours,

JOHN T. RISLER.

The Warwick Association will be held with the church of Middletown and Walkkill, in Orange Co., N. Y., at Middletown, on the line of the Erie Railway, beginning on Wednesday after the first Sunday in June, 1869, at 10 o'clock a. m., and continue until Friday evening following.

The Chemung Association will be held with the Charleston and Sullivan church, Tioga Co., Pa., beginning on Wednesday before the third Sunday in June, 1869, at 10 o'clock a. m.

YEARLY MEETINGS.

The Conference of Old School Predestinarian Baptists of Western New York will be held with the church at South Dansville, Steuben Co., beginning on the third Sunday in June next, at 10 o'clock, a. m.

I am instructed to say that there will be teams in readiness, at Hornellsville, on the N. Y. & Erie, and at Wayland, on the Buffalo & N. Y. branch, to carry the friends to the meeting. Those coming to those places should be there as early as Saturday afternoon. A cordial invitation is hereby extended to the saints to meet with and encourage us; especially we hope to have a large attendance of ministers.

P. WEST.



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#### HYMN BOOKS.

The Third Edition of our Baptist Hymn Book is now in press, and will be ready in a few days.

The heavy demand for them lately has exhausted our assortment of the various styles of binding. We have a few dozen copies of the Best Morocco, and of the Imitation Morocco; all the other styles are gone, and we have some orders which will have to wait until our new edition is printed and bound, which we hope to be able to announce in a very short time. Many typographical errors which escaped our notice in former editions are now being corrected. Our prices will be reduced to the following rates:

First Quality, Turkey Morocco, single copy \$2 75; per dozen \$30 00.

Imitation Morocco, Elegant, single copy, \$1 75; per dozen, \$18 00.

Blue Sheep, with gilt edges, single copy, \$1 18; per dozen, \$12 00.

Blue Sheep, with plain edges, single copy, \$1 00; per dozen, \$10 00.

At these prices we will send, postage or expressage pre-paid, any quality that may be ordered; but at the low rates, cash must come with the orders. Those who wish for supplies may send on their orders and money immediately, as we shall need the funds to pay the expenses, which are heavy.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37.

MIDDLETOWN, N. Y., MAY 15, 1869.

NO. 10.

## POETRY.

### "COULD YE NOT WATCH WITH ME ONE HOUR?"

The night is dark, behold the shade was deeper  
In the old garden of Gethsemane,  
When that calm voice awoke the weary sleeper—  
"Couldst thou not watch alone with me one hour?"

Oh thou so weary of thy self denials!  
And so impatient of thy little cross,  
Is it so hard to bear thy daily trials,  
To count all earthly things a painful loss?

What if thou always suffer persecution,  
And if thy christian warfare never cease;  
The gaining of the greater habitation  
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely  
The path that Jesus once himself hath trod;  
Watch thou in patience through this hour only,  
This one dark hour before the eternal dawn.

The captive oar may pause upon the galley,  
The soldier sleep beneath his plumed crest,  
And peace may fold her wing o'er hill and valley,  
But thou, O christian! must not take thy rest.

Thou must walk on however man upbraid thee,  
With him who trod the wine-press all alone;  
Thou wilt not find one human hand to aid thee,  
One human soul to comprehend thine own.

Heed not the images forever thronging  
From out the foregone life thou livest no more,  
Faint-hearted mariner, aft thou still longing  
For the dim line of the receding shore?

Wilt thou find rest of soul in thy returning  
To that old path thou hast so vainly trod?  
Hast thou forgotten all thy weary yearning  
To walk among the children of thy God?

Faithful and steadfast in their consecration,  
Living by that high faith to thee so dim,  
Declaring before God their dedication,  
So far from thee—because so near to him.

Canst thou forget thy christian superscription,  
"Behold we count them happy which endure;"  
What treasure would thou in the land Egyptian  
Repass the stormy water to secure?

And wilt thou yield thy sure and glad some promise  
For the poor fleeting joys earth can afford?  
No hand can take away the treasure from us  
That rests within the keeping of our God.

Poor wandering soul, I know that thou art seeking  
Some easier way, as all have sought before,  
To silence the reproachful inward speaking,  
Some landward path into an island shore.

The cross is heavy in thy human measure,  
The way is narrow for thy inward pride;  
Thou canst not lay thine intellectual treasure  
Low at the footstool of the Crucified.

Oh! that thy faithless soul would one hour only  
But comprehend the christian's perfect life;  
Despised with Jesus, sorrowful, forsaken,  
But calmly looking upward in the strife.

For poverty and self renunciation,  
Their Father yieldeth back a thousand fold;  
In the calm stillness of regeneration  
Cometh a joy they never knew before.

In meek obedience to the heavenly teacher  
Thy weary soul can only find its peace;  
Seeking no aid from any human creature,  
Looking to God alone for his release.

And he will come in his own time and pleasure  
To set his earnest-hearted children free;  
Watch only through this dark and painful hour,  
And the bright morning will yet dawn for thee.

## CORRESPONDENCE.

BUTLER, Taylor Co., Ga., April 10, 1869.

BELOVED BROTHER BEEBE:—

The following article was written more than twelve months ago, with a design to mail it to you for publication in the "Signs of the Times;" but on looking it over, it seemed to the writer to be so weak and imperfect, that he feared no one could be interested in it, and it was laid aside, but I have now concluded to submit it to your judgment and disposal, but do not design to appear conspicuous in your columns.

"Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me."—John v. 39.

These words were spoken by Christ to the unbelieving Jews, who, notwithstanding their profession of warm attachment for the Old Testament scriptures, denied Christ who is the theme, subject, sum and substance of what they contained and testified, which shows clearly that while they professed to hold with sacred reverence the scriptures, they did not understand their testimony, or they would not have rejected Christ when he made his appearance in the fulfillment of them. But, as we are told, "They that dwelt at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him."—Acts xiii. 27. Here we are informed that those who condemned and crucified Christ heard the voices of the prophets read every Sabbath day. And doubtless they would have considered it insulting to have been told that they were wholly ignorant of the teaching which they contained, when they had such free access to them, and professed to reverse them so sacredly. Yet such was most evidently the case. And even so it is now, there are thousands of professors who profess a warm attachment for the scriptures, and yet seem to be wholly ignorant of their true import, and are as unreconciled to the doctrine of Christ as the Jews were to his person. But it was for his doctrine that the Jews rejected him. If one had come in his own name, and taught a doctrine that tended to exalt the flesh and foster the pride of the human heart, he would have been received by those carnal Jews. And it is even so now,

the doctrine that requires no sacrifice, but encourages the fond boasting of the pharisee, is much more readily received by carnal men than is that doctrine that excludes all boasting, and attributes the whole work and glory of salvation to God, leaving no share for men, and they disclaim as loudly against such doctrine now as the Jews did against Christ. The scriptures testify of God's sovereign and eternal purpose of grace and mercy, and that it is immutable and unfrustrable; "For the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back."—Isa. xiv. 27. And in verse twenty-four of the same chapter, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." We observe that God's purpose is here expressed with respect to the judgment of his enemies; but surely he is not less determined with respect to the salvation of his people. Nay, rather his wrath is uttered and poured out upon his enemies in the behalf of his people; for in verse twenty-five he says, "I will break the Assyrian in my land, and upon my mountain tread him under my foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations." The testimony of Christ is this, that "He hath 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." "I will bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel, my glory."—Isa. xlv. 10 & 13. And again, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation," &c.—Isa. xxviii. 16. Thus has the Lord declared his purpose concerning Christ, and beyond a doubt, all the Father's purposes in Christ are, and shall be fulfilled. Paul speaks of God's purpose and grace which was given us in Christ, as follows: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim.

i. 9. Undoubtedly the salvation of his people, and glorifying of his grace was the great object of God in creating the world; and surely he has secured in it the fulfillment of that design, and that great end could not possibly fail of its accomplishment. Christ was set up from the beginning, before the earth was, and it pleased the Father that in him should all fullness dwell: a full sufficiency of grace, not for Paul only, but also for all his chosen race; and if so, grace must be sufficient not only to give means, for what would means avail when there is no will to use them? It is commonly reported that all sinners have sufficient means of salvation, but this we know is not true; for Christ, sanctification and faith are indispensable to salvation, and less than these will not do. Men with all the light of nature, as rational beings, have not the disposition to walk as uprightly as their own sense of propriety would teach; and it is folly to speak of their sufficiency of means, who have not the will to improve such means for moral rectitude as they have. Their nature is infected and seriously diseased by sin, and their consciences are defiled, and their will depraved, and Christ is the only Physician that has the power or skill to heal them. Although arminians dispute his ability to cure, although he has never lost a case, or failed to cure one on whom his grace is bestowed. They assert that a general or universal atonement has been made, full and sufficient for all; but still they say the greater portion of mankind are lost. Why they call that a sufficient atonement which leaves the sinner to perish, does not appear. But such is not the testimony of the scriptures, which testify of Christ. He came into the world, not to make a fruitless effort, but to redeem his people from all iniquity,—Titus ii. 14, and this he has done. And it depends not on our faith, as arminians say, but our faith depends upon, and results from our redemption in Christ Jesus; for if Christ had not died and redeemed us from all iniquity, there could have been nothing for faith to lay hold upon, and consequently no faith at all. Faith is therefore a consequence of redemption as is affirmed by both reason and revelation; and this redemption was before our faith, and we know that that which is first, or antecedent, cannot be a consequence resulting from that which follows.



They talk of faith and repentance as conditions of our election and redemption, whereas the scriptures testify of repentance and faith as gifts of God, and evidences of redemption, but not as conditions. It is true that Christ died for his people. This is not only true after we believe, but equally true before we believed. But by faith as a spiritual gift, we were enabled to receive and comprehend that truth of redemption, which always had been a truth from the foundation of the world. To speak of the death of Christ as an atonement, and of our faith and repentance as that which gives effect to his blood, is a woful misconception of the testimony of the word; for according to the testimony of the scriptures, faith and repentance are derived only by and through the atonement, and are supported thereby. Certainly the atonement cannot be dependent on faith for all its efficiency. That honor, genuine faith does not claim; for the faith of God's elect would not dethrone Christ, but own him as its author and finisher. It claims only to be that gift of God, and fruit of his Spirit by which the righteousness of God is revealed to and received by the saints. But the arminian's pharisaic faith, as they describe it, is that of which they are themselves the authors and finishers, and it claims pre-eminence over Christ and his atonement, in salvation, and would dethrone Christ, by asserting a superior power to his, and that he is powerless without its aid and co-operation. Therefore they and their faith are to be rebuked together. "Wo unto them." But how sharply soever they may be rebuked, they will surely be meddling. Surely, say they, redemption must be general; for it is said, Christ is the propitiation not for our sins only, but also for the sins of the whole world.—1 John ii. 2. True, but yet there is a world for which Christ prays not.—John xvii. 9. And there is also a whole world, all of which lieth in wickedness.—1 John v. 19. Now, we ask, what world is this that Christ prays not for, and the whole of which lieth in wickedness? It cannot be identically the same world, the whole of the sins of which he is the propitiation for. Surely Christ would not make his soul a propitiatory offering for the universal race of mankind, and then refuse to pray for a part of them, especially as his intercession in connection with his death and resurrection is necessary to secure the blessing to them. Again, it may be asked, What whole world was that which wondered after the beast?—Rev. xiii. 3. Surely this is applied to the world of the ungodly, exclusive of the saints whose names are written in the Lamb's book of life; for they are not part of that whole world that shall wonder after the beast, or of the whole world that lieth in wickedness.

Why then may we not conclude that the whole world of the saints, and none but they are included in the declaration of the the extent of Christ's propitiation? If the terms, whole world, must be understood in a restricted sense, in the one case, why not in the other? especially when we know the Jews believed that only those who were Jews according to the flesh were to be saved, and the Gentiles rejected. This having been a mistaken view of the Jews, it must needs be corrected. From these and similar expressions, arminians and universalists have inferred a greater error than the Jews held. The scriptures testify that Christ has redeemed his people from among all men.—Rev. xiv. 4. If so, then we know that the men from among whom the saints were redeemed are not the redeemed.

But again, the arminians seize upon the words of John, "Behold the Lamb of God that taketh away the sins of the world."—John i. 29. This is also applied to the children of God, both Jews and Gentiles, throughout the whole world. For we must remember that he is the Lamb of God who taketh away the sins of the whole world; not one who has made the effort and failed. Now if the Lamb of God has taken away the sin of all the people in the world, he has left no sin behind to condemn any part or portion of mankind; but this we know is not the case. To such as hold such palpable error, we would reiterate the words of our text, "Search the scriptures," lest while contending about the letter you war against the spirit and truth of divine revelation, as the Jews did, and the plagues therein written fall upon you, as they did on them. There is no record in the scripture of any failure on the part of Christ; but the testimony is, that he is of God made unto us wisdom, and righteousness, and sanctification and redemption.—1 Cor. i. 30. And this is why Paul gave the challenge in a defiant manner, "Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth?" &c., through him who was "delivered for their offences, and raised again for their justification."—Rom. iv. 25. It is highly important that the saints also should search the scriptures, as they testify of Christ, and as there are many anti-christs in the world, whose words do eat as doth a canker, and that too, in fulfillment of the scriptures. Men of our own selves are rising up and speaking perverse things to draw away disciples after them. In the scriptures every anti-christ is described, and every false doctrine is pointed out so minutely, that if the saints should closely observe the scriptures, they need not be so frequently confused and scattered by false teachers either from without or from within our ranks. A strict exercise of gos-

pel discipline is highly important and essential to the peace of Zion, and if every individual saint should search the scriptures, and discipline themselves thereby, dissension and strife among the saints would not be known. But is there not some reason to fear that the church has to some extent become too worldly minded and careless as to the order and discipline laid down in the New Testament? Is it not too common, when matters of importance are before the church, to find the members divided and confused? Is this not in consequence of a neglect to search the scriptures, and of taking counsel of the flesh? It is certain that the remaining weakness and imperfection of the saints, nor the hosts of their enemies without, can effect their eternal state; for God's rich mercy and grace abounds above all our fleshly deviations, and, "If when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. v. 10. The possessing of Canaan did not depend on the works of Abraham's seed; but God's absolute promise secured the inheritance to them. So likewise God's gracious promise of eternal life secures to all the spiritual seed their final home in glory. But we should remember that while Abraham's seed received the land by promise, their enjoyment in Canaan depended much on their obedience to the law which they received from the Lord. So, in like manner our comforts as saints, in this life, depends much on our obedience to Christ, in walking in all his ordinances blamelessly in love. Therefore, although we are made free by the Son, and are therefore free indeed, we are under law to Christ, by which law we are forbidden to use our liberty for an occasion to the flesh. Respectfully,

JOHN ROWE.

#### FORGIVENESS.

BELoved EDITOR:—The doctrine of forgiveness impresses itself upon my mind with so much weight, I feel that I must write upon it.

Forgiveness is closely connected with love, and sustains the relation to it of the stream to the fountain; for love is first in the order of nature, and is the cause from which forgiveness flows. Therefore, because God is love, "There is forgiveness with him, that he may be feared." This leads us at once up to the exalted source of forgiveness, and shows us that it is a divine emanation and benevolent affection, because it primarily exists with Jehovah, the Being of infinite goodness and love. This view of forgiveness fills us with admiration of its exalted and beneficent nature; and we cannot too much admire nor too highly estimate the superlative nature and worth of forgiveness. For in the bosom where the malevolent affections or passions

dwell and reign, forgiveness cannot exist; but, instead, malice and revenge will be cherished towards every, real or imaginary offender. Therefore if God were a malevolent Being, (as blind legalists represent him) instead of love, there would be no forgiveness with him; and then how terrible must be our doom! since we have so fearfully sinned against him.

With this reflection, doubtless, before his mind, the psalmist prays, "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice; let thine ear be attentive to the voice of my supplications. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared."—Psa. cxxx. 1-4. Delightful, joy-inspiring thought! FORGIVENESS WITH GOD!! O how this raises and enlarges our ideas of the greatness and boundless goodness of God! And then this other comforting, awe-inspiring thought,—"*that thou mayest be feared*!" If then there was no forgiveness with God, we might hate him, and stand in terror of him, but fear him we could not.

From this it is evident that the fear of God is joined to forgiveness; and, like it, is born of love. For before we had "tasted that the Lord is gracious," or realized the joy of forgiveness, we possessed only the tormenting fear which is born of guilt, and which drove us to try to appease (as we ignorantly believed) the wrath of God, that we might obtain his favor. While in this state, we knew not that there is forgiveness with God; for in this blinding darkness of sin, we were ignorant of the true character of this infinitely amiable Being, who delighteth in mercy and is the God of all grace and comfort; and consequently we did not fear him as God.

But when, by the Holy Ghost, he shed his love abroad in our heart, and made known to us "the riches of his glory," and our acceptance "in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," we then both loved and feared God. By faith we were now led up to mount Calvary's solemn, sacred scene, where, with a melting, weeping joy, we viewed the precious blood flowing from Christ crucified, through which forgiveness came to us. And with mingled emotions of love, gratitude and wonder unspeakable, we beheld this heart-breaking manifestation of God's forgiving love. "The eyes of our understanding being enlightened," we saw that there is no other way in which God could forgive us, and maintain the spotless purity of his throne. And, (though the carnal mind may have suggested that this was kindness to us, but cruelty to the Son of God, yet,) faith assures

us that our bleeding Redeemer was no other than God *himself* manifest in the flesh! "Hereby perceive we the love of God, because he laid down *his life for us*."—1 John iii. 16. "Feed the church, which he hath purchased *with his own blood*."—Acts. xx. 28. Wonderful, delightful thought! blessed, astonishing truth! that when man had so wantonly and wofully sinned, and must perish without remedy, unless justice be met and satisfied, God himself, whose law we had violated, became our suffering Immanuel! and upon the cross poured out the rich, atoning blood of his immaculate flesh, that the inflexible demands of infinite justice might be satisfied, his own righteous law honored, and his yearning love made known to his people, in the free, full and everlasting forgiveness of their sins!

"Awake, our hearts, adore the grace  
That buries all our faults,  
And pard'ning blood that swells above  
Our follies and our thoughts."

But this forgiveness does not stop with God; for, as the dew distils upon the tender herb, and as the showers softly descend upon the grass, exerting a genial effect upon them, so does the doctrine of forgiveness drop upon the hearts of God's people, constraining them to be "kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven them."—Deut. xxxii. 2; Eph. iv. 32.

So then, forgiveness, as well as every other grace of the Spirit of holiness, has a powerful and controlling influence, in its experimental and practical operation, in the hearts of those upon whom it is bestowed. Its effects upon all who are brought under its sanctifying power is, to work in them the same mind that was in Christ Jesus, who, when hanging upon the cross and suffering the most bitter persecution, said, "Father, forgive them; for they know not what they do."—Luke. xxiii. 34. For there is a divine power and spiritual energy in the doctrine of God our Savior, in all its bearings upon his people; and into this pattern or form of doctrine they are delivered.—Rom. vi. 17. For as they are the brethren of Christ, and hence joint heirs with him, they must follow him and be like him in all things; otherwise, they cannot be his.—"Now if any man have not the Spirit of Christ, he is none of his."—Rom. viii. 7. Therefore, as he was anointed with the Spirit without measure, so must they be anointed with the Spirit "according to the measure of the gift of Christ." Now this "anointing which they have received of him abideth in them, and (therefore) they need not that any man teach them; but as the same anointing teacheth them of all things, and is truth, and is no lie."—1 John ii. 27. This brings into remembrance, and also sustains what I once said to a Baptist minister: he

was advising a young brother in the ministry to study *how* to preach; and he remarked, that no one ever was taught any truth of the gospel by the Spirit *alone*, and asked me if he was not correct. I replied substantially in these words, that "No one ever was taught any truth of the gospel, but by the Spirit alone; for we cannot truly know any doctrine or other truth of the gospel, *only as we are experimentally taught it in our heart by the Spirit*." This is true of the doctrine of forgiveness: we must know its power and taste its sweetness, in our own heart-felt experience, before its gentle and divine influence will adorn our life.

Man, in his fallen, fleshly nature, is unforgiving; hence the dark spirit of revenge has fearfully swayed the "deceitful and desperately wicked" heart of man, ever since it was first manifested in the breast of Cain, until the earth groans, and from the ground the cries of fraternal blood go up unto God. And yet man hugs this sin-venomed viper to his bosom, and talks of the sweetness of revenge! Sad proof that he is totally depraved. So sadly degenerate are we all, that even the loved and redeemed of the Lord "were by nature the children of wrath, even as others," and were "hateful and hating one another." But when the Messenger of the covenant of life and peace came to us, when we were sinking beneath the overwhelming waves of sin and sorrow, and, in the soft accents of love, said, "Thy sins are forgiven thee," and took us up in the arms of Salvation, established our goings, and put the new song of praise in our mouth, we then experienced what we had never felt before—a joyful spirit of forgiveness towards all against whom we had cherished any ill will. For we realized that we ourself was freely forgiven, and taken into a peaceful and happy reconciliation with God, and this first sweet joy of pardon so warmed our heart with love, and filled our soul with peace, that there was no more any room left for one feeling of revenge. *This was the image of Jesus!* and it was *thus* that we received him.

We are commanded to so walk in him.—Col. ii. 6. How inexpressibly dear and delightful was this doctrine of forgiveness to us in that never-to-be-forgotten hour, when we first found pardon and peace with God; and how powerful was its *practical* influence over us then, in leading us to love the saints and to forgive every one their trespasses against us. Now why should it ever be less active and powerful with the dear saints, than it was then? And why is it that christians will cherish, even towards one another, a bitter and unforgiving spirit? But, worse still, how can those who have thus received the Spirit of reconciliation, peace and love, and in this happy ex-

perience have been made to know that God has forgiven them their ten thousand talents, arm themselves with deadly carnal weapons, and deal out death to their enemies, and even to their fellow servants, who, in comparison, owe them no more than a hundred pence? Can any one imagine that this is walking in Christ as we received him? No; but this is certainly sowing to the flesh; and as surely as we do this, we shall of the flesh reap corruption.—Gal. vi. 7, 8. The spirit of christianity is "peace on earth and good will towards men;" and if all the children of men were under its benign influence, revenge, war and bloodshed would not be known; but universal forgiveness and fraternity would obtain. And surely these ought to obtain and prevail among all who have truly been taught that there is forgiveness with God; for it is through the blood of Christ that they have this forgiveness of sins, and therefore this solemn consideration should make them mutually forgiving and bind them sacredly together. But if they should yield to the flesh, as all are liable to do, and from this source "wars and fightings" should come among them, the command is, "to forbear one another, and forgive one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye."—Col. iii. 13. Let those who refuse to do this, and who retain and nurture a retaliating and unforgiving spirit, go read in Matt. xviii. what the lord of the forgiven but unforgiving servant done unto him, and what our Lord says unto us: "*So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses*."—Matthew xvii. 35.

While in this imperfect state, the saints will, more or less, trespass against each other, through the weakness and infirmity of their flesh; and I have, of late, been led to believe that the Lord thus teaches them, in this painful experience, more fully to know and exemplify in their lives the doctrine of forgiveness. Certainly they are thus reminded of how much God for Christ's sake hath forgiven them; and this leads them to desire to be *like him*, in forgiving one another. And O the serenity and delight that pervades the truly forgiving spirit!

Conscious of his many trespasses, the unworthy writer desires, in the spirit of meekness and contrition, to ask forgiveness of all whom God has forgiven, and wishes to subscribe himself their brother and joint heir in the heaven-given peace and joy which is sealed unto us through forgiveness,

D. BARTLEY.

WILLOW HILL, Ill. April 20, 1869.

FORSYTH, Ga., April 12, 1869.

DEAR BROTHER BEEBE:—If one so unworthy may thus address you, since I have to write to you in regard to renewal of my subscription for the "Signs," I have concluded to write a few lines for the same, which will be entirely at your disposal. Why it is that I have come to such conclusion, I can hardly tell, for it is the first time that I ever attempted such thing; but there is something within that prompts me to make the attempt, and I submit what I write to your better judgment, to do with as you think best; if you think proper to publish all, or a part of it, do so; if not, throw it aside with other trash to burn, and all will be right.

When I read in the "Signs" the many communications written by the children of God, from almost every portion of the country, and all telling the same story, in regard to what the good Lord has done for them, and how they have been led along from nature to grace, my poor soul is built up, and my feelings aroused and I cannot help rejoicing to know that the same God is over all, and that all have been taught by the same Spirit, especially when I feel that I have the witness within, bearing witness with theirs; and if what I write shall thus be consoling to one of these little ones, my time is not lost.

I was raised as moral a boy as most youngsters, and my parents being Old School Baptists, I became somewhat identified with the Baptists. Although I had the opportunity of hearing all the different denominations preach when I wished. I heard a great deal said about heaven, and also about the place of the wicked. I knew that death was abroad in the land, and that I too, as well as others, must die, that I had no lease of my life: and although I did not feel to be a very great sinner, yet was obliged to admit that I was by nature a sinner, and was not prepared to meet a just and righteous God. I now, like many others, thought I would perform many good works, and by so doing work myself into the favor of God, not so much to gain heaven, as to escape hell; for this was a terror to my mind. But this was not the teachings of the Holy Spirit, or if so, was only to show me how short my arms were, and make me feel my dependence upon God; for if torment was removed out of the way, the christian would continue to praise God, and to bless their Savior who has done so much for them. I would read the scriptures for information, and sometimes try to pray; but it all seemed to be in vain; I got no relief. I was trusting in an arm of flesh. But this only brought me one step farther; for when it pleased God, as I hope, to show me how corrupt my heart was, I then began to feel that I was a sinner, and without a change would



live and die in my sins, and be lost forever. I became more and more concerned about my situation, and my sins would rise like mountains before me, until it seemed to me there was no hope for me ever to escape the place of the wicked. I was without God, and without hope in the world. Justice demanded my punishment. I would try to pray, and it seemed to me that I grew worse and worse; that what I would say was so mixed with sin, that a just and righteous God could never answer such a prayer. O what a miserable creature I was. Sometimes when I would go to some secret place to ask God to have mercy upon me, (for this was about all I could say) my lips would close, and I could not utter a single word, and often would find myself walking to and fro, not knowing where I was going. I would mourn because I could not mourn, and weep because I could not weep. And right here, my dear brethren and sisters, I lost all confidence in arminianism; for I would have given a world, if it had been at my control, for a hope in Christ; but, thanks be to his name, the christian's hope is on a better promise than this. I remember while sitting by a tree in the woods, reading my Testament, I turned to the eighth chapter of Romans, where the apostle speaks of the newness of life, and the working of the flesh and spirit. This chapter was very comforting to me; it was sweet food for my poor soul; for I felt, though so unworthy, that surely I was a witness to these things. My mind was much relieved for a time, and my heart was full of praise to God; the way and plan of salvation was, as I humbly hope, opened to my mind, that Christ died to save sinners; he took our sins upon his own body, died the shameful death of the cross, arose again the third day, and is now at the right hand of his Father, interceding for his people. I felt like a new creature; hope began to arise, and faith to lay hold of Christ as my Savior, although I did not claim it as a hope; yet it was there. Soon I became troubled again; doubts and fears would arise, and I would come to the conclusion that it was all imagination, and I was deceived in the whole matter. I prayed God, that if deceived, to undeceive me, and show me the very worst of my condition. I would sometimes try to give up the little hope I had, but this I could not do, for it was all I had to lean upon. I was not such a man as I thought a christian ought to be; for when I would do good, evil was present with me, and how to perform that which is good I knew not. I was no company for any one, not even my family. My wife would often ask me what was the matter, and why I looked so sad. I would make her some evasive answer, and put her off, for I had never told her, nor any one

else, of my trouble. I read in the scriptures that "Blessed are they that mourn, for they shall be comforted." And again, "We know that we have passed from death unto life, because we love the brethren; and many other passages which were very consoling to me; for if there ever was a people I loved on earth, it was those that I believe are christians. There was nothing I desired so much as to be worthy to fill a seat with them. I thought I would seek an opportunity to talk with some friend confidentially, and tell all about my feelings, and perhaps they may tell me something that would be a relief to me. But when an opportunity would present itself, I could not command fortitude enough to mention the subject. Time passed along, but there was no rest for me. I would make promises that I would go to the church and talk with them, but only made them to break again. I remember very well while sitting on the fence near the creek, and thinking over my situation, my attention was drawn to an eddy place in the water; and here I saw the most beautiful sight my eyes ever beheld. I could see, in my imagination, the blessed Savior baptized in the river Jordan, and view him in his resurrection. When this thought struck me, that the command to his children is, "Follow me," and, "If ye love me, keep my commandments," I felt guilty; yet I was such a sinner I was afraid to take this to myself. I then thought I would go to the church and tell them to be honest with me, and if I was deceived they would tell me so, and it would not make the matter any worse with me. I prayed God to show me my duty, and help me to perform the same. But the late war came on, and I had to go into the service. I left without telling any one my distress, which caused me a great deal of trouble. My parents had been Baptists ever since my earliest recollection, and I knew they felt the deepest interest in my welfare; yet I could not mention it to them. After I had been gone some two years, my wife wrote me that she believed I had a hope, and asked me to write all about it. I did not know what led her to such a belief; but I sat down and wrote in the best way I could, what I hoped the Lord had done for me, and told her she might hand it to my dear old parents. A short while afterwards I received a furlough from the authorities, and went home, thinking I would go to the church before I had to return, and see if they would receive me; but as before, I let the opportunity pass. I returned to the army, and here I learned a lesson I never shall forget. I was one of the most miserable men in the world. Like Jonah, when he was commanded to go and preach to the Ninevites, and he went another way, had to return and

still obey the command. I traveled to the army in company with some fellow soldiers, who would often ask me what was the matter. One wanted to know if I was a member of the church. O what an impression this made upon me. I was so disobedient. I was taken sick in a short time, and sent home again. After some five or six weeks I began to improve, and on Saturday before the fourth Sunday in October, 1864, I went with my wife to the church, and we related to them what I hope the good Lord has done for us, and were both received. I only had that same little hope that I had been doubting for several years, and will say to those who have this little hope, to go where duty leads them; you need not wait for a big experience; God don't work that way; he will be obeyed; the praise belongs to him, and you may as well come along just as you are. We were baptized the next day, by Elder James Stewart. And here I left a burden which I had carried a long while; and although I felt so unworthy, and so little like what I once thought a christian ought to feel, I had an ease of conscience I had not felt before; and I am assured to-day, that the most pleasant seasons of God's children in this life, are when they are walking in duty's paths, by obeying the commands of the blessed Redeemer. I have been a sort of hobbling Baptist for nearly four years. Sometimes I am built up in my feelings, and again doubts and fears arise, until I am almost ready to give up; but the blessed Savior had these trials, and suffered death, and why should we complain or grieve at our distress? But I am aware that I have extended this scribble too long, and must bring it to a close, by submitting it to you to dispose of as you think best. Yours in the bonds of love,

D. G. MC. COWEN.

"The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."—Psa. xli. 3.

Just three years ago these words were first brought particularly to my notice. I was sitting by the bedside of my brother James two or three nights before his death, watching him in his fearful sufferings, which were more distressing to witness when he lost his self control in the half sleep that would come upon him. I had not yet been able to give up all hope, and my anxiety, and longing to give him relief, and trembling forebodings could not be expressed. Those who have watched by the suffering, dying loved one through the long, silent hours of the night, know what it is. I opened the bible, thinking to myself, Perhaps the Lord will direct me to something here that will afford encouragement and comfort. The first passage that arrested my attention was that in the eighth chapter of Ecclesi-

astes, and eighth verse: "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war." I read so far, and was so startled I could go no farther. The effect was almost as though a voice had spoken to me, and all hope of my brother's recovery seemed to pass out of my mind at once. But I turned hastily back to the Psalms, saying to myself, I opened to the wrong book: this is the place to look for comfort. I looked, and these words almost at once met my eye, and went through to my heart: "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." I closed the book. It was enough. Of whom these words were spoken I did not look to see. In my soul they were spoken to me of him who lay before me, and sorrowfully I gave him up, assured that an infinite love, more tenderly compassionate and careful for his comfort than we could be, was watching over him, and that all would be well.

The next morning as he sat talking with us I mentioned this passage, and told how I had opened to it, without speaking of the other. He turned with an animated and almost smiling face towards me, and said, "That is the first passage of scripture I saw after I was taken sick." I have spoken heretofore to the readers of the "Signs," (in the number for May 15, 1866,) of how this word was remembered to him, and of the triumphant closing hour, when we had the precious privilege of seeing the Lord's strength made perfect in his weakness, and the crown of heavenly joy come upon him before he left our sight. These precious words have often been with me since, and have afforded consolation in like seasons of sorrow; and we have seen them wonderfully fulfilled in the present illness of our brother John, who has been for nine weeks lying upon a bed of languishing, awaiting in peace and sweet tranquility of soul the hour of his departure from earth to the world of glory. The Lord has dealt very gently with him, withholding pain from his body, and removing fear from his mind, and giving him a placid and joyous trust in the Rock of his salvation. Could the Lord be graciously pleased to spare him to us yet awhile, it would be in accordance with our longing desires, but we have no hope of his remaining long, nor does he seem himself to desire it, though tenderly solicitous for the comfort of his wife and family, and sorrowful for their sorrow, but says he feels ready to go when the Lord's time shall come.

It is very comforting to us when we can see our brethren and friends enjoying such freedom from pain, and such holy and peaceful trust in God at the last. But I think I have

felt that the assurance and comfort of this declaration of the Psalmist reach deeper than all outward appearances, and that its fulfillment is seen only by faith and held certain only by the trust of the child of grace, and is not to be distinguished or understood by the natural man. Looking at the beginning of the Psalm, we find the one designated of whom this blessed assurance is spoken. "Blessed is he that considereth the poor." "The poor" is one of the sweetly suggestive terms by which our Savior is designated in the scriptures, who "for our sakes became poor, that we through his poverty might be rich." He "who considereth the poor," is the saint, the one unto whom the Son of God hath given an understanding; that we may know him as the true Savior, (John v. 20) and who dwells in sweet meditation upon his work and character, upon his sufferings and death and resurrection, upon his glorious doctrine wherein his goodness and mercy and love are so wonderfully displayed, considering him alone, to the entire exclusion of all things else, in his hope of salvation, and resting fully upon him as a Rock. The apostle admonishes the saints to consider him, (Heb. iii. 1, xii. 3,) that they may have assurance of faith, and receive comfort. As our Savior is called poor, so in the same spiritual sense are all his followers poor, and the elect are often spoken of in the scriptures by this term. It is the poor of this world that God hath chosen to be rich in faith, and heirs of the Kingdom, which he hath promised to them that love him, (James ii. 5) and all that he has chosen in Christ before the foundation of the world, become poor in spirit when quickened to know themselves. So that he who considereth Christ as his only trust and chief delight, considers also the poor of his kingdom, his brethren upon the earth, and delights in them. It is the saint therefore to whom these blessings are thus assured. And though we may not dare to claim a promise made to the saints of God, there is the same sweet and loving assurance here, reaching tenderly down to us in our low places of doubt and trembling, that so many have found in that wonderful expression of the beloved disciple, when all other evidences have seemed to fail them: "We know that we have passed from death unto life, because we love the brethren." "Blessed is he that considereth the poor"—that loves the poor and humble followers of the meek and lowly Jesus, and delights in ministering to them in their poverty, in their trials, both temporal and spiritual. "The Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies." The life that he lives in the flesh he lives by the faith of the Son of God.—Gal. ii. 20. It is "the

precious life," which the enemy hunts for, (Prov. vi. 26,) and which the doubting saint fears at times he will lose, saying with David, "I shall fall one day by the hand of Saul." But the Lord keeps him, and preserves him upon the earth in hope, and ministers blessings to him; not worldly honors and riches, and carnal comfort and peace, but spiritual blessings in heavenly places in Christ Jesus. And though his enemies shall be round about him, for so it is commanded concerning the Lord's people, (Lam. i. 17,) yet he is not delivered to their malicious will.

"*Thou wilt strengthen him upon the bed of languishing.*" This is a promise of the Lord, one of the blessed multitude of promises that abound to the christian, strewing his pathway from childhood to old age, and suited to every various season from that of radiant health and joy to extremest pain and darkness, and the hour of dissolution. It was not spoken directly by the Lord, but was so sealed to the faith of David that he could thus confidently declare it; and thus it comes sweetly to us from one tried and often trembling like ourselves, and who had just previously declared himself to be poor and needy.

Here are the two extremes of contrast that come together in the crowning experience of the child of God; strength and languishing, power and weakness. Only by the failing of our own strength do we find and experience the strength of the Lord, or the Lord as our strength. Only to the faint does the Lord give power, and to those who have no might only he increaseth strength. Only when our flesh and our heart faileth us, do we fully experience the Lord as the strength of our heart, and our portion forever. It is a deeply solemn hour when we feel our natural strength of body and mind failing, and lie down upon a bed of languishing, knowing that we are no more to rise up as before, but shall soon close our eyes upon earthly scenes, and go the way of all the earth. But the promise goes with us here, whether we can recognize it or not. We have been taught in the doctrine of our Savior, and in our experience, that this is the way we have to pass into the full blessedness of our God. If we have made the Lord our trust, if we have felt ourselves so poor in spirit and helpless that we could only look to him for help, if we have loved his doctrine and his people, if we have considered him as our hope and delight, and have desired and rejoiced in the fellowship of his people, and have felt it a comfort to minister to them, then we cannot with all our fears put away this divine promise from us. We may suffer such pains of body that we shall cry out in agony, or may gently fail without pain; we may have darkness and trouble of mind even to the last that the natural eye can see, or may be illumined with heavenly light, and be made to sing with joy

in the hearing of those about us. All this is as the Lord will. These differences are but in earthly manifestations, and the Lord in his inscrutable wisdom thus variously deals with his children here. But the promise is good in the one case as in the other. The Lord will keep our trust fixed upon him—will not suffer us to fix it upon any false stay; and in trouble and darkness we can perhaps learn the preciousness of that stay and strength as fully, more clearly, than in the hour of joy. We know that what is best for each, what is for the good of the saint and for the glory of God, will be dealt to them. And we know that he will keep them by his power, and strengthen them with that strength that the world knows nothing of. If we walk in darkness and have no light, we are commanded to trust in the Lord, and stay upon our God. The natural eye cannot see the saint languish. "The hypocrite in heart," the unawakened pharisee does not languish in this spiritual sense. He trusts in himself to the last, having confidence in the flesh. But the saint has no confidence in the flesh, and when the flesh fails his heart also fails, and he languishes out of himself, but into everlasting life and strength.

"*Thou wilt make all his bed in his sickness.*" We are not to decide what kind of a bed naturally we shall have, and then judge that if this promise is fulfilled to us it will be in such a way as we have proposed. But however we are situated, whether in pain or comfort, whether long sick or suddenly taken away, whether by slow decline, with our friends about to minister to our wants so far as mortal hands can, or by violence and torture, with only satanic enemies about us, or alone and far from friend or foe while our mortal life ebbs away; we are to know that God has appointed all, has decreed every thrill of anguish whether of body or mind in infinite wisdom and love far beyond our poor comprehension; and far above all the clouds and storms of earthly circumstance, like a star in the depths of heaven unaffected by the battling elements below,—far deeper than all the pain and darkness, like some precious thing in the depths of the ocean below the raging of the waves, is that trust and confidence in God. He will make all our bed in our sickness, and underneath shall be the everlasting arms. There we can repose in spiritual tranquility and confidence, assured that from that bed of sickness and languishing thus prepared by sovereign love in infinite tenderness, we shall be raised in those everlasting arms, in youth and health that shall never fail, to dwell in a world of unfading light and eternal blessedness.

SILAS H. DURAND.

HERRICK, Pa., April 15, 1869.

NEAR LEXINGTON, Ga., April 28, 1869.

DEAR BROTHER BEEBE:—Your excellent letter was received in due time, kindly inviting me to attend, if possible, your association this spring. Nothing, I assure you, would give me more pleasure; but situated as I am, it seems out of the question. My family now consists of myself and wife, her mother, and our two youngest daughters; and our country is so dreadfully demoralized, so many murders and other depredations committed by poor ruined freedmen and others no better, that my small family is in dread when I am absent, (at night particularly) even to attend my regular meetings. It seems out of my power to attend the association.

I have concluded to offer a few thoughts on the subject of christian fellowship, 1 John i. 7. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Christian fellowship can be realized and enjoyed by none but such as are born of God and taught by revelation of the Holy Spirit to know the only true God, in the righteous demands of his law, and their utter inability to pay, in their depraved, ruined and helpless condition, and then by revelation of the same Spirit, taught to know something of the mercy and goodness of God in the forgiveness of their sins; for what Jesus Christ has done for them, by his life, death and resurrection. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." These are truly the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh, or in the salvation of sinners by the deeds of the law, or by works of righteousness which they have done, but, saved by grace, through faith, and that not of themselves, it is the gift of God; not of works, lest any man should boast. Such as have been thus divinely taught, entertain the most exalted views of God, and of the scriptures of divine truth, searching them as for hidden treasures, more excellent than rubies or fine gold; and to this day they think of themselves as poor and unworthy as Mephibestheth did when brought to the king's table for Jonathan's sake.—2 Sam. ix. 8. "What is thy servant that thou shouldest look upon such a dead dog as I am?" And they have reason to pray, as long as they remain in this world, like the poor publican, "God, be merciful to me, a sinner." And with Paul to say, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." When a company of sinners (two or three, or more) are thus brought to believe with the heart unto righteousness, and with the mouth make confession



to each other unto salvation, or delivery in their feelings, and by taking up the cross and following Jesus, according to the New Testament rule, prove their allegiance to him, and their love to the truth of his word, being actuated from correct principles, devoted to God in sincerity, it will not do them to unite with a professed religious society, simply because it is called orthodox and seems popular and prosperous in the world, or that fleshly relatives are there, and going that way; no, they are not devoted to these things, but to God and his truth; and their prayer is, "Lord, what wilt thou have me to do?" Or, like David, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."—Psa. cxxxix. 23, 24. With all such there is sweet fellowship with God their spiritual Father, and with Jesus Christ his Son, and with one another. Oneness of spirit, oneness of life, oneness of feeling, oneness of language, because God has turned to them a pure language, oneness of faith, or belief, oneness of hope, oneness of love, all children of the light, prepared by grace to walk in the light, as God their heavenly Father is in the light; not to be idle spectators, but to walk or move on in discharge of the duties the New Testament enjoins. Saints obtain fellowship with each other by making confession with their mouths, and maintain it by walking with their feet; and when this is done, they can consistently walk and commune together, for they are "agreed," and without such agreement, to pretend to walk and commune together is mockery before God, and, of course, without true religious enjoyment. The pilgrimage of the saint, if I understand it, is a mystery to himself; his depraved nature has its notions about light and darkness, which are always incorrect, because it takes light for darkness, and darkness for light. The light of divine grace makes manifest the depravity of the heart, its darkness, deceitfulness, ignorance, and, in fact, its utter destitution of every thing that is good, so that human boasting and glorying is cut off; while darkness prompts one to think highly of himself, to glory in his prosperity, wisdom, prudence, piety, (as arminians call it) good feelings, &c. In this condition depraved nature in its darkness might say, "I am rich, and increased with goods, and have need of nothing," and at the same time be "wretched, and miserable, and poor, and blind, and naked."—Rev. iii. 17.

If your readers could bear with such a being as I am, a little, it might do them no harm. After I had been ordained a number of years, and trying to serve churches, once I attended a three days meeting, and preached every day with great liberty, and

baptized several, and enjoyed the meeting finely. Traveling towards home on Monday, I was pleasantly reflecting about the meeting, and making large calculations for preaching more extensively than I had done, determined to turn over a new leaf (so to speak) in my religious life, preaching, &c. All was peace and pleasantness of mind, till I awoke on Tuesday morning with an aching heart, and I could not tell why, but it soon occurred to me forcibly that I was no christian, much less a preacher of the gospel. In my distress I wandered from place to place, trying to pray, that if I was deceived, the Lord would undeceive me. I could not pray with the least assurance of being heard by a holy God. Eventually it was deeply impressed on my mind that all pretensions to christianity was mere humbuggery; and on Friday evening, while attempting to pray, it was suggested that it was foolishness, for there was no God. I took it for granted that no one could be a christian who doubted the existence of God; and a dreadful time I had that night, but determined to go to Lystra church that day, and act the part of the honorable man,—tell them I was no christian, and had imposed myself upon them as a preacher; and I intended never to attempt preaching any more. I also had determined to have my name erased from the church book at our next regular meeting. But when I commenced telling how I had imposed myself upon them at Lystra church, this text rushed into my mind: "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." I stood there and preached one hour and a half with as much liberty and pleasure as I ever had, and really would not have been deprived of the company of the saints, and religious privileges, for any consideration. Now I believe in the first place the pride of sinful nature in its darkness caused me to become exalted, and to conclude all was well, and truly I was devoted to God, and intended to be more so. In the last place, I hope and believe the light of divine grace taught me truth, that I was, sure enough, wretched, miserable, poor, blind and naked. Strange exercises. God's poor and afflicted people have, and equally strange, too, that they strengthen each other by exhibiting to each other their weakness, and their entire dependance upon the God of their salvation. Thus walking in the light, as he is in the light, they have fellowship one for another, and glory to God in the highest, "The blood of Jesus Christ his Son cleanseth us from all sin."

My dear brother, I feel that I greatly desire the peace of Zion, let my case be as it may. Pray for me. May the Lord sustain you in defence of the truth, all your appointed time upon earth. Yours in love,

D. W. PATMAN.

LINTON, Ky., April 8, 1869.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I will, with your permission, write a few lines for the perusal of the dear brethren and sisters scattered abroad throughout our sin-ridden country. I will venture to offer a few thoughts on one of the titles of our blessed Savior, namely, *Christ*. "Thou art the Christ, the Son of the living God." This title signifies, The Anointed of God, the same as the Hebrew Messiah.—Isa. lxi. 1. In his divine nature, he is equal and one with the Father, and over all God blessed forever; but in his human nature, subordinate to the Father, being made in all things like unto his brethren, (sin only excepted.) Both natures are united in his person, that he might be our prophet, priest and king, and the author of a complete, perfect, all-sufficient and eternal salvation. He ever lives to make intercession for all who come to God by him.—Heb. viii. 25. In Christ all the types, prophecies and promises centre, and he is the only suitable one for sinners to look to or trust in, or from whom to expect all their hopes, joys and consolations, as by him alone life and salvation are received. He is the head of all principalities and powers, the brightness of his Father's glory, and the express image of his person.—Heb. i. 3. He is the glory of all worlds and the refulgent luminary of the universe.—John i. 9. The inexhaustible fountain of the treasures of nature, grace and glory.—Jer. ii. 13. The matchless, incomparable Redeemer of all that the Father giveth him, which shall come unto him, and shall in no wise be cast out.—John vi. 37. Christ was the grand theme of all the apostles' ministry.—Acts. viii. 5. Indeed a sermon without Christ, is like a cloud without water, or a shadow without a substance. One moment's communion with Christ is of more worth than ten thousand worlds. His person is more glorious, and he is altogether lovely.—Cant. v. 16. The ancient Hebrews being instructed by the prophets, had very clear views of the Messiah, but they were changed by little and little, so that when he appeared in Judea, they had entertained very wrong notions of him, and were expecting a temporal monarch and conqueror, that should bring the whole world under subjection. Hence they were greatly chagrined at his outward appearance, humility, and seeming weakness, for which cause they did not acknowledge him as the Christ they were expecting. The ancient prophet had foretold that the Messiah should be God and man, exalted and abased; master and servant; priest and victim; king and subject; mortal, and conqueror of death; rich and poor; a king and conqueror; glorious, yet a man of sorrow and acquainted with grief, involved in

our infirmities, and in great humiliation. All these seeming contrarieties were to be reconciled in the person of the Messiah, as they did really meet in the person of Christ. It was known that he was to be born of a virgin of the tribe of Judah, and lineage of David, in the village of Bethlehem; that he was to continue forever, and his name should continue as long as the sun. That he was the great prophet promised in the Old Testament; that he was both the son and the Lord of David; that he was to perform great miracles, and that he should restore all things. That he should die, and rise again, and that Elias should be the forerunner of his appearing; that a proof of his coming should be the cure of lepers, restoration of life to the dead, and the preaching of the gospel to the poor. That he should not destroy the law, but magnify and fulfill it; that he should be a stone of offence, and a stumbling block against which many should bruise themselves; that he should suffer contradictions, and that a strange people should come and submit themselves to his discipline. When Christ appeared, these notions of him were still common among the Jews. He appealed to them, if these were not the characteristics of the Messiah; if they did not see them fulfilled in him. The evangelists carefully record them, to prove that Jesus is the Christ. Luke says that our Savior entered into a synagogue of Nazareth, opened the book of Isaiah, and read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord."—Luke iv. 18. After which he showed them that this prophecy was fulfilled in his person. Peter and other disciples, being together, said to God, the words of Psa. ii. 1, "Why did the heathen rage, and the people imagine vain things," and applied this prophecy to Christ.—Acts iv. 25-27. And in Acts x. 38, Peter, in speaking to Cornelius and those who were with him, tells them that the Lord had sent peace to me, by Jesus Christ whom he had anointed with the Holy Ghost, and with power. So when Christ or his disciples are said to be anointed, it is to be understood of the spiritual unction of grace and of the Holy Ghost, of which the outward and sensible unction with which the ancient kings, priests and prophets were anointed was but the figure or symbol.

The above is submitted to your consideration, with the earnest request that you should not publish it to the exclusion of more important matter. Your unworthy brother,

WM. M. WOOD.

COLUMBUS, Miss., April 22, 1869.

DEAR BROTHER BEEBE:—I feel sometimes as I suppose Elijah did, when he said the children of Israel had thrown down the altars, and slain the Lord's prophets, and he only was left alive, and they sought his life also to take it away. I am the only Primitive Baptist minister within thirty square miles, and the arminians seek to destroy my usefulness, (if any) by throwing reproaches at the doctrine which I contend is taught in the scriptures of truth, namely, that salvation is of the Lord alone. That the Lord is the beginner and finisher; that he begins and he completes the work on whom he will, and none has a right to ask of him why, or what he doeth; for he is a Sovereign, and has a perfect right to do all his pleasure. O, say the arminians, come down a little in your doctrine; do not preach so hard and pointed; give all a chance to be saved. To do so, would be to deny the scriptures. Did not the persecuted Paul teach, (and that by inspiration of the Holy Ghost) that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy? Did not Esau run after the venison, to make savory meat; but did he thereby obtain the blessing? No, but his brother Jacob obtained it. Neither Isaac's willing, nor Esau's running, could change what God had purposed before either of them were born. O, say they, we believe in election; but it is not necessary to preach it, it will lead to licentiousness. They throw out such insinuations to blunt the pointed doctrine of the scriptures. They are all like Ahab's prophets, who desired the prophet of the Lord to speak as they did, and prophesy good for the king, or something good that they can do, to obtain that inheritance which is incorruptible, undefiled, and cannot fade away, to make them heirs of God, and joint heirs with Jesus Christ: for they do not know that Adam's fleshly children are children of the flesh, and the children of the flesh these are not the children of God. God's children are spiritual, being partakers of his spirit; as like begets like. As it was by no act of theirs they are the children of Adam, or of their earthly parents, I ask, what can they do to make themselves the children of God? God's children are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Of his own will begat he us with the word of truth." I can see no free-agency in this. They will warn the people against hearing the faithful minister, and say he is rough, vulgar, and too pointed. And some brethren get tender-footed, and admonish the preacher against being so pointed; you need not repeat all the scripture, for there are some very polite and respectable people, that do not like to hear it. But I answer such, Does this offend you? We know that the truth is unpleasant to natural men, they cannot bear to hear it told, and they will deny it. As an arminian once told me after I

came out of the house, that I had told a falsehood in preaching. I asked him, in what way? He replied that I had said man was not free. I asked him if he believed the bible? He said he did, I quoted to him 2 Peter ii. 19. "While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." I then said, Was not Adam overcome by Satan? He said, Yes. Then, said I, he and his posterity are in bondage. How forcible is the language of Christ, to such characters: "And because I tell you the truth, ye believe me not." Is it not so with you, brother Beebe, and Dudley, Johnson, Purington, Durand, and a host of others? Because you tell them the truth, they become your enemies, and call you hard names, as their brethren the scribes and pharisees did our Lord and Master. May we all have the spirit to forgive them that he had; for they know not what they do.

I will close this communication with a quotation from Paul: "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel; for which I am an ambassador in bonds; that herein I may speak boldly as I ought to speak." Peace be to all the brethren, and love, with faith from God the Father and the Lord Jesus Christ.

JOEL J. HALBERT.

P. S.—I have written to brethren Dudley, and Purington of Pennsylvania, private letters, some time ago. If they have received them, will they comply with my requests?

J. J. H.

LONE CEDAR, Ky., April 13, 1869.

BROTHER BEEBE:—Many of the brethren and sisters among whom I have been recently on a preaching tour, are readers of your valuable paper, the "Signs of the Times." And as they expressed a great desire to hear from me, should the Lord in his goodness bless me to reach home, I have, by your permission, concluded to address them through the "Signs." I left home on Thursday before the fourth Sunday in March, and reached Casey's Creek church of Regular Baptists, in Trigg Co., Ky., on Saturday, in company with brother N. W. Little. After preaching, assisted in the ordination of brother Dyer to the work of the ministry. We remained with the brethren until Sunday evening, after having preached, and enjoyed a pleasant season of christian love and sweet fellowship with the church. We started, in company with several precious brethren and sisters, for Dry Creek, where we met with many of the Lord's children, and a large and attentive congregation on Tuesday. Preached on Tuesday and Wednesday, baptized four, ordained one Deacon, and

had a comfortable and precious meeting. Thursday night, preached in Cadiz, the county seat of Trigg. There we met with a few of the poor and afflicted of this world, but they seemed to be rich in faith, and heirs of the kingdom. There was a large congregation assembled in the Reformed church, as they call it; good attention, much religion; but we saw but few expressions of divine grace or christian humility. We stayed all night with sister Terrell, who indeed is worthy of the name of an Old School Baptist. May the Lord richly bless her and her kind children, who treated us so kindly. On Saturday we met with the church at Muddy Fork, preached there on Saturday and Sunday, and assisted in the ordination of brother Wood to the ministry. This church is under the pastoral care of brother J. H. Gammon, whom we were with at several of our appointments. He indeed in a true, tried and faithful minister of Jesus Christ. And although the archers of the wicked have shot at him sorely, and wolves in sheep's skin have howled hideously, and diviners and shrine makers for Diana and the prophets of Baal, have tried to wound him, yet his bow abides in strength, even in the strength of Israel's God, who will never leave nor forsake his people. We gave the parting hand to our dear brethren, sisters and friends, on Sunday evening, with feelings and emotions of sorrow, mingled with joy, with this hope, that although we are parted in body, often I am present with you in spirit, beholding your order, and your steadfastness in the faith of the gospel, that ere long we will meet where parting is known no more forever. There the wicked will cease from troubling, and the weary will be at rest. I reached home on Wednesday, and found all well and preserved through the goodness and mercy of God. O that I could feel more humble and thankful for such displays of God's goodness to such a poor unworthy creature as I am.

Adieu for the present.

W. A. BOWDEN.

Post-office, Dukedom, Tenn.

Lacy, Drew Co. Ark., March 9, 1869.

ELD. G. BEEBE—DEAR BROTHER:—May grace, mercy and peace be multiplied. I desire to read the "Signs of the Times," for I am thereby often comforted and edified by the letters of the dear saints and your editorials. I feel that it would be a great grief for me to be deprived of such a blessing, and as I see but few communications from this State, I feel inclined, though in great weakness, to tell you and the dear brethren and sisters (providing you see proper to publish this) a little about that sect that is everywhere spoken against, and how they do in this country, and how they trust in the living God, rejoice in Christ Jesus, and have no confidence in the flesh. Some of the feeble churches that well nigh became extinct during the late war, seem to be yet remembered

by the Good Shepherd, who slumbereth not. Several such churches are reviving and holding regular meetings, and having some accessions to their numbers. But the laborers are but few. The Lord has instructed his disciples to pray the Lord of the harvest to send laborers into his harvest. And he seems to be answering their petitions by raising up some able ministers, not only here in Arkansas, but elsewhere, as I see stated in the "Signs of the Times."

Dear brother, what great cause we have to thank God and take courage, for that he still keeps his chosen in peace, and separate from the various isms and inventions of men, while the whole world is wandering after the beast. He who formed Israel for himself still preserves a remnant as the apple of his eye, and keeps them by his word and spirit from mixing with those who hold the popular religion which is taught by men, for "He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."—1 John iv. 7. Now who are they that hear the apostles, and who are they that hear them not? Let our opposers themselves answer, and let them also consider who it is that God keeps from running after the various idols, which are the works of men's hands, and who are they whom he permits to depend on such works, and then tell who have the bible evidences that they are God's people, and who have the sign or marks of anti-christ, while the one class are at peace and the other are in confusion. I am glad to learn, through the communications of the brethren, that the old order of Baptists throughout our whole country are speaking the same thing, and unitedly testifying that salvation is by grace. So far as I can understand the brethren and sisters in the North and East, I think they worship the same God that we worship at the South and West, and hold the same doctrine, and practice the same order, which proves that with them there is "One Lord, one faith, and one baptism," and that all the gospel graces bestowed on the heirs of promise are not to constitute them heirs, but "Because they are sons, God hath sent forth the spirit of his Son into their hearts," &c.—Gal. iv. 6. Yours in much tribulation.

A. TOMLIN.

DAWN, Missouri, April, 1869.

DEAR BROTHER IN THE LORD:—Inclosed you will find the money for the "Signs" and for the "Editorials." I have received the "Signs" regularly for some months past, but that has not been the case all the time that we have been here. All the preaching I have comes to me through them, my bible and religious books that we have. There has not been a Baptist in our house, and I know of none near us. The mother of harlots has her churches of almost all grades and orders, but they are nothing to me. How long, O Lord! how long shall the wicked triumph; how long



shall they speak hard things, and all the workers of iniquity triumph? They break in pieces thy people, O Lord, and afflict thine heritage. But still, "The secret of the Lord is with them that fear him, and he will shew unto them his covenant." I have no one in my old age to instruct me; I am now in my sixty-ninth year, and feeble and afflicted beyond my years, in body and in mind. But the joy of the Lord is my strength.

"Afflicted saints, to Christ draw near,  
Thy Savior's gracious promise hear;  
He has engaged by firm decree,  
That, as thy days, thy strength shall be.  
Let not thy heart despond and say,  
How shall I stand the trying day;  
His faithful word declares to thee,  
That, as thy days, thy strength shall be."

It is more than four long years since I heard a gospel sermon. A perverted gospel I never had an ear to hear, even in nature, as I was taught from my infancy by my parents that the old apostolic Baptists were the church of Christ, and I believed it, because they told me so; but when it pleased God to translate me from darkness into his marvelous light, I knew it to be so for myself, and not another. Still, for a length of time, being young, delayed to join the church, from fear that I should bring reproach on the most precious cause. In all my weakness my only plea has been that Jesus came not to call the righteous, but sinners to repentance; to save sinners, of whom I am chief. He is Alpha and Omega, the beginning and the end, the first and the last, the Almighty. And to me he is the All, and in all. I believe before this year shall close, his church shall see and feel his strength in her salvation, and his judgments on his and her enemies.

I desire to be remembered at the throne of grace, and to be encouraged and enabled to prove all things, and to hold fast that which is good.  
Farewell,

HANNAH SHIELDS.

BRADFORD Co., Fla., Feb. 26, 1869.

DEAR ELDER BEEBE:—If it were not for troubling you, and I could use language suitable, I would relate to you some of my past experience. In my youth, as I hope, the Lord showed me that I was a sinner, and brought me to see my condition, and at an unexpected and despairing moment spake peace to my soul. Then, feeling it to be my duty, I followed him into the water by baptism, for which I felt the answer of a good conscience towards God. Soon after this I moved from that place into a place where I was altogether amongst the arminians, and they were all united in the do and live system, and I became involved in trouble, doubts and fears; for I could not feast on what they were living on, which caused me to fear that I was deceived. I continued in this way for several years. At length I heard there was an Association of Primitive Baptists held about sixty miles from where I was living, and I resolved to attend if permitted. Accordingly when the

time came I went, and on reaching the place, old brother S. E. W. Smith, who is still proclaiming the good news of salvation, was preaching, and I am not able to express the comfort and consolation I received. And I have been permitted to have a name among them for several years; and I have not a doubt in my mind that they are the people of God; but in viewing myself, I often fear that I have a name, but not a place; for I do not feel worthy to be among them. But they are the people of my choice. I receive your valuable paper, through which I hear from various parts of the land, the relations given by the dear brethren and sisters, which greatly strengthens me, and I hope I am enabled to praise God, that he has a people who acknowledge that they are saved by grace, and who ascribe all the power and glory of salvation to God. I hope the Lord may preserve you, and bless and prosper you in your labors to publish the glorious truth of the gospel through the "Signs of the Times." I request an interest in your prayers, for if I am saved, it is through grace alone, and altogether unmerited on my part. Yours in hope of glory,

JOHN M. MOTT.

BLOOMINGBURGH, N. Y., May 10, 1869.

MY DEAR FATHER IN ISRAEL:—Knowing that you sympathize with us in our great affliction, and as I cannot see you, I have a desire to write and tell you what great things the Lord has done for me since I saw you, believing you will gladly receive a few lines from me. I need not tell you how very much unreconciled I was to the death of my dear mother; yet the sermon was consoling for a short time; but when I returned home, my anguish of heart was the same, although kind friends and neighbors tried all in their power to comfort and console; but I really thought I could not be comforted, and should go mourning the remainder of my days. I continued in this way until Thursday morning, when all at once the sun seemed to shine in the room where I was with more brilliancy than I ever saw from it before; so much so, that it led me to go to the window and look out; and every thing in nature, so far as I could behold, presented the same shining light. I then cast my eyes toward the sun, and it seemed that it was God himself that had appeared. I then realized, that for her to die was gain; and I could commit all things into his hands who doeth all things well, and say, "Not my will, but thine, O God, be done." The thought of parting with my mother has always been a dreadful sting to me; but him on whom we call in affliction, is able to pour the heavenly balm into the wounded heart. Should I be left to myself again, I know I shall be in grief the same as ever, which I am sometimes afraid I shall be; but now I can trust him for his grace. O may God enable the family to not feel forsaken by him. O, pray for us all, dear father.

HARRIET BEYEA.

HAMILTON, Mo., October 22, 1868.

ELD. GILBERT BEEBE—Esteemed brother in Christ, I have received your book of Editorials, and I consider it the most excellent and invaluable work for a Baptist of any age, I ever saw. Such an embodiment of corresponding texts summed up concisely takes much time and research. Could I have had such a work thirty or forty years ago, it would have been worth much to me in the saving of time in research, and consolation; then it is a clear refutation of every opposing doctrine of the bible. I therefore advise every Baptist to have it and leave as a legacy, to be preserved by them for future time to the generations to come. I am very feeble and afflicted and near the end of my journey—sixty-nine and a half years old; fifty-eight and a half a Baptist; thirty-eight a poor, dependent preacher on God Almighty for his aid, strength and light, and I hope when you and me receive our dismissal, that we both leave one son or more to preach the same precious truths and doctrine. May the Lord continue to smile upon you and yours, and all the household of faith, is my sincere desire, &c.

ELI PENNEY.

#### CHURCH MEETING.

As the pastor expects to be absent attending the Baltimore and Delaware Associations, so that he cannot be with us on the fourth Saturday and Sunday of this month, (May) the church meeting of the Middletown and Wallkill church for this month will be held at our hall, on Orchard Street, Middletown, on the fifth Saturday, instead of the fourth, at one o'clock p. m.

We hope this arrangement may afford opportunity for some of our members from a distance to be present. An opportunity will also be afforded for any who wish to unite with the church by baptism or otherwise.

BENTON JENKINS,

Church Clerk.

#### ORDINATIONS.

DEAR BROTHER BEEBE:—I fully believe every child of grace earnestly prays for the welfare of Zion, and is always glad to hear of the kind dealings of God to his people. I desire you therefore to publish the following:

On the 17th day of April, 1869, according to previous arrangements of the church at Pleasant Hill, Tipah Co., Miss., a presbytery composed of Elders W. S. Daughety, M. B. Moore, and J. B. Huddleston, met with the said church in conference, and then and there (with the unanimous voice of the church) proceeded to set apart to the work of the ministry, by ordination, our beloved young brother, J. A. Norton, who gives satisfactory evidence of future usefulness. The Lord is still qualifying and sending forth laborers into his vineyard. Yours in the bonds of christian love and fellowship,

GEORGE T. COTTEN.

#### TRIBUTE OF RESPECT.

At a meeting of the church at Mt. Zion, the following was read and adopted:

It has become our painful duty to record the death of our beloved pastor, brother R. C. Leachman, who fell asleep in Jesus, at his residence at Manassas, Prince Wm. Co., Va., Feb. 19, 1869. He, together with our late brother Trott, was with us when this church was constituted, on the 21st of September, 1850. He was unanimously chosen pastor, which he accepted, and continued until his death. Although we feel assured that our loss is his eternal gain, and that he who gave has also taken away, we have lost a faithful watchman, one who was always at his post, ever ready to give the alarm, and who gave the trumpet a certain sound, never shunning to declare all the counsel of God. He has been actively engaged in the ministry for about thirty years: it was not with him, as it is with too many, a work of convenience, but he regarded it as the great and leading business of his life. Through sunshine and storm, winter and summer, he was faithful to his appointments, and seemed to be always laden with gospel treasure. "It is the Lord," and he is able to comfort us in this, and in all our sorrows. Let us look up to him, and pray him to send forth faithful laborers into his harvest.

May God bless, comfort and sustain his bereaved widow, and afford consolation to the churches of his late pastoral charge.

M. P. LEE, Church Clerk.

Loudoun Co., Va., March 1869.

We, the Old School Baptist church at Ebenezer, Loudoun Co., Va., having learned with deep regret of the death of our much loved pastor, Eld. Robert C. Leachman, which occurred since our last regular meeting, deem it proper that an expression of heart felt sense of our bereavement be spread upon our church Record: and while we would bow in humble submission to the sovereign will of God, we at the same time very deeply feel the great loss we have sustained by this dispensation of the inscrutable providence of our heavenly Father.

Our dear departed brother was an able and uncompromising minister of the gospel of our Lord Jesus Christ, who shunned not to declare the whole counsel of God, and we, as a church, do hereby express our unanimous and unqualified fellowship for him, as a dearly beloved brother, and as an able and faithful minister of the New Testament. He died in the full confidence and assurance of the faith which he had so constantly and ably preached during his whole ministry. In evidence of his steadfast adherence to the faith till his latest breath, he selected, to be read and sung at his funeral, the 15th and the 1252 hymns, in Beebe's Selection. Truly it may be said of him, "He has fought the good fight, he has finished his course, and kept the faith; and henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day; and not to him only, but also to all who love his appearing." May the Lord sustain us in our bereavement, and send his word "by whom he will send."

We place this faint expression and tribute of love and fellowship upon our Record, for the information of those who shall come after us.

Adopted at our church meeting on the second Saturday in March, 1859.  
JOHN L. CAMBLIN, Church Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1869.

## REMARKS ON JAMES V. 19, 20,

"If any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Our brother T. S. Hatton, of Indiana, has requested an expression of our views on this text, especially on "What death is spoken of?" The epistle of James, like those of all the other apostles, was addressed to the saints, recognized as "brethren," and exposed to "diverse temptations," into which when they should fall, they are admonished to count it all joy, from the consideration that the trial of their faith by such exposure to temptations, worketh patience, &c. And in this text, the Holy Ghost, speaking by this apostle, very explicitly identifies the subjects to whom the words are spoken. "Brethren, if any of you do err," &c. By no fair or logical construction can these words be applied to any but the saints of God. That those who are indisputably the saints of God, and brethren of the apostles, born of the same spiritual parentage, called by the same grace, and heirs of the same most glorious immortality, are liable to err from the truth, and commit sin by so doing, is by this text established beyond successful controversy. The relative duty enjoined on all this peculiar brotherhood, to labor to convert from the error of his way, any one who has thus erred, and to restore such an one in the spirit of meekness, considering their own liability also to err, and to require in turn the same faithful and fraternal service, is also very clearly inferred, from the encouraging assurance that they shall thereby save a soul from death, and hide a multitude of sins. Let us examine the subject.

"Brethren, if any of you do err from the truth." To err is to be wrong, either in judgment or in practice; and as none of the saints while here in the flesh are infallible, they may and sometimes do conceive erroneous views, and are betrayed into forbidden practices. To err from the truth, is to be allured or drawn into error, either in faith or practice. The truth as it is in Jesus is the standard of righteousness, and all who have received the love of the truth that they may be saved are required to walk in the truth; to all others "God shall send strong delusion, that they may believe a lie," &c.—2 Thess. ii. 11. In the mighty delusion, predicted expressly, by the Spirit, that shall prevail in the latter times, many shall depart from the faith, giving heed to seducing spirits and doctrines of devils. And we are told that they shall turn away their ears from the truth, and shall be turned unto fables. None can depart from

the faith who have never adhered to it; nor can any turn away from the truth who have never been recognized as walking in it. It therefore must mean such as have, at least professed the faith, and held the truth. Christ is the Truth; any departure therefore from him, or from his laws, or footsteps, under false impressions, allurements, or seductions, is to err from the truth. The gospel is Christ, and therefore is truth, and any departure, or divergence from the gospel, in its doctrine, order or ordinances, is to err from the truth. The scriptures are truth, and the New Testament of our Lord Jesus Christ, which is especially given as the man of our counsel, standard of our faith, and rule of our practice as Christians, is the truth; to recede or diverge from that standard, from whatever motives, or under whatever impressions, is to err from the truth. Again, the Spirit of truth which the world cannot receive, because it seeth him not, neither knoweth him, is given as a Comforter to the saints, and shall lead them into all truth, by taking of the things of Jesus and shewing them to the saints, is also truth; the saints are therefore required to try the spirits, (which they meet with, and which may exert an influence over them) whether they be of God; for if the spirit by which we are actuated be of God, it is the spirit of truth; to depart from its holy and gentle control is to err from the truth. The saints do not always realize what manner of spirit may be holding an influence over them. If they wish to call down fire, or thunderbolts of wrath upon their enemies, however much or justly provoked, the spirit that stirs up their ire is not that spirit of truth which teaches us to pity and pray for such as persecute and despitefully use us. To depart from the spirit of Christ, is to err from the truth, and to sin, not against a law that we are redeemed from and are no longer under, but against the law of Christ which we are under. Sin is a transgression of the law; and where there is no law there is no transgression, no sin. Being dead to the law by the body of Christ, and brought by newness of life under law to Christ, his love shed abroad in us brings us within the range of his jurisdiction as our Prince and Savior; for his precepts are all restricted to such as love him. "If ye love me, keep my commandments." His commandments are unto and upon all who love him; and if we depart from or disobey them, we err from the truth. Whatever may be the plausibility or sincerely entertained pretext or motive, if we feel unworthy to obey him, or neglect his mandates hoping for greater light or liberty, or if we believe some other thing, or some other way will please him fully as well, and perhaps better than a strict conformity to the precise precept or example he has

given, still, from whatever may be the influence, motive or design, we err from the truth, and the nature of the error is the same, and calls for the faithful and brotherly watchcare and labor of our fellow members of the church of God.

"And one convert him." In obedience to the apostolic instruction and command. If a brother be overtaken in a fault, ye that are spiritual restore such an one, in the spirit of meekness. The conversion here is a reclamation, convincing him that he is in error, and by faithful admonition and instruction restore him to the right way; as Paul labored with the Galatian churches when they had erred from the truth, and with the church at Corinth, and as Priscilla and Aquilla converted Apollos from the error of his way. Jesus says, If thy brother hear thee, thou hast gained thy brother. To convert is to change. But it is God alone who can quicken dead sinners, and give them life and brotherhood with the saints; but James is explicit in telling us that the conversion of which he speaks is a conversion "from the error of his way." And he whose faithful labors shall be, by the blessing of God, successful in thus reclaiming an erring brother, "Let him know, that he which converteth the sinner" (for as we are commanded to walk in the truth, by the law of Christ, to err from the truth is a transgression of the law that the saints are under, and transgression is sin, and he who commits the transgression is a sinner against whatever law he transgresses) "from the error of his way, shall save a soul from death." That is, he shall save that soul, or brother, or person, as these words in this connection are asued interchangeably as meaning the same. In the preceding verse the erring offender is called a brother, "Brethren, if any of you do err," and in this verse he is called a sinner and a soul. But that sinner or that soul is a brother who has erred from the truth.

We approach now that part of our subject on which brother Hatton desires us to be more particular. "Shall save a soul from death." What death? Not from the perdition of the ungodly, which is called the second death, and from which our Lord Jesus Christ has obtained for all his people "eternal redemption," for his blood cleanseth us from all guilt, and his blood can never lose its power. None can pluck them out of his hands; for they are kept by the power of God, through faith unto salvation, ready to be revealed at the last time; and Jesus has pledged his sacred word that he will raise them up at the last day. The text cannot be construed so as to contradict the express declaration of Christ, "I give unto them eternal life, and they shall never perish." Nor does it mean that they shall be put to death

after the manner of Moses, by stoning, or in any other way to be literally deprived of their natural life. But the death from which they shall be saved, is that of which Paul testifies, as a consequence of erring from the truth. "For to be carnally minded is death; but to be spiritually minded is life and peace." "For if ye live after the flesh, ye shall die."—Rom. viii. 6 & 13. That vitality by which the saints are quickened is life; it is born of an incorruptible seed, by the word of God, which liveth and abideth forever; but that which is born of the flesh, is that on which death hath passed, and that cannot inherit the kingdom of God.—1 Cor. xv. 50. "But if Christ be in you, the body is dead, because of sin; but the Spirit is life, because of righteousness."—Rom. viii. 10. "Knowing that, whilst we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Cor. v. 6—8. These scriptures clearly, to our mind, point out what death we enter into when we depart from Christ who is our life, and walk after the flesh, and are at home in the body, and walking by sight, and looking on the things which are seen, and which are carnal, and being turned away from the visions of faith which looks on things which are not seen, and which are eternal. And in this sense, how many of us have so far out traveled Paul, that we can in truth say, we do not, like him, die daily? Here are to be seen and contrasted flesh and spirit, the one born of the flesh, the other born of God; one of corruptible, the other of incorruptible seed that liveth and abideth forever. On the one, death has passed, the other is immortality. One is darkness, the other is light in the Lord. One is natural, sensual, carnal, the other is spiritual, pure and incorruptible. One is death, the other is life, joy and peace. We cannot err from the truth without sowing to the flesh, and in sowing to the flesh, we shall of the flesh reap corruption.

When instead of trusting in God, and walking by faith, we appeal to our own carnal minds, and walk in the sight of our own natural understanding, we are sure to find that way which seemeth right unto a man, but the end thereof are the ways of death. Death in the true sense of these scriptures. Death to our spiritual comforts, in holy communion with God, and enjoyment of the things of the Spirit of God. It is a great error then for a child of God to walk after the flesh, think his own thoughts, and speak his own words, and rely upon his own understanding; and if any who are spiritual, that is who are being led by the Spirit, shall convert an erring brother from the error of his ways, he shall



save his brother from that delusion and error, that is so certain, if persisted in, to plunge him in darkness, barrenness, depression and death.

But we presume the apostle James had some allusion to the types and figures of the old legal dispensation. He writes to the brethren whom he recognizes as the "twelve tribes," showing that he takes the ancient tribes of Jacob, as figurative of the spiritual tribes over which the apostles preside in judgment, on twelve thrones. The circumcision which worship God in spirit, rejoicing in Christ Jesus, and having no confidence in the flesh. The covenant of works under which the carnal tribes served, consigned the soul that sinned to death. Whether put literally to death, or only separated by uncleanness from the congregation of the Lord, they were dead to the congregation of Israel until purged or purified by blood, or until an atonement was made for them. So the order of the church of Christ was typified, in which unruly or disorderly members are put away from the communion and fellowship of the church, until they be converted from the error of their way. How many who once walked in fellowship with the churches, have thus been expelled from their privileges in the church, and to the church have become as dead as they were before they made a profession of discipleship. Eyes have been, by a faithful enforcement of the discipline of the church, plucked out, and cast away from the body; right hands, or feet have been cut off, where the law of Christ has required, that the body, the church, might enter into life, rather than by unlawfully retaining disaffected members, be cast into hell fire; that is into confusion, darkness, disorder, rebellion, and destruction. It is in this definition of death that we understand the apostle John to speak of a sin that is unto death, which he does not say it shall be prayed for.—1 John v. 16. There were some false brethren in Paul's time, who came in privately to spy out the liberty of the saints; to whom he says, We give place by subjection, no, not for an hour.—Gal. ii. 4, 5. In this sense too, the brother who converts his erring brother, may know that he has saved his brother from expulsion from the fellowship of the saints, so that his place and privileges are retained in the church.

"And shall hide a multitude of sins." When a brother is being allured or drawn into error, in doctrine or practice, if seasonably reclaimed, and thoroughly converted from the error of his way, it requires not to be mentioned to even the church, or to any who do not already know it. "Thou hast gained thy brother." But if the erring brother persists in the wrongs, others must know of it; one or two are to assist, and if unsuccessful, it must be told to the

church. And if he refuse to hear the church, he must be put away; for the authority which Christ has invested his church with must be respected, acknowledged and submitted to, or the offender must be excluded from fellowship. But if any one of those obstinate offenders can be reclaimed, he is saved alive, and in standing, and his disorder is to be forgotten, or not made public.

**BROTHER BEEBE:**—If you will give your views on the following enquiries, you will oblige an enquirer after truth:

1. Is it right to say that the children of God were never exposed to eternal damnation?
2. Is it right to say that Adam's sin never exposed him to eternal death?
3. Is it right to say that if Adam fell at all, he fell upward?
4. Is it right to say that the non-elect never were under the law, and cannot sin?

**REPLY.**—We have never found any record of Christ or any of his inspired apostles making use of these or similar declarations, nor do they seem to us like the apostolic manner of preaching. Such dashing declarations are never heard from those whose paramount aim and desire is to edify and instruct the humble followers of the Lamb. Some young preachers, who, if they are not mistaken, know a great deal, and wish to exhibit all they know, are far more frequently heard in that strain; and like those novices of whom Paul wrote to Timothy, who being lifted up with pride, fall in the condemnation of the devil.—1 Tim. iii. 6. Such a strain of preaching or talking betrays a recklessness and self confidence not often found in those who have become fools, that they may be wise. They seem to say to their seniors, we know more than you all, and usually seem very anxious to provoke a debate in which they may display their own polemic smartness.

We know that the counsel and grace of God, in the eternal purpose which he purposed in himself before the world began, secured his chosen people from eternal damnation, by providing for them a full and sufficient salvation in Jesus Christ. But the declaration in the first enquiry would imply that such provisions were unnecessary.

We are informed in the word that, "by one man, (whom we supposed to be Adam) sin entered into the world, and death by sin." "Therefore as by the offence of one, judgment came upon all men to condemnation," and "by one man's disobedience many were made sinners."—Rom. v. Also in chapter vi. 23. "For the wages of sin is death; but the gift of God is eternal life through our Lord Jesus Christ." The gift of eternal life, must be a gift whereby we are saved from what is the opposite of eternal

life. That gift does not save us from temporal death; for death still holds dominion over our natural bodies.

We are told that Christ has obtained eternal redemption for his people. But if they were never exposed to an opposite eternal or interminable state, what are they saved from? We know and rejoice to know that there was no liability of a failure in God's purpose of salvation: but that salvation was to deliver us from death, in which we were fully and legally involved, and to save that which was lost.

We do not consider it right or scriptural to say that if Adam fell, he fell upward. For his fall never raised him or any of his posterity to any higher state; but hurled him down from the paradise to which he was adapted before he sinned. We are aware that in his primeval state of purity he was not qualified for the enjoyment of any thing beyond the sphere of his existence as a pure natural man; and that in that state he could not see the kingdom of God: but we are equally sure that his transgression never supplied him with any spiritual qualification; nor could he be qualified for the kingdom of God in any other way than that which is revealed in the gospel. Neither his good works nor his bad works could prepare him for the kingdom. Their sins, instead of raising them upward, imposed a necessity for the shedding of the blood of Christ to wash and cleanse them from sin; and purge them from guilt. And when redeemed from sin, they must be born of the Spirit, and made partakers of immortal life, before they could either see or enter the kingdom of God. It is not truth therefore to say that Adam fell upward.

We do not understand that the Sinai, or ceremonial law was given to any but the children of Israel. But the human family was involved in sin twenty-three hundred years before that law was given to Israel. Still sin is the transgression of the law of God. If Adam had not been created under law to God, or if he had been a *free agent*, he could not have sinned; but he did sin; and so all have sinned, and hence all have transgressed the law they were under to God.

Finally—Our face is set against such imprudent and uncalled for declarations.

#### COMPLIMENTARY.

**BROTHER B. L. BEEBE:**—I am sorry that my very limited circumstances will not permit my doing anything more than to recommend the book of Editorials. I prize the book I have received very highly, and I do hope if the second volume is published that I will be enabled to obtain it, and brethren and friends do come to the assistance of brother B. L. Beebe, as it is the only work extant that will in future give a correct history of the Primitive Baptists, &c. Yours affectionately,

PETER CULP.

#### MONIES RECEIVED FOR "THE EDITORIAL."

Eld B O Allen, Mo., 2.10, Benj Parker, Texas, 2.30, Wm Lagrow, Texas, 2.30, Isaac Parker Sr., Texas, 2.30, Geo T Cotton, Miss. 2.30, Mrs C T Jaqua, Iowa, 2.30, Jehu Byrnside, Va., 2.30, J A Durham, Tenn, 2.30, Dr Joe Lawrence, N. C., 3.50, Jas Tyler, N. Y., 2.30, H J Hale, Oregon, 2.00, Balas Bundy, N. Y., 2.30.—Total, \$30.60.

#### Subscription Receipts.

**New York:**—Mrs J W Ellis 2, Mrs J Y King 6, D C Hicks 2, Eld C Merritt 4, Jas E Harding 2,.....\$16 00  
**New Jersey:**—R H Butterfus..... 2 00  
**Pennsylvania:**—H S DeCoursey 4, Eld S H Durand 4.50, J L Marsh 2.25, 10 75  
**Maryland:**—Thos Holland..... 2 00  
**Virginia:**—W B Weedon 2, Philip Conkle 2, John Jemison 4,..... 8 00  
**Arkansas:**—B Matthews..... 2 00  
**Mississippi:**—Eld J J Holbert 4, Ezekiel Jones 2, G T Cotton 2,..... 8 00  
**Georgia:**—H S Strickland 2, T W Stallins 2, Jas W Hargrove 2, Eld Wm L Beebe 1, S W Parker 8,..... 15 00  
**North Carolina:**—Seth Woodall 2, Alfred Reed 2,..... 4 00  
**Texas:**—Benjamin Parker..... 24 00  
**Tennessee:**—W S Arnold..... 2 00  
**Oregon:**—Benj Walden 4, John T Crooks 2, Jackson Cooley 3, Monroe Larkins 2, Benj Munkins 4,..... 15 00  
**California:**—Eld Wm Kendall..... 4 00  
**Ohio:**—Mrs M A Alspach 2, Lewis Kagy 4, John H Smith 2, L B Hanover 4, Levi S Reynolds 4, M R Tucker 2, Eld Jas Janeway 1,..... 19 00  
**Indiana:**—Nancy McCullough 2, Israel Hill 2, Isaiah Vermillion 3, Eld J G Jackson 7,..... 14 00  
**Illinois:**—R J McFarland 2, E B Moore 2, Annis Eastham 2.70, Jas McIntyre 6, S H Main 3, J P Lamb 2, Mrs Sarah Osborn 1.25,..... 18 95  
**Missouri:**—A F Dudley 2, Eld B O Allen 2, Mrs E Garrett 4, Eld James Teague 2,..... 10 00  
**Iowa:**—Miss Sarah Bishop 2, Nancy Allen 25c,..... 2 25  
**Kentucky:**—Catharine Kidwell 2, Wm Ashurst 2, Eld T P Dudley 2, B Farmer 1,..... 7 00  
**Total**.....\$183 95

#### Obituary Notices.

**DEAR BROTHER BEEBE:**—Please insert in your paper the death of my beloved wife, **Mrs. Nancy McCollock**, who departed this life March 19, 1869, aged 79 years, 3 months and 6 days. We mourn our loss of a kind mother and dear companion. She confessed faith in our Lord Jesus Christ more than forty years ago, and has been a member of the Old School Baptist church ever since, and a strong advocate for the doctrine of salvation by grace alone. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Your brother in tribulation, **GEORGE MCCOLLOCK**. Logan County, Ohio, April 20, 1869.

**BROTHER BEEBE:**—Please insert in the "Signs" the death of our esteemed sister, **Margaret M. Anderson**, of Stotsville, Chester Co. Pa., who was buried on the 15th of September, 1868. She was about 80 years of age, and a member of the Beulah church of the Delaware Association before the separation took place, and was one of those that took a decided stand with them who held that salvation by grace is the only foundation of a sinner's hope, and she did declare a non-fellowship for all the anti-christian benevolent institutions of the day. Sister Anderson was a bold advocate for the Old School doctrine; was a member

of the church at Mount Hope until it was dissolved; then was received in the church at London Tract, where she was a worthy member until death. Although she was not able to attend meeting for a long time before her death, her mind was strong in the faith.

ALSO,

The death of our esteemed sister, **Lydia Dennison**, who died on the 30th of October, 1863, at her son's residence, in New Castle Co., Del. She was in her 88th year, and was a member in good standing of the church at London Tract for more than fifty years. Although she was deprived of attending meeting for some years, on account of her old age and afflictions, yet she remained firm in the faith, and rejoiced in the truth until the last.

ALSO,

Please publish the death of our esteemed sister, **Maria Davis**, who was born in 1800, and was baptized about 1834 and joined the church at London Tract, and was a worthy member. She died on the 30th day of October, 1868, at the residence of her cousin, David B. Niven, London, Chester Co. Pa.

Yours in love,

JOSIAH W. DANCE.

New London, March 21, 1869.

DEAR ELDER BEEBE:—Please publish the following obituary of my sister, **Mrs. Winford J. Still**, daughter of George and Nancy Franshier, and wife of Abel Still. She died June 2, 1862, aged 27 years, 11 months and 28 days. She united with the Old School Baptist church when in the sixteenth year of her age, and was a firm defender of the cause as long as she lived.

ALSO,

My youngest brother, **George W. Franshier**, died Dec. 22, 1861, aged 15 years, 7 months and 28 days. He had never joined the church, but in his dying hours called his mother to his bedside and told her he was going to die, but not to grieve for him, for he was going home to rest, and he longed for the time when he should be called away from earth to enjoy peace and happiness. My father entering the room that moment, asked him if he wanted to die because he was in pain? He replied, No, father, not because I am in pain, but because I have received a hope, and that makes me desire to go and meet my Savior. He could tell the very day when he first had a view of the Savior.

ALSO,

My brother, **Jacob T. Franshier**, who died in St. Louis, Mo., August 20, 1863, aged 24 years, 1 month and 4 days. He had never attached himself to any church, but he confessed Christ as the way, the truth and the life. When he gave his mother the parting hand in South-Western Missouri, he said to her, Grieve not for me; for the Lord is good, a stronghold in the day of trouble, and he knoweth them that are his. Yours,

CYRUS M. FRANSHER.

Grand View, Iowa, March 14, 1869.

BROTHER BEEBE:—Please publish the death of my dear brother, **George W. Jones**, who died of consumption, after having suffered long, March 11, 1868. He was born in Pennsylvania, November 22d 1803; came to this State with his parents in 1805; joined the Indian Creek church in 1829; lived an exemplary christian life until called hence. As his strength failed, his faith grew stronger. He had many trials and afflictions, but the Lord was his staff and support. His earthly comforts were but small, but he was rich in faith, and he well knew that durable riches are not found in this sin-disordered world. But he was enabled to look forward to that house that is not made with hands, in which the weary find rest from all their suffering, toil and care, of which he had been so largely a partaker. He was steadfast in his religious principles, and quick to discern error, and able and faithful to oppose it. He would never compromise with humanly invented religious institutions, but was always found clinging to the rock which God has laid for

a foundation in Zion, which is Jesus the Mediator and Redeemer, through whose blood, righteousness and resurrection alone he hoped to be raised to endless life. We therefore sorrow not as they who have no hope, but we confidently hope to be raised up to that state where kindred ties shall not be broken, parting will be unknown, and where saints and angels shall in concert sing the praise of God forevermore. At his funeral Elder J. Cox preached to an attentive audience.

SARAH SMITH.

RILEY, Butler Co. Ohio, April, 1869.

DIED—April 2, 1869, at the house of her father, our esteemed sister, **Emily Mellon**, aged 26 years. She was a daughter of John and Elizabeth Brickey, who are readers of the "Signs." Sister Mellon has been declining in health for several years, but until the last four or five years of her life she retained a great deal of firmness, though very weak. She related her experience to her father, and expressed a desire to see me (the writer.) Her father sent for me, and when I approached her, she clasped her hands and said, "I am glad to see you. O, if you had come three or four weeks ago, I might have done my duty," which I inferred was baptism. I said to her, Sister, I hope the Lord will restore you to health. She replied, "I know he can, if it is his will, for he is merciful and long-forbearing." She often spoke of her unworthiness, but the greater part of the time seemed to be swallowed up in joy, and satisfied that the time was at hand for her to depart, and spoke of dying as though it were but to go on some pleasing visit. She seemed to have a clear view of her acceptance, and of a home in heaven. On the morning before her exit she called her father, husband, two brothers and two sisters, and other relatives to her, and bade them farewell, and gave them as sweet an exhortation as I ever heard, and closed with a solemn and impressive prayer. She continued to sink until about 6 o'clock, when she fell asleep in the arms of Jesus.

"Sister, thou wast mild and lovely,

Gentle as the morning breeze;

Pleasant as the air of evening,

When it flows among the trees.

Peaceful be thy silent slumber,

Peaceful in the grave so low;

Thou no more wilt join our number,

Thou no more our songs shalt know.

Yet again we hope to meet thee,

When the days of life have fled;

Then in heaven, with joy to greet thee

Where no farewell tears are shed."

A discourse was preached at her funeral by the writer, in connection with brother Deremiah, to a large concourse of people, after which her remains were laid near those of her mother in the family graveyard.

A. W. MURRAY.

RED BUD, Ill., April, 1869.

DIED—Very suddenly, at her residence, near New Vernon, N. Y., **Mrs. Durenda Beyea**, wife of brother Peter Beyea, aged 66 years and 11 months. Our departed sister had been for many years a highly esteemed member of the New Vernon Old School Baptist church, clear in her understanding of the truth, and always ready to defend it by words and deeds. She had been feeble for some years, but for the last few weeks her health seemed much better than it had been for a long time. On the day she died she had been able to attend to her usual labor, and had come into the house and sat down at the tea table, awaiting her husband who was about ready to come in, when she suddenly placed her hand to her breast and exclaimed, Oh! and began to fall, when her daughter, Emeline, who at that moment was alone with her, caught and eased her down, and she expired immediately, thus in a moment casting a fearful gloom on what but a moment previously was a cheerful and happy household. It is supposed from the suddenness of her demise that she died of heart disease.

Our dear departed sister leaves a fond husband and a number of children, all of whom are grown up, and some of them mar-

ried and settled in life, two or more brothers and a number of sisters, with a very large circle of relatives and friends, beside the church of which with her husband and daughter, she was a member, to mourn her absence; but we mourn not without hope, having the most satisfactory evidence that she has fallen asleep in Jesus, and is gathered with immortal spirits, to praise her God and Savior in heaven.

MY DEAR BROTHER BEEBE:—In the inscrutable providence of our God I am again called on to fill a place in your obituary department, to record the death of two of our dear and venerable brethren in Christ. First, our dear brother, **Basil Standrod, Esq.**, who departed this life at his residence, near Rock Castle, in this county, on the 11th day of March, 1869. Our dear departed brother was born in Rockingham Co. N. C., about 74 years ago his parents removed to Kentucky while yet in his infancy and settled in what is now Simpson county. In a few years they removed to this county, where about fifty years ago he made a profession of Christ and was baptized into the fellowship of the Predestinarian Baptist church at Dry Fork by the late Elder Henry Darnall. I have been intimately acquainted with our dear brother about twenty-five years, and can bear witness to his high standing as a member of the church of God, and such was his standing in the community that he was frequently elected a magistrate of this county without any effort on his part. Our dear brother had by industry accumulated a competency, but the ravages of the late war had stripped him of a great deal of it. He had suffered for many years with chronic rheumatism, which prevented him from filling his seat with us for some years. The family sent for me, and when I arrived I found him in a dying condition, but still able to articulate in a whisper. He requested me to stay with him while he lived, which I did, and in his dying moments he exhorted me still to preach that glorious gospel he had heard me for so many years. It was the most affecting sight to me that I have experienced in many years. His end was calm and serene, placing his hope for salvation in what he hoped the Lord had done for him fifty years ago. Brother Standrod leaves a family of two sons and three daughters, (sister Standrod having preceded him to the grave two years.) I feel to hope in God that the dispensation of providence may enable them to see the lost and undone condition of Adam's family, and if it is his gracious will, to be participants of his divine and almighty grace. We feel to mourn the loss of our dear brother from the church, but we sorrow not as those who have no hope.

ALSO,

Our dear and venerable brother, **Dea. Burgess Sisemore**, who departed this life at his residence in this county, on the 29th day of March, 1869. Brother Sisemore was a native of Virginia, where he was born in December, 1784; joined the church of Christ in Halifax Co. Va., in the year 1801, consequently he had been a Baptist near seventy years. He removed to this county many years ago and united with the church at Muddy Fork, where he was ordained a Deacon, and served his brethren faithfully in that capacity. He was very sound in the faith of the gospel, and frequently exhorted the brethren to stand fast in the truth as it is in Christ Jesus. He was present at the division of the Baptists in this Association, and took a firm and decided stand against all the innovations that have been made upon the primitive order of the gospel. Brother Sisemore had been greatly afflicted for many years, but was still able to fill his seat at Muddy Fork. From my long acquaintance with him I esteemed him as a father in Israel, and the brethren at Muddy Fork feel that they have lost a dear and precious member. Being confined to my bed with severe sickness I was unable to be with him in his last hours, but I am told by the family that he bore his sufferings with a perfect resignation to the will of God. He left a dying request that I

should write his obituary, to be published in the "Signs." He leaves a numerous family of children, grand-children and great grand-children to mourn their loss. Sister Sisemore, his second wife, survives him, and I pray the Lord to bless the bereavement to the good of the family. May they learn to be still and know that he is God. Thus my dear brother our old brethren are passing away, but still it is comfortable to believe that they have fought a good fight and gone home to that eternal repose in the mansions of eternal glory, to dwell with God and the Lamb forever. May the dear Lord in mercy build up the waste places of Zion, is the prayer of your unworthy brother in affliction.

JNO. H. GAMMON.

Cadiz, Trigg Co. Ky., April 9, 1869.

## AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va; Eld. Thomas Barton, near Newark, Del; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky; Eld. G. W. Staton, Berlin, Worcester Co., Md; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del; Peter W. Sawin, Amity, Johnson Co., Ind; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss; Joel J. Halbert, Columbus, Miss; Wm. P. Cotton, Sarepta, Miss; Wm. C. Thomas, Bainbridge, Decatur Co., Ga; Thompson Plank, Iowa Point, Doniphan Co., Kan; J. J. McElroy, Lisbon, Union Co., Ark; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga; Eld. C. B. Hassell, Williamston, Martin Co., N. C; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y; C. Hogaboom, Lexington, Green Co., N. Y; Eld. B. O. Allen, Fredericktown, Mo; Eld. Wm. L. Beebe, Covington, Ga; Eld. John H. Myers, Decatur, Ill; Alfred M. Horton, Horse Heads, N. Y; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon; W. S. Harris, Stark, Bradford Co., Fla.; Eld. Wm. M. Mitchell, Opelika, Ala.; Wm. P. Linkous, Baptist Valley, Tazewell Co. Va.; Elkanah Johnson, Powers, Terrell Co., Ga.; Eld. P. Hartwell, Hopewell, Mercer Co., N. J.; Eld. R. M. Simmons, Greenbush, Warren Co., Ill.; Cyrus Risler, Stockton, Hunterdon Co. N. J.; F. M. Taylor, Auburn, Lee Co. Ala.; Eld. J. A. Whiteley, Attica, Marion Co. Iowa; Eld. D. Bartley, Willow Hill, Jasper Co., Ill.; Eld. S. H. Durand, Salisbury, Md.; Jehu Byrnside, Kanawha C H, west Va.

## YEARLY MEETINGS.

BROTHER BEEBE:—Please publish that by permission of providence a Yearly Meeting will be held with the Old School Baptist church of Middleburgh, Schoharie Co. N. Y., on the third Saturday and Sunday in July, 1869, to commence at 10 o'clock each day, at the meeting house, near James Borthwick's. We earnestly desire our brethren and friends from sister churches to meet with us, especially the ministering brethren.

In behalf of the church.

JAMES BORTHWICK, Church Clk.

The Conference of Old School Predestinarian Baptists of Western New York will be held with the church at South Dansville, Steuben Co., beginning on the third Sunday in June next, at 10 o'clock, a. m.

I am instructed to say that there will be teams in readiness at Hornellsville, on the N. Y. & Erie, and at Wayland, on the Buffalo & N. Y. branch, to carry the friends to the meeting. Those coming to those places should be there as early as Saturday afternoon. A cordial invitation is hereby extended to the saints to meet with and encourage us; especially we hope to have a large attendance of ministers.

P. WEST.



## Associational Notices.

The Baltimore Association have appointed to meet with the Black Rock church, in Baltimore Co., Md., at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, 1869, and continue until Friday evening.

**BROTHER BEEBE:**—For the benefit of the friends and brethren who wish to attend the Baltimore Association, I will inform them that arrangements have been made to meet them at Cockeysville, on the Northern Central R. R. Passengers coming by way of Baltimore will take the train from Calvert Station, in Baltimore, to Cockeysville, at half past three o'clock, p. m., on Tuesday preceeding the Association. Those coming down the Northern Central R. R. will be met at the same time and place. Brethren, and especially ministering brethren, as many as can, are earnestly invited to attend. **F. A. CHICK.**

The Delaware Association will meet with the church at Rock Springs, Lancaster Co., Pa., commencing at 10 o'clock a. m., on Wednesday before the fifth Sunday in May, 1869, and continue three days.

**BROTHER BEEBE:**—Please give notice to brethren and friends who contemplate attending the Delaware Association, at Rock Springs, Pa., on Wednesday before the fifth Sunday in May, 1869, that there will be conveyances at Rowlandsville, Md., on Tuesday preceeding, to convey them to places of entertainment.

Those coming from the north should take a morning train from Philadelphia; those from the south, a morning train from Baltimore. They will come to Perryville, and then change cars, and come to Rowlandsville, instead of Port Deposit, as formerly. We cannot tell the time they will arrive at Rowlandsville, but will make arrangements to meet the friends there. It is but five miles from our place of meeting. We hope to see a goodly number of our brethren and friends on the occasion.

**GEORGE JENKINS.**

The Delaware River Association will meet with the Kingwood church, in Hunterdon Co., N. J., on Wednesday before the first Sunday in June, 1869, at 10 o'clock a. m., and be held three days.

**BROTHER BEEBE:**—As the time appointed for the association to meet with the church at Kingwood is near at hand, we wish to say to the brethren and sisters at a distance, who expect to come, that those coming through and from Philadelphia will take the afternoon train for Centre Bridge, on Tuesday previous to the association commencing on Wednesday; and those coming by way of New York City will take their tickets for Central Bridge also, by way of Trenton, and all arrive at Centre Bridge in time to be taken to the Kingwood neighborhood. We hope to have a number of conveyances sufficient at Centre Bridge between 5 and 6 o'clock p. m. to take all the passengers up at once. We hope to see a good turn out from abroad. Yours,  
**JOHN T. RISLER.**

The Warwick Association will be held with the church of Middletown and Wallkill, in Orange Co., N. Y., at Middletown, on the line of the Erie Railway, beginning on Wednesday after the first Sunday in June, 1869, at 10 o'clock a. m., and continue until Friday evening following.

**DEAR BROTHER BEEBE:**—Please give notice that the Chemung Old School Baptist Association will be held at Cherry Flats, Tioga Co. Pa., commencing on Wednesday before the third Sunday in June, and continuing three days. All those coming on the cars will be met at Covington with teams to take them to the meeting. Those coming by their own conveyance from the North and East are requested to call on brother James Cudworth. A cordial invitation is extended to the saints to meet with and encourage us; especially we hope to have a large attendance of ministers. Those who go on the Erie Railway will change cars at Corning, N. Y., and take the Blossburg cars to Covington, at which place they will be met and conveyed to the meeting.  
**J. W. ELLIOTT.**

## ERIE RAILWAY.

BROAD GAUGE, DOUBLE TRACK ROUTE, BETWEEN THE  
**Atlantic Cities and the West, Northwest, South and Southwest.**  
FOUR EXPRESS TRAINS DAILY!  
360 MILES WITHOUT CHANGE OF COACHES BETWEEN  
**NEW YORK AND CINCINNATI, CLEVELAND, DUNKIRK, BUFFALO AND ROCHESTER.**  
ABSTRACT OF TIME TABLE ADOPTED APRIL 26, 1869.

## TRAINS GOING EAST.

**Cincinnati Express,** leaves Cincinnati, by Columbus, Ohio, time, (Sundays excepted,) from Depot Cor. 5th & Headley Sts., 7.00 a. m.; Cleveland, Sundays excepted, from A. & G. W. Division Depot, by Columbus time, 3.25 p. m.; Dunkirk, Sundays excepted, from Union Depot, by N. Y. time, at 9.50 p. m.; Buffalo, from Depot Cor. Exchange & Michigan Sts., Sundays excepted, by New York time, at 11.25 p. m., arriving at Hornellsville, 3.02 a. m., Elmira, 5.10 a. m., Susquehanna, 7.55 a. m., (Bkft.) Turners, 1.42 p. m., (Dine); New York, 3.30 p. m. Sleeping Coaches accompany this train from Meadville to New York, and from Buffalo to Susquehanna.

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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. 37.

MIDDLETOWN, N. Y., JUNE 1, 1869.

NO. 11.

## POETRY.

SOUTH FORK, Ky., Feb. 28, 1869.

DEAR BROTHER BEEBE:—I send you a hymn, which you will please give a place in the "Signs," if found worthy. It was a favorite with my dear old grandfather. He called it his experience. Though not very well composed, yet I think it contains a true christian experience. Yours in hope of Christ,  
JAS. J. GILBERT.

Come christians attend, to you I'll relate  
My travels through sin to this present state;  
I'll tell you my travels, and you can then view

How I got awakened, and how I've come through.

By hearing a sermon I got much concerned;  
The preaching was powerful and did me alarm;  
My eyes they were opened, I saw there most plain  
My works could not save me, they were all in vain.

The words of the text I need not rehearse—  
Gallatians, third chapter, and at the tenth verse;  
These words so alarmed me I scarcely could stay  
Till preaching was over; I went out to pray.

The curse of the law so leveled on me,  
I spied out no remedy, no way for to flee;  
While in this condition all hopes from me fled;  
I mourned like a widow whose husband was dead.

I was dead by the law and dead to all grace,  
No justification, nor no hiding place;  
I wandered, I pondered, I roved far and near—  
Was I like a mad man, one in despair?

The scriptures I read, and preaching attend,  
Sometimes I felt tender, almost at wit's end;  
I felt like a rebel, when in the open field,  
All armed with rebellion, too stubborn to yield.

These arms of rebellion I strove to lay down,  
Sometimes on my knees, with my face to the ground,  
And crying Lord turn me, and turned I shall be,  
And grant me thy grace, though a sinner I be.

Then strange apprehensions, too bad to relate,  
Seized on me there while I mourned my sad state;  
While in this condition I cried and did roll,  
Was I like a beast, Lord, or had I no soul?

Then by my own self I chose for to be,  
In some remote place where no eye could see.  
At a time unexpected my soul did resign;  
O, then I rejoiced, for Jesus was mine!

My burden fell off, my conscience felt clear,  
My interest in Jesus cast out all my fear;  
With joy and with gladness I humbly can say,  
O Jesus, my Master, my debt he did pay.

## CORRESPONDENCE.

### FAILURE OF MISSIONISM ACKNOWLEDGED.

The *Mission Record* quotes from a Missionary in Burmah, as follows:—"My heart is sick and heavy when I remember how few are the laborers in Burmah, and how very languid is the interest felt by the church in the matter of sending forward recruits. \* \* The grand want of Burmah at this present moment is preaching Missionaries." About ten years ago we remember there was a great commotion among the Baptists of the United States, in consequence of a meeting of all the missionaries in Burmah, at which they resolved that it was useless to attempt to propagate christianity in Burmah, unless they allowed polygamy with the new converts, as no respectable native of that country would join the church if he were limited to one wife only. The Baptists at home declared that they would send no more money to Burmah to establish a christianity which allowed polygamy. The missionaries replied that then the mission might as well be abandoned in that country. We do not know what compromise has been effected, but it is certain, we suppose, that the man of Burmah has not given up his wives to become a christian.—*Old Guard* for April.

In the second Psalm the Spirit of Inspiration has recorded the determination of the sovereign God with reference to all the enemies of his cause and kingdom, in all ages of time and in every portion of the earth; and history, both what is denominated sacred and that which is called profane, abounds with examples of the fulfillment of this declaration. It is needless, however, to look beyond the inspired record for illustrations of this divine contempt as exhibited in turning the wisdom of man to confusion and frustrating the plans of all who set themselves in opposition to the development of the eternal purpose of God in saving his people from their sins, and setting his King upon his holy hill of Zion. In this Psalm the decree is declared on this subject, and the manner of its fulfillment is definitely stated. The decree is the will of the Almighty which he has declared from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." And this decree secures to our Immanuel the inheritance of the heathen and the possession of the uttermost parts of the earth. Carnal reason, however, cannot rest the accomplishment of this decree upon the faithfulness and power of God; and hence the proposition, borrowed from the Jesuits of Rome, to add the endorsement of an unscriptural human society to the decree of

God, and harness in the demon of human avarice to the chariot of Jehovah by the introduction of salaried clergymen as missionaries, whose reliance is not on the promise of Jesus, but on the funds of the Foreign Mission Board, for the support of themselves and their cause. Hence from time to time the people are importuned for contributions, from the one cent pittance wrenched by false pretenses of agents claiming divine authority, from the half starved infant in the arms of the poor widow, to the princely contribution of the successful stock gambler, or cunning rogue whose gilded hand has purchased immunity from human judgment, with the very proceeds of his crime.

When this accursed golden wedge of Achan was introduced among the Baptists of America about a half century since, very many discerning veterans of the cross foresaw and predicted the evils which its retention would entail not only upon the church but also upon the whole civilized world. Forty years ago the engineers who introduced this machinery, assured the people that with a supply of money they could and would bring about the fulfillment of this glorious decree of God by the middle of the nineteenth century, or at farthest by the year 1860. Their scheme met the approbation of the unregenerate world of professors, who being ignorant of the righteousness of God, and going about to establish their own righteousness, were far too proud to submit themselves to the righteousness of God. Very soon the contagion spread over the whole extent of our country, and while many deluded children of God were taken in the specious net, and lent a sincere though mistaken support to the abomination, hosts of those who had amassed wealth by fraud and iniquity, compromised with their consciences by contributing a portion of their plunder to the funds of this monster society, or declaring in their wills at death the whole sum of their robbery corban to this holy use. Thus they sought at once to disappoint the hopes of their natural heirs, and to purchase the remission of their own sins, vainly imagining the God of heaven to be altogether such an one as themselves, and that eternal justice could be bribed with corruptible things such as the treasures of this world, even after their temporary claims to those treasures had

been cancelled by that grim Sheriff, Death. In this manner a huge and powerful monster was developed, composed alike of professed disciples of Jesus and of non-professing, graceless men, which exalted itself above all that is called God, in that it professed to secure the salvation of sinners for whose redemption Christ had died in vain, but for the aid rendered by this humanly devised instrumentality, as it is called in modern language, or in scriptural wording, this idol god of this world. In the providence of God this blasphemous development of anti-christ has been allowed to flourish until it has matured sufficiently to bear fruit, and thereby it has demonstrated its ungodly nature. Wherever its serpentine trail has invaded the visible church of Christ, it has invariably produced discord and variance. It has set at naught the laws and ordinances of Christ, and substituted the devices and commandments of men, of whom Paul warned his brethren at Philippi, even weeping, that they were the enemies of the cross of Christ. Yes, and all are enemies of the cross of Christ, who refuse to obey his injunctions implicitly, and to bear the cross of opposing nature and the devices of carnal religionists. They may indeed by a nominal profession cry unto him, "Lord! Lord!" and tell the wonderful works they have wrought in his name; but the sentence has gone forth out of his awful mouth in words which can never pass away or be revoked though the earth be removed and the heavens dissolved with fervent heat, Depart from me, ye workers of iniquity; I never knew you. In view of the incomparable importance of a right understanding of this subject it is indispensably necessary that christians should give the more earnest heed to the things which are left on record for our guidance; and by reference to the language of Jesus to the Jews which believed on him, we find the clearly marked characteristic of such as are accepted with him. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John viii. 31, 32. But nowhere in his word are his disciples authorized to organize any such institutions as have sprung up like mushrooms, or poisonous weeds, in this degenerate age. When they were first presented to the church their advocates were called upon for scriptural authority



for them; but though that challenge has stood open from that day to this, no such authority has ever been produced. Yet the mad idolatry of Missionism has been zealously propagated, and untold millions of dollars have been poured upon the altar of its insatiable priesthood. The widow's mite and the Pharisee's hoard have been alike gathered into the Maelstrom of this gigantic swindle; and the innocent victims of the great fraud have been straining their ears to catch the sound of christian worship from the myriad mouths of far off India and the Asiatic Isles of the sea. At last there comes a sound borne on the wings of the Eastern breeze. Now hunt those incredulous old fogies who opposed this glorious work in its incipency. At last has Baal heard and rewarded the energy of his agonizing worshippers. But hark! what says our missionary? "It is useless to attempt to propagate christianity in Burmah, unless they are allowed to retain polygamy!" Certainly! that is a desirable compromise. And while these self-appointed ministers plenipotentiary from the court of heaven, are arranging terms with the enemies of our King, they might reconcile the old serpent and all his children upon the same principle, and even carry the triumphs of their wonderful diplomacy into the bottomless pit and there convert the old arch-fiend himself. This wonderful spirit of accommodation might have saved the two thousand swine in the country of the Gaderenes, and so probably that respectable people would have been willing for Jesus to have remained among them; and doubtless by a conciliatory course some arrangement might have been agreed upon where by even Herod and Pontius Pilate and all that class of people could have been persuaded to profess christianity by the tact and moral suasion of this wonderfully accommodating missionary spirit. Nay, Satan himself intimated to our Savior a disposition to be very liberal if the Lord would only comply with a little condition, merely sufficient to show respect to the genius which devised the plan of settlement.

But seriously to consider the fact stated in the extract at the head of this article, what must be thought by the advocates of these innovations called "Benevolent Institutions of the day," when they see the result of all their unauthorized human means for the salvation of the world? Here is the acknowledgment of a witness whose selfish interest is involved in perpetuating the humbug. Twenty years ago the abomination of the Mission to the Marquesas, was exposed by a literary gentleman, Herman Melville, Esq., who testified to the worse than slavery in which the native converts were held by the Missionaries, who were maintained in princely state by the contributions

of their deluded dupes here, only to present to the heathen among whom they dwelt, a hideous caricature of christianity which would have excited the righteous indignation of Peter or Paul, as on the day of Pentecost or on Mars Hill. It would seem, indeed, that men of sane minds, even without the light of divine revelation, would not fail to see the swindle and falsehood of a system of religion which makes the heathen worse after being converted to it than before; but certainly developments such as are contained in these admissions of the salaried pensioners of missionism should open the eyes of any children of God who may have been entangled in the net of anti-christ. The subject of divine grace cannot have failed to learn that the law of Christ is superior to all customs and mere conventionalities of life. Hence all who recognize him as their King, love to yield implicit obedience to his commandments. As well might we talk of yielding the privilege of violating one command of Christ as another, and he who reserves the privilege of living in polygamy, might upon the same principle reserve the right of worshipping Juggernaut, or as many professors in America do, claim the freedom to devote their lives to the service of Mammon, and yet count themselves christians. And since the subject of idolatry comes up in connection with this matter, it may be as well to inquire whether there is anything among the saints who read this letter, which may be included when we speak of idolatry. Not that there is any occasion to modify gospel truth for fear of giving offense; but if any of the dear children of God are subject to this deadly sin, fain would we address them personally and pointedly as did the prophet Nathan when sent to show to King David his sin. And if it crucify self, so much the more important that the truth be spoken or written plainly.

The apostle defines one phase of idolatry as *covetousness*.—Col. iii. 5. "O yes! I have often thought brother —, and sister so-and-so, were so covetous that they were almost a disgrace to the Old School Baptist cause. I think if they cannot be prevailed on to be more liberal they should be excluded from the church." Probably more than one reader may be ready to make this application; but let us not be too literal in handing this sin over to others. Let us each examine ourselves. Covetousness does not always show itself in clutching for gold. It may be that one is very careless of pecuniary gain, and yet exceedingly avaricious of some other worldly consideration, as of friendship, popularity, or fame. Deceitfulness is not confined to wealth, nor idolatry to the desire of accumulating the treasures of earthly possessions. Avarice may have for its object the exaltation of self in any re-

spect to which the individual may be naturally predisposed. This is the root of all the evils which have rendered this world little more desirable as a permanent abode, than the bottomless pit itself. Indeed, to the christian there is no conceivable torment more intolerable than to be left in the power of the carnal or selfish mind. In this condition he experiences all the pain which caused Paul to cry for deliverance from the body of this death. But when free from this pernicious influence, the glorious beauty of the Holy One of Israel is revealed without a veil to cloud the heavenly vision, then the enraptured saint is caught up into paradise, and self is totally forgotten, lost in the boundless infinity of the love of God, which overwhelms all thoughts or considerations but divine love.

There is one important lesson to be learned by the saints from this acknowledgment of the truth by such eminent Mission authority: No degree of enmity against God is sufficient to defeat the will of our Sovereign; but when he requires it, not only the wicked men of this world, but the very devils themselves are compelled to testify to the truth. Herein is illustrated the absolute control of our God over all his enemies, and the perfect certainty of the accomplishment of his will in every particular. Hence Isaiah could by inspiration speak positively in addressing the afflicted and poor people of God, saying, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord." And the whole volume of the inspired scriptures is precious and full of comfort to the saints, because its absolute certainty rests upon the unchangeable oath of God with whom there is no variableness nor the shadow of turning. How far above all the dreams of humanly devised religion is this glorious system which is revealed for the comfort and support of the chosen saints of God, who are kept by the power of God through faith unto salvation ready to be revealed in the last time! The law of God being written in their hearts, according to the new covenant which God declared by the prophet Jeremiah that he would make with his Israel and Judah, they delight to obey its requirements. They would not if they could change one of the injunctions of that law. They realize the truth that in keeping the judgments of the Lord there is great reward.—Psa. xix. 9—11. They have realized that the law of the Lord is perfect, converting the soul; and therefore their continual desire is that they may be perfectly conformed to that law in all its requirements. They would not presume to suggest any improvement on

the statutes of their King, however human reason might present to their carnal minds the allurements of personal advantage or popular approbation.

The visible manner in which our God has brought to confusion the presumptuous workers of iniquity, whose impious hands have attempted to perform the work which Jehovah has pledged himself to accomplish, should encourage the saints in their perfect reliance on the Almighty; and they should discern in this manifestation of the utter vanity of human scheming, still another illustration of the folly of trusting in any created power for the fulfillment of Divine decrees.

The cause of God and truth rests not on corruptible things as silver and gold, but on the sure basis of the oath of the immutable God, which cannot be forfeited; and this is the strong consolation of all who have been cut off from all other refuges. And well may we rest in this safe retreat, since even to this day it is true that "Their rock is not as our Rock, even our enemies themselves being judges."

May it be the good pleasure of the Lord to lead all his children out of the meshes of the net of anti-christ, and bring them all to rejoice alone in the salvation of our God, is my prayer for Jesus' sake.

As ever in devoted love the servant of all,

WM. L. BEEBE.

COVINGTON, Ga., May 5, 1869.

LAWRENCEBURG, Ky.

BROTHER BEEBE:—I propose to occupy a little space in your columns, in compliance with a request made by brother S. H. Durand in a private letter, that I should write through the "Signs," on Isa. lv. 6, 7. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

I feel incompetent to instruct brother Durand, and like I had better ask information of him; but such as I have, give I unto him and others who may take time to examine what I have to say. It seems to have been found out by many that it will not do to take all that I have written to be true, and my desire is that nothing that I may write shall be received as truth, that falls short of it. It appears scarcely necessary to notice the freaks and whimsical fancies of arminians in endeavoring to make this and other similar portions of scripture harmonize with their theory of "general invitations," as they call them. A little attention to the foregoing and following parts of the chapter will make manifest their folly. The address in the text

is to no more than every *thirsty sinner*; just such as the Savior spoke of when he opened his mouth and taught his disciples, saying, "Blessed are they which do hunger and thirst after righteousness," which are blessed with life and holy desires—not such as are "dead in sins," and "past feeling;" and therefore the chapter commences by saying, "Ho every one that thirsteth, come ye to the waters;" as Jesus in John vii. 37, "If any man thirst, let him come unto me and drink." The scriptures always define the characters addressed therein. The pronouns *ye*, *you*, *your*, *thou* and *thee*, as they occur in the five preceding verses, clearly evince this fact, and the same thirsty character is addressed all the way through the chapter. The same thirsty character is commanded to "buy wine and milk without money and without price." A singular way of buying. This is not what modern missionaries teach, that much money is requisite to acquire these blessings; for they come to the poor thirsty soul "without money." Not that works or any thing else can be given by us as *price*, for they are freely given to the poor "without price." Still the conclusion would be that something must be parted with, given up. Hence it is asked in the second verse, "Wherefore do YE (the same thirsty ones) spend money for that which is not bread, and your labor for that which satisfieth not?" It is evident that all the money theory, and all the labor or work-mongrel theory is to be abandoned—yielded up, but not as a price for the precious boon. Thus the poor thirsty one is directed to come to the Redeemer penniless, thirsty, hungry, saying, "Nothing in my hands I bring, simply to thy cross I cling," and receive the sure (not conditional) mercies of David, (the spiritual David) who is given for a witness, a leader, a commander to his people. In the fifth verse allusion is had to the calling of the gentiles who shall run unto his people; but he says to them, it is "because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." It is certainly the same character that is thirsty—that is to come to the waters without price—that is admonished to give up all else—to hearken to the Lord—that is promised the sure mercies of David—that he has glorified, the same YE that is called upon in the language of the text, saying, "Seek YE the Lord while he may be found," and not such characters as Jesus addressed in John vii. 34, where he says, "Ye shall seek me, and shall not find me; and where I am, thither ye cannot come;" and viii. 21, "Ye shall seek me, and shall die in your sins: whither I go, ye cannot come." The language in the text evidently shows, as the words of Christ declare, that there are times and circumstances

when, and under which he *can* not—yea, *shall* not be found. Some there where who once sought him because they ate of the loaves and fishes and were filled; and doubtless many in our day seek him on similar occasions; those "whose god is their belly, and whose glory is in their shame, who mind earthly things," and whose leading desire seems to be to fill that avaricious belly with the trash of this world. The truth is, "there is none that seeketh after God," until he first seeks and finds them; and he therefore says, "I will seek that which was lost, I will bring again that which was driven away." And Paul, quoting from Isaiah the Lord's words, says, "I was found of them that sought me not; I was made manifest unto them that asked not after me." But when he finds and gives them to see their need of a Savior; and reveals himself to them, then they are prepared at his bidding to say, with David, "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."—Psa. xxvii. 8. Such are directed to "call upon him while he is near;" and we are not left to mere conjecture as to when, or to whom he is near. When we see a poor thirsty, hungry, heart-broken sinner, we at once recognize the character; for the scripture says, "The Lord is nigh unto them that are of a broken heart; and saveth such as are of a contrite spirit."—Psa. xxxiv. 18. He it is that wounds, and that heals.—See Deut. xxxii. 39. "He healeth the broken in heart, and bindeth up their wounds."—Psa. cxlvii. 10. And we are assured that "Whosoever shall call on the name of the Lord, shall be saved." And none can call on him acceptably, or "say that Jesus is the Lord, but by the Holy Ghost." Jesus said to such, (not to graceless, unborn dead sinners, as arminians do) "Seek and ye shall find; knock and it shall be opened unto you;" and none of his are sent empty away; for "he that seeketh findeth."—Matt. vii. 7, 8.

The language is still addressed to the same subject when he says, "Let the wicked forsake his way, and the unrighteous man his thoughts." Who are they that sensibly see and feel their wickedness and unrighteousness? Not the self-righteous,—not the blind, the deaf, nor the dead in sins who have neither eyes to see, ears to hear, nor capacities to understand. Nay; for when the Lord speaks to his living children, he uses language that they can *feel* and apply to themselves. Such as he came "to seek and to save:" not the self-righteous boaster, but living, feeling sinners; such as he has "granted repentance unto life." But this little "Let" has a signification in the scriptures very different from the one that is generally attached to it now. As in the first chapter of Genesis: "Let there be light; let there be a firmament: let it divide the waters," &c; and such must be the meaning of the word in the text; not a mere permission to suffer things to occur, but a direct command that they shall take place. A command as imperious as when he said, "Let the earth bring forth the living creature after his kind;" or, "Look unto me and be ye saved, all the ends of the earth;" or, "Come unto me, all ye that labor." And to show that such commands must be obeyed, he says, "All that the Father giveth me shall come to me." "He speaks, and it is done; he commands, and it stands fast." But what way is this that the wicked must forsake? The children of God have only to call to mind the time when they first saw themselves so wicked and unrighteous, and the way they hoped to find relief, and the matter will be understood by them. Our thoughts are apt to be when in that condition, that we have gotten ourselves into a bad fix by doing bad, and now we must get ourselves into a better one by doing better; and at it we go in good earnest. But what progress do we make? Instead of getting better, we seem to grow like the old gentleman's young wolf did, "one day older, and two days worse." The poor blind arminian can get along finely in that way, if he will only "hold out faithful;" but it will not do for those whose eyes the Lord opens to see the wickedness, unrighteousness, and utter depravity of their carnal natures. We are made then to see that no outward reform can reach or heal the deep seated malady within. Shut our mouths that we may speak no evil word—tie our hands and feet that we may perform no overt act; but here lies the uncurbed monster, the heart! "The heart is deceitful above all things and desperately wicked." This is a critical period with us. Now the plaintive poem suits us,

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"By wandering I have lost myself,  
And here I make my moan;  
O! whither, whither have I strayed?  
Ah, Lord, what have I done?  
The seeds of all the ills that grow,  
Are in my nature sown;  
And multitudes of them have sprung;  
Ah! Lord, what have I done?"

Complete exhaustion, prostration, helplessness, paralyzes all our formerly supposed powers. Not until now can we understand the wise man when he says, "There is a way that seemeth right unto man; but the end thereof are the ways of death."—Prov. xvi. 26. Sin revives and we die. Not until now can we realize that we are "dead to the law." Here we forsake our own way and our thoughts. Not until now can we understand and appreciate the assertion of the dear Redeemer, "I am the way, the truth and the life: no man cometh unto the Father but by me." Now it may be said with propriety of that disconsolate, heart-broken one, "Let him return unto the Lord, and he will have mercy upon him;

and unto our God, for he will abundantly pardon." Like sheep these sons and daughters of Adam whom the Father gave to Christ, wandered far off from him, and became so deeply involved in debt—so terribly polluted in a loathsome sink of sin, that the fiery law of God hurled its awful denunciations against them. The separation was so complete that it was nothing short of death; (for death is simply a separation) and thus he found them "dead in trespasses and sins," and under the curse of the law. But, before the world was, our God had made every requisite provision for the release and return of every one of these straying and lost sheep, by the sitting up of a Redeemer or Mediator, "whose goings forth have been from of old, from everlasting." All their sins and iniquities were charged to, or laid on him as the surety of his wandering sheep, and now the mandate can go forth, to deliver them from going down to the pit; for a ransom is found. Just the ransom price that the Redeemer paid was indispensibly necessary for their release; nothing more was required by the violated law, nothing less would suffice. He must "give his life a ransom,"—"shed his blood" to wash away their sins. The law demanded it—the ends of justice could not be met without it: and therefore the way for their return must forever have been sealed,—the flaming sword of justice must guard the way, and all arminian attempts to approach it must have met, as they always will meet, a disastrous repulse. But blessed be his holy name, he has "redeemed us from all iniquity;" and now hear his consoling, heart-healing language, saying, "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. xlv. 22. Nothing now in heaven, earth or hell, can ever prevent their return when the Lord commands it, and the predestinated time arrives for its accomplishment; for the Redeemer has said, "All that the Father giveth me SHALL come to me; and him that cometh to me I will in no wise cast out." And Isa. xxxv. 10, 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 sorrowing and sighing shall flee away." They return unto the LORD; (turn away from, abandon, forsake their former way and former thoughts) and there find the *mercy* of the Lord, the pardon of our God.

"What matchless mercy here is found;  
Mercy and pardon here abound;  
Mercy, to soothe sin's dreadful smart,  
To heal the broken, contrite heart."

And while enraptured with the gushing emotions of that mercy, the poor lawfully delivered captive is enabled to return unto the Lord; yes, to OUR God, and there find pardon in rich



profusion—untold abundance. What a boon! What a treasure! Our God! The relieved sufferer can now say as the spouse, "My beloved is mine, and I am his." Now the question propounded in Jer. iii. 19, is solved: "How shall I put thee among the children?" And the ransomed child can say by the spirit or law of adoption, "My Father."

"Here every bowel of our God  
With soft compassion rolls;  
Here peace and pardon sealed with blood,  
Are food for weary souls."

And how certainly will all this be accomplished.

For the consolation of all who know what it is to thirst after righteousness, let us remember that "our God" is the speaker throughout this chapter. That he addresses no more—no less than every one that thirsteth, or in other words, all his children who have had life, light, and sensations given them to feel and see their own wickedness and unrighteousness; to whom he has revealed in its superiority, and caused to thirst for His own righteousness, as spoken of in the close of the preceding chapter, where he says to them, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Then, the closing part of this chapter assures all such, that all that he has promised and commanded will be fully and effectually consummated. After telling us that his ways and thoughts are higher than ours, as the heavens are higher than the earth, (from which we may learn that ours will always prove abortive and result in perplexity, while his will always be crowned with success) he confirms the fact by saying, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it." How consonant is this language with the feelings experienced by the children of God, and produced by the Spirit's work within them, and how humiliating, and at the same time, how encouraging too! While they are taught in their weakness that they have no more power to command or call down the blessings, than the earth has to call down the rain from heaven, they are also taught on the other hand, that the earth could as easily remand the rain and snow to heaven, and thereby prevent the desired or designed effect upon it, as the child of God could fail or refuse to partake of the "feast of fat things" sent "down

from the Father of lights" by the resistless power of his love. Each can say,

"Twas the same love that spread the feast,  
That sweetly forced me in,  
Else I left to my own will,  
Had perished in my sin."

Thus it is we are "made willing in the day of his power." And when our devious ways lead us into difficulties, bewilderment, and sometimes almost to despair, we are constrained gladly to forsake them, and "return to the Shepherd and Bishop of our souls." With what paternal care he watches over us in our wanderings, and with what endearing—mild, and yet forcible language he addresses us: "Return, ye backsliding children, and I will heal your backslidings." And how readily they respond, "Behold, we come unto thee; for thou art the Lord our God." Now they heartily hymn the poem,

"Lo! glad I come, and thou, blessed Lord,  
Wilt take me to thee as I am:  
My sinful self to thee I give,  
Nothing but love shall I receive."

I present the forgoing essay to brother Durand, and others who may give it any attention, and cannot complain if it should fail to give satisfaction; for I am not satisfied with it myself. Of course I believe it to be true in sentiment, but cannot express it as I wish. Most truly and affectionately your brother,

J. F. JOHNSON.

WILLOW HILL, ILL., March 20, 1869.

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. xiii. 44.

With your permission, beloved Editor, I tremblingly yield to a strong impression of duty, to submit to your dear readers my views of this parable. In the fourth number of the new volume of the "Signs," is an able and interesting communication on this text, from the pen of our highly esteemed brother and correspondent, Eld. J. F. Johnson. The doctrine presented in that article is, I believe, abundantly taught in the scriptures, and confirmed in the experience of every saint; but I do not understand that this parable was presented by our blessed Lord for the purpose of teaching this doctrine. This is one of a cluster of parables contained in this chapter, and it is the first one following the declaration of the notable parable of the wheat and tares of the field. The latter is the second one in the chapter, and the first which commences with the significant words, *The kingdom of heaven*. All the others following it begin with the same words. The one under consideration, and each one following it, is introduced with the adverb *again*. Hence we have here a connected series of parables, all applying to and exemplifying the kingdom of heaven. Therefore a correct interpretation and application of the first and leading parable of the

series, will enable us to understand and clearly apply all the rest. So the disciples of Jesus only asked him to "Declare unto them the parable of the tares of the field," which he did, and then went on to present others, saying, "Again, the kingdom of heaven is like unto," &c. And "when Jesus had finished these parables," he said unto them, "Have ye understood all these things? They said unto him, Yea, Lord." Hence we see, that after he had declared unto them the leading parable of this series, they readily understood all the rest. Therefore, any interpretation of any one of this connected series of parables, which will not truly apply to all the others, I conclude, must be erroneous. For since the kingdom of heaven is *like unto* each one of these several parables, they agree with one another; and therefore, our interpretation of one, must, if it be correct, agree with all the rest.

Some months ago, I submitted to the readers of the "Signs" an article on "the parable of the tares of the field." If the views therein presented are correct, then the kingdom of heaven, which was like unto these several parables, was no other than the kingdom of the Jews. The evidence upon which this conclusion rests will be found in that article, which please see, in No. 17, for 1868. But as that is not accessible to all the present readers of the "Signs," I will here again present the proof that the family of Abraham composed the kingdom of heaven spoken of.

The reader will please turn to Matt. xxi., Mark xii., and Luke xx., and read the parable of the vineyard. Here it is said, "There was a certain householder which planted a vineyard, and hedged it round about," &c. And at the conclusion of this parable Jesus said to the wicked Jews, "Therefore say I unto you, *The kingdom of God shall be taken from you, and given to a nation bring forth the fruits thereof*."

Now as a *field* is a single enclosure, this vineyard may properly be called a field, for it was "hedged round about." The Jews composed this vineyard, and the kingdom of God was with them, or it could not have been taken from them. You will now please turn back to Isa. v. and read the song of the Beloved touching his vineyard. Here it is said, "My well beloved hath a vineyard in a very fruitful hill: and he fenced it," &c. At the end of this song it is said, "For the vineyard of the Lord of hosts is the house of Israel," &c. The house of Israel was, then, the hedged or fenced or inclosed vineyard of the Lord, from whom he said, the kingdom of God should be taken. You will now please return with me to the leading parable in Matt. xiii. where our Lord says, "He that soweth the good seed is

the Son of man; *the field is the world*; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of *the world*; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of *this world*. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity," &c. The end of the world here spoken of was, doubtless, the end of the Jewish kingdom, or the close of the legal establishment. Hence the apostle to the Hebrews, when speaking of the yearly offerings of the Jewish high priests, in the most holy place, from the foundation to the close of that kingdom, and of the one perfect offering of Christ in the end of it; says, that Christ did not offer himself often, as the high priest entered into the holy place every year with blood of others; "For then must he often have suffered since the foundation of the world; but now once *in the end of the world* hath he appeared to put away sin by the sacrifice of himself."—Heb. ix. 24-26.

Now all these scriptures taken together, make it evident that the house of Israel was "the world" spoken of, "the field" in which the good seed was sown and the treasure hid. And they also ascertain the fact that the kingdom of Israel was the kingdom of God, and therefore the kingdom of heaven; for God established this kingdom; and he himself was their King. We have confirmatory evidence that these parables were spoken of the legal kingdom in the fact that while they will all aptly apply to this, they will not all apply to the gospel kingdom. Neither the first nor the last one of the series will truly apply to the latter kingdom; for since none only those who are "born again" can enter it, therefore it hath no tares, as in the first parable; neither is there any in this net of the new covenant that are to be cast away, as in the last parable.—"Again, the kingdom of heaven is like unto a net, which was cast into the sea, and gathered of every kind; which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be *at the end of the world*: the angels shall come forth, and sever the wicked from among the just," &c.—Matt. xiii. 47-49.

But how truthful and full of meaning these parables are, when applied to the kingdom of the Jews! which included alike all the lineal descendants of Israel, both the righteous and the wicked. But in the end of this old legal world, the kingdom of God was taken from the wicked Jews, and given exclusively and forever to the saints of the Most High.—Dan. vii. 18.

The kingdom of heaven is like unto treasure hid in a field. In this kingdom there was hidden the most precious treasure. This treasure is presented in the next following parable as "one pearl of great price." This treasure was the *good seed*—Abraham's seed, to whom the promises were made. "He saith not, And to seeds, as of many; but as of *one*, and to thy seed, (Abraham's seed) which is Christ." Hence the apostle says, "If ye be *Christ's*, then are ye Abraham's seed, and heirs according to the promise." He further says, to the heirs of promise, "Ye are all *one* in Christ Jesus." And in this connection, when speaking of the Jewish law, he also says, "It was added because of transgressions, *till the seed should come to whom the promise was made*."—See Gal. iii. He doubtless speaks of Christ, the seed of Abraham, the Son of David. Here we are plainly told what was the design of the Jewish institution: in this hedged or fenced vineyard or field, was hid the seed of the woman, that should bruise the serpent's head. "For in Isaac shall thy seed be called."—Gen. xxi. 12. Hence Isaac blessed his son Jacob, and Israel, when blessing his twelve sons, said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, *until Shiloh come*."—Gen. xlix. 10. Christ must be born of the Jews, and of the family of David. Therefore it was said of Bethlehem, Judah, "Out of thee shall he come forth unto me that is to be Ruler in Israel."—Micah v. 2. Hence, "The people (of Israel) must dwell alone, and not be reckoned among the nations," (Num. xxxiii. 9) and the wall of partition between Jew and Gentile must stand, until the hidden treasure is found and secured by the purchase of the field. Hence Paul said of the Israelites, that "to them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of *whom* as concerning the flesh *Christ came*, who is over all, God blessed for ever. Amen."—Rom. ix. 4, 5. "Wherefore when he cometh into the world, he saith. Sacrifice and offering thou wouldst not, but a *body* hast thou prepared me."—Heb. x. 5. "For verily he took not on him the nature of angels, but he took on him *the seed of Abraham*."—Heb. ii. 16. Here is the "good seed," and the treasure that was hid so long in this field or world; for Christ was "the true Vine" of the Husbandman's vineyard, (John xv. 1) and the "righteous Branch" that should be raised unto David."—Jer. xxiii. 5.

But there was also many tares in this field—many wicked Jews, sons of belial; "For they are not all Israel which are of Israel."—Rom. ix. 6. But it was said, "Let both grow together until the harvest." Therefore the angel who had the seal of

the living God, cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, "Hurt not the earth, neither the sea, nor the trees, till ye have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel."—Rev. ii. 4. Here "is the remnant (in Israel) according to the election of grace."—Rom. xi. 5. These are Christ's, and therefore they are "the children of the promise (who) are counted for the seed."—Rom. ix. 8. What a rich treasure then is this that was hid in Abraham or the house of Israel! For he "who was made of the seed of David according to the flesh," (Rom. i. 3) is not only called God's "Holy One," (Psa. xvi. 10) and "the Holy One of Israel," (Psa. lxxxix. 18) but twice does the Lord call him "*My Darling*."—Psa. xxii. 20, & xxxv. 17. "And the children of the kingdom are spoken of as 'The precious sons of Zion, comparable to fine gold.'"—Lam. iv. 2.

*The which when a man hath found.*

"Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. *I have found David my servant; with my holy oil have I anointed him.*"—Psa. lxxxix. 19, 20. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world! This is he of whom I said, after me cometh a man which is preferred before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descend from heaven like a dove, and it abode upon him."—John i. 29-32. "He (Andrew) first findeth his own brother Simon, and saith unto him, *We have found the Messiah*, which is, being interpreted, the Christ." "Philip findeth Nathaniel, and saith unto him, *We have found him* of whom Moses in the law, and the prophets, did write, *Jesus of Nazareth*, the son of Joseph."—John i. 41-45. "Verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."—Matt. xiii. 17.

*He hideth.* "And the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given."—Matt. xiii. 10, 11. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because *thou hast hid these things from the wise and prudent,*

and hath revealed them unto babes. Even so, Father, for so it seemed good in thy sight."—Matt. xi. 25, 26. "For they that dwell at Jerusalem, and their rulers, *because they knew him not*, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him."—Acts xiii. 27. "He was in the world, and the world was made by him, and the world *knew him not*. He came unto his own, and his own received him not."—John i. 10, 11. "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God; therefore the world knoweth us not, *because it knew him not*."—1 John iii. 1.

*And for joy thereof goeth and selleth all that he hath.*

"Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Psa. xlv. 7. "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*."—Matt. iii. 16, 17. "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever."—Psa. xlv. 2. "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hand be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."—Zeph. iii. 16, 17. "The Lord delighteth in thee. As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."—Isa. lxii. 4, 5.

*Selleth all that he hath.* "Having yet therefore one Son, his well beloved, he sent him also last unto them, saying, They will reverence my Son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard."—Mark xii. 6-8. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23.

*And buyeth that field.* You will please bear in mind that "the field is the world," and that the world is the legal establishment and the people who were under it. The apostle Paul, speaking of this, says, "Even so we, when we were children, (or minors under the law) were in bondage under the elements of the world; but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we (who are Christ's)

might receive the adoption of sons."—Gal. iii. 5. Now here it is distinctly stated, that God sent forth his "well Beloved" into his vineyard, or under the law, to die under its curse, for the purchase of the field, or to redeem them that were under the law; and that the design of this redemption purchase was, that the "heirs according to the promise," who were servants under the law, might receive the adoption of sons. And this agrees with the parable; for though the field was bought, yet the costly purchase was made, not for the sake of the field, but to secure the treasure that was hid in the field. This treasure was, not the spirit only in distinction from the flesh, but the Holy One of Israel and his people who were under the law. Hence the psalmist had before said, "He that goeth forth and weeping, *bearing precious seed*, shall doubtless come again with rejoicing, bearing his sheaves with him."—Psa. cxxvi. 6.

As a Jew the Holy One of Israel did perfectly obey and fulfill the covenant of the law, which was given to this people upon mount Sinai. For he said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, *till all be fulfilled*."—Matt. v. 17, 18. Therefore, as the great fulfilling offering of all the Jewish sacrifices, he must "through the eternal Spirit offer himself without spot to God," (Heb. ix. 14) and so "seal up the vision and prophecy," (Dan ix. 24) break down the middle wall of partition between Jew and Gentile, abolish in his flesh the enmity, even the law of commandments contained in ordinances, (Eph. ii. 14, 15) and "take away the first, (the legal kingdom) and establish the second," (the gospel kingdom).—Heb. x. 9. Hence, "Though he were a Son, yet learned he obedience by the things which he suffered;" and through obedience and suffering he was "made perfect."—Heb. v. 8, 9. When all this was fully accomplished, he cried upon the cross, "IT IS FINISHED!"—John xix. 30. Now the field is bought! the treasure is secured! and all Jewry is henceforth and for ever free from the ceremonial law!—a yoke which they were not able to bear.—Acts xv. 10. But Oh what a price was paid! A price in comparison with which all worlds were as nothing! God's Anointed High One and heaven's glory was borne away to the tomb! But David had said concerning him, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance."—Acts ii. 27, 28. And God had said of him, "I will make



him my first-born higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. *His seed also will I make to endure for ever, and his throne as the days of heaven.*—Psa. lxxxix. 27-29. Therefore the apostle testified with joy, saying, "But now is Christ risen from the dead, and become the first fruits of them that slept."—1 Cor. xv. 20. Now then, not only is the field bought, and its hedge taken away, its wall broken down, and it laid waste, (Isa. v. 5, 6) but God has secured to himself the treasure that was hid therein. Where now shall we look for this treasure? to the field? No; for we shall no longer find it there. Because God said concerning the field, "I will lay it waste; it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it."—Isa. v. 6. When we now turn our eyes to that goodly land, where once was heard "the songs of Zion," and "they that feared the Lord spake often one to another," it makes the heart sad to see how fearfully but justly this word of the Lord has been fulfilled against his kingdom, the Jews. Yet, let ceaseless thanks arise to his Holy Name, for, by grace, "the promise is sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."—Rom. iv. 16. And Christ the risen, has with rejoicing borne the precious seed away to his glorious kingdom of heaven, where "the righteous shine forth as the sun in the kingdom of their Father."—Matt. xiii. 43. Let us now turn our eyes thitherward, and we shall there behold the treasure that was hid in the field: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God."—Rev. xiv. 1-5.

O that we too, may be purified as gold, that we may offer unto the Lord an offering in righteousness.—Mal. iii. 3.

D. BARTLEY.

COVINGTON, Ga., May 7, 1869.

DEAR BROTHER BEEBE:—A friend requests my views through the "Signs" on a portion of Ezekiel's prophecy, thirty-third chapter, and eleventh verse. "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 evil ways; for why will ye die, O house of Israel?"

Ezekiel, as a prophet, was not sent to a people of a strange speech, and

of an hard language, but to the house of Israel. He was a watchman to this people as described in the thirty-third chapter. They were an impudent and hard-hearted people, and were not disposed to receive the truth from the prophet. The Lord, however, prepared him to face the people fearlessly and boldly. The Lord says, "I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house." This truth has been verified in the experience of some, at least, of the ministers of Christ in modern times. In the shameful perversion of gospel truth, and introduction of false doctrines and practices within the last half century, into the professed church of Christ, God has had his ministers and people who have faithfully defended the truth, and withstood the storm of opposition and reproach.

The Lord God is the speaker in the text, addressing his national people through the prophet. Their course of conduct proved them to be a seed of evil doers, a bigoted, fanatical set of idolators. Still he recognized them as his old covenant people. They were suffering justly the punishment of their own wicked course in the Babylonish captivity. Unquestionably they thought they ought not to be so dealt with, and, no doubt, were disposed to reply against God. The carnal mind, to this day, will reply against God, and charge him of injustice, and self-gratification in the sufferings and miseries of his creatures. Some of the saints know this to be the truth by bitter experience.

The text contemplates the people of God in its meaning and application, and not the world of mankind at large. Jehovah is not susceptible of vindictiveness, malignancy, and revenge, in the sense they are understood and will apply among men. God says, As I live I have no pleasure in the death of the wicked. The word *pleasure* here does not mean purpose or command, but *gratification*. God speaks in the eternity of his existence and absolute perfections, as I live I have no gratification in the death of the wicked, or in other words, I am not gratified in the sufferings and miseries of the wicked. This is a rebuke to the carnal mind in its opposition to God, and clearly shows that the rankling enmity of the carnal mind possesses within itself the constituent elements of the worm that never dies, the fire that is never quenched. The Jews were experiencing the truth of God's just dealing with them according to the stipulations of the covenant they were under. They had sinned, and were experiencing the bitterness of death, as the punish-

ment of their sins. The seat of death in its ruling power over them, was in their own hearts, and sin and transgression was the cause of their misery and unhappiness, as it is the cause of all the misery and suffering in the world.

To show what was pleasing, or a pleasure to God respecting that people, after stating he had no pleasure in the death of the wicked, he says, "But that the wicked turn from his way and live." A state of transgression is a state of death. A state of obedience is a state of life. They were commanded to turn from their evil ways, with the inquiry, "For why will ye die, O house of Israel?"

After a period of seventy years a portion of that people, after suffering severe hardships, and being fully humbled, returned from the captivity confessing their sins with tears and supplications to God, and were restored to their native land, and reinstated in the enjoyment of former rights and privileges. But that nation was not under grace at all in the sense we speak of God's spiritual people. They were under a national covenant in which the blessings and cursings were temporal, and effected them only as a national people. Their government was a theocracy, and no other people were under such a government. I hope my friend will notice this point.

If there is any sense in which the text has an application under the gospel dispensation, it is in relation to such of the children of God as are walking after the flesh, and are in captivity among the Babylonians in a strange land. The church of God, properly speaking, is not in captivity, but is elevated in her doctrine, laws, ordinances and precepts, above the world, out of the reach of her enemies. She is a spiritual organization, a kingdom which cannot be moved. But unquestionably there are some of the Lord's children who have strayed from the fold for the gratification of their pride, and the vanity of their carnal mind. The unadulterated doctrine of grace, which feeds the spiritual mind, is repulsive to the fleshly or carnal mind; it desires something more congenial to its nature, and more pleasing to its appetite. It lusts after evil things, and seeks the company of the Babylonians, and has for its associates the religious witches, wizards and sorcerers of this blasphemous age. After a time such disobedient children find themselves under taskmasters who are very exacting; they find no rest. It is labor by day and by night, with the continual cry, *Work, work, work*, until they are broken down by excessive labor. The bitterness of death seizes hold of them, they find trouble and sorrow. Instead of living by the faith of the Son of God, their way is scattered to strangers, and they are perishing in the hands of their enemies. Some

pursue a course of disobedience, in violation of manifest duty, for years, thinking the gate is too strait, and the way too narrow for them to walk in. The Primitive Baptists are not popular enough for them, and they are not yet prepared to leave their idols behind, or in other words, not willing to forsake all for Christ. When leanness enters their souls they find they have sold their dearest privileges on earth for a mess of pottage, and they are ready to die; in fact the pangs of death are upon them. Some, perhaps, who have passed from death unto life, remain in the irreligious world, and spend a miserable existence in trying to enjoy the world and its vanities. In every case a person who is quickened to spiritual life fails to find any substantial rest, joy and peace in the service of the flesh, or carnal mind. The agony of spirit, the sorrow of soul and bitterness of death is awful beyond description. The rising billows of his unreconciled mind will reply against God as a Being that takes pleasure, or gratification in the miseries of his creatures, not realizing at the time that sin and selfishness in his own bosom is the cause of his misery and unhappiness. A presumptuous feeling seizes hold of him, perhaps, and he attempts, if possible, to rush into the very jaws of an endless death. I have presented an extreme case, but it is true, I think, in thousands of instances. I trust my friend sees this point, or at least I hope so.

It is a positive scriptural truth, as addressed to the saints, that if ye live after the flesh ye shall die. Also, if ye sow to the flesh, ye shall of the flesh reap corruption. And to be carnally minded is death. One distinguishing trait of a carnal mind is covetousness. Wherever this sin is seen and felt, its deleterious consequences are of the most blighting and withering character. To feed, nourish and encourage it is destruction to all spiritual-mindedness among the saints. One of the most appalling traits of covetousness is the religious imposition palmed off upon people under the specious pretence of philanthropy of a religious character, for hire, and worldly gain and advantage. The wickedness of Israel of old in point of magnitude and enormity, did not excel this age and generation in the outrageous strides of priestly domination, political and social mongrelism, and abolition fanaticism of the most beastly and degrading character. Our own country is ruined by this blasting, withering curse. The devotees of such abominations glory in their shame, and sport with their own deceivings.

But to the redeemed of the Lord there is a bright future. Though there is an awful death in the transgression of the law of Christ, the power and grace of God is sufficient

in their redemption from its power and dominion. Under the law of love there is no command in a legal sense to the disobedient children as though they possessed any human ability to turn from their evil ways and live. While it is a positive truth that they sin in their flesh *voluntarily*, yet their return is not voluntary, ONLY as the compelling power of the law of love draws them, perhaps under the rod of chastisement, and they return with weeping and supplication. Self is denied, the cross is borne, and their kind and heavenly Father smiles propitiously upon them. They forsake their own evil ways, and experience the truth that it is a pleasure to God for them to return and live in his sight. Each one of them can say, like Ephraim, "Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned I repented; and after that I was instructed I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth." The language of their Redeemer about them is like his language about Ephraim: "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord."

I have written something in a concise form relative to the death and the life spoken of in the text as applying to national Israel, and also something in relation to death and life as applying to the spiritual Israel of God. The obedience or disobedience of the former did not change their relation as Israelites, nor the obedience or disobedience of the latter does not change their relation as the children of God. The oath and promise of God to the former in Abraham, Isaac and Jacob, secured their existence as his national people until the coming of the promised Messiah. The oath and promise of God to the latter in the everlasting covenant, ordered in all things and sure, secures eternal salvation, and all spiritual blessings to them in time and eternity. The first Israel were a carnal people; the second Israel, the people of God, are a spiritual people. The first inhabited the land of Canaan, the second inhabit the land of rest, into which the people of God enter by faith in time, and which is gloriously consummated in the world of unclouded day.

As I have before stated, if there is any sense in which the text applies under the gospel dispensation, it must be in the sense in which I have presented it, or at least I so understand it. I think I often know what a text does not mean, when I may be at a loss to know what it does mean. The religious wiseacres of this pollu-

ted and degenerate age pervert this text, as well as others, by making an application of it to graceless sinners, as though salvation was proffered to them upon terms and conditions to be accepted or refused, according to the will and choice of the creature. The minds of none of the saints are bewildered and confused by such erroneous teachings.

It is an unspeakable blessing, indeed an invaluable privilege to be established in the truth, and to be at rest as to the foundation of the believer's hope of salvation, and to be cut loose from the entangling and bewitching doctrines and notions of men. To be *little children* in deed and in truth, to live at home in our heavenly Father's family, and to be weaned from any hankering after the world and its vanities, is a great and blessed consideration. There are many, however, who are deprived of the privilege of christian association on account of their isolated condition, and surrounded by many very zealous professors of religion, and yet are alone. This class have our sympathy. It is better to be alone with a quiet mind, than to be in a large crowd with confusion. It is more desirable to dwell alone, than to be in a wide house with a brawling woman.

I have hastily penned the foregoing lines, and will submit them to the consideration of my friend, and all others who may feel disposed to read this communication.

Yours affectionately,  
JOSEPH L. PURINGTON.

P. S. For the *special* consideration of my friend, and all others who may feel interested, I will state that the prophet Ezekiel speaks of the blessings and promises of the gospel covenant, in contradistinction from the legal covenant, in relation to God's spiritual Israel, with as much assurance as any of the prophets, or the apostles. See Ezek. xxxiv. 20-31; xxxvi. 25-38; and xxxvii. The Spirit of Christ testified in him, which is the spirit of the gospel covenant, and he rejoiced in it.

J. L. P.

HERRICK, Pa., May 5, 1869.

DEAR BROTHER BEEBE:—It has pleased the Lord again to lay upon us his afflicting hand, and separate from our earthly companionship another of our dear ones. Our brother John Durand died on Thursday morning, April 29th, after an illness of eleven weeks. To his wife and little children, and to all of us, this is a very sad bereavement; but the cup of sorrow has been sweetened to us with heavenly consolations. He was so strengthened upon the bed of languishing that his sick room was a place of spiritual rejoicing. A few days before his death he said he had enjoyed more real comfort during his sickness than in all his life before. If I could record some of his conver-

sation, so as to give an idea of the heavenly peace in which the Lord was graciously pleased to keep him, and present some of the precious promises and spiritual truths that were sweetly opened to his mind and sealed to his comfort, and which he was enabled to express, it would be very interesting to those whose hope is in the Lord.

He had a very strong constitution, and hardly ever lost a day from active work on account of sickness, until eight years ago, when he had an attack of typhoid pneumonia. Contrary to the expectation of his physicians, he recovered from that, and though not so strong as before, he continued to attend to business, never being confined to the house until by this final illness. He was a member of the Old School Baptist church for twenty-three years, and his walk and conversation were so plainly in harmony with his profession, that even the most bitter opponents of his doctrine saw and acknowledged it, never finding ought to say against him. Although of an active and energetic temperament, he was unusually gentle in his disposition, and was a general favorite.

On Friday, Feb. 12, on the return of his wife from a short visit to one of the neighbors, he spoke of a peculiar feeling of loneliness during her absence, and remarked that he felt as though he would rather be taken away before her, for the house would seem so lonely to him without her. That night he was taken with a sudden chill, and immediately seemed to recognize the sickness of which he should die as having come upon him. He kept about the house for two or three days, and on Sunday went into the meeting house, only a few rods, and heard me preach, and expressed a great deal of satisfaction in the subject. From that time he grew very weak, and sat up but little. He said he was "comfortably sick." The pain that he had previously had in his chest ceased, and he was only troubled with difficulty in breathing, which was relieved in a few days. He immediately made all necessary business arrangements; and when we expressed a wish that he should not exert his mind, hoping he would get better, he said, "I want to tell all that is necessary about these things now while I am able to talk. I have been looking for this some time, but did not think it would come quite so soon. If it were the Lord's will, I would like to remain a little longer to take care of my family, who need my care so much; but I feel perfectly ready to go whenever the Lord's time comes." And he repeated then, and many times afterwards, these lines, "I have no merits of my own, but plead the sufferings of thy Son." He said, I think I shall go soon, but I may live a week, and may linger till May. He wanted the bible read a great deal. The first portion of scripture he asked to be

read was the Savior's prayer recorded in the seventeenth chapter of John. Then the sermon on the mount, which he had read to him after, for he said it seemed to contain all that was necessary. He often repeated the verse,

"O glorious hour! Obtest abode!  
I shall be near and like my God,  
And sin and pain no more control  
The sacred pleasures of the soul."

It was truly wonderful to witness the peace and tranquility of his mind. He said he had always prayed that at the last he might have a quiet time, and pass away without much suffering, and the Lord seemed about to answer his prayer. He would talk of temporal affairs whenever it was necessary to give any direction for the future, but when they dropped from the conversation, he said, they passed from his mind. The scripture was all he wanted. He cared nothing for any other kind of conversation. He would see all the neighbors and friends who called, until the doctor forbid it, but did not care to have any of them talk much, unless they had "a word of comfort," as he called any quotation of scripture, or spiritual conversation. We received letters from a number of brethren and sisters who had heard of his sickness, with messages of fellowship and comfort, which he heard with much satisfaction.

A good deal of the time he was too weak to talk much. He said that many comforting thoughts came into his mind that he would like to speak, but he could not seem to get strength to tell them. As he sat one evening with us all around him, I said to him, "John, you are the one to speak words of comfort to us, instead of we to you." He said, "I have never felt as though I could speak in the church, or say much any where that would be worth hearing; but now it seems as though I have something to say that christians would like to hear. I have never seen things so clearly, nor understood the doctrine so well, nor felt the love of God so much before." And he talked at that time nearly an hour, of his experience, his little hope, and the wonderful peace and confidence that filled his mind. And after mentioning many passages of scripture, and speaking of their wonderful suitability to every case and circumstance of the christian, and how good they seemed when they came into his mind in time of need, and now, he said, there is another little passage that comes in right here. "Bear ye one another's burdens, and so fulfill the law of Christ." Now I have a burden to bear, and it would be hard to bear it alone; but you are all here, ready to give me every attention, and read to me, and can understand me when I talk of these things, and that makes it easy. If those are around me who don't understand or care about these things, they don't help me at all, but make it harder." He said many times that his heart seemed over-



flowing with thankfulness. Truly a table was spread before him in the presence of his enemies, for even the enemies of the truth, and those ignorant of its power, could not but see the reality of his enjoyment in the face of death, and wondered at it. Frequently at night he would awake and begin to talk in a low voice, repeating scripture or hymn, and speaking of the love of God to him, and whichever of us was sitting by him at the time felt it to be a great privilege to hear. Once sister Mary said, "Perhaps you are talking too much, and will get too tired." "Well," he said, "I want to talk while I can. Some morning you will say, He's gone to dwell with the angels, and we cannot talk with him any more." One night during his sleep he repeated a great many times these lines: "Where can such sweetness be, as I have tasted in thy love, as I have found in thee?" His manner while he softly whispered it was as though he were tasting something most delicious; and both in his face and voice he showed that he was tasting that "best of wine, that goeth down sweetly, causing the lips of them that are asleep to speak."

One night as he was talking, these words seemed to drop suddenly and with wonderful power into his mind: "Be still and know that I am God." He said this passage of scripture seemed like a great avenue to the throne, in which all the other passages he had been repeating were swallowed up. "It is the hardest thing in the world for one to be still when he is in danger; but there is where the Lord brings us to." He said the Lord had given him peace and rest, and he felt as though he could be still.

Thus he lay for eleven weeks, during which winter passed away, and the mild days of spring came. He often wondered why he remained so long, contrary to the expectations of all, but said he was only waiting, waiting. And would repeat these words, "All the days of my appointed time will I wait till my change come." He said it was pleasant waiting, with us all about him to talk with, and the presence of the Lord so comfortingly near. He often spoke of how good it seemed to him that mother and father, and all of us could be with him so much at the last, though father was only able to see him two or three times until the last two weeks. Two weeks before the last he began to suffer a good deal at times, but the pain did not disturb his peace of mind, as he had feared it would. About this time he enjoyed very much the visit of Elder Schoonover and brother Verbrake, and of sister Murray, with whom he had much comforting talk. He often repeated the words, "Blest be the tie that binds our hearts in christian love." Many times, especially during the last two weeks, he seemed just about breathing his last. He said, "When you see me so near death, and so peaceful, you think I

can see through; but it is not so. It is all dark yet, only as I see by faith, and trust in the Lord; and that is why it seemed so wonderful to him that he should have such freedom from trouble and fear. One night he could see the sun away up in the heavens every time he closed his eyes. He said it looked very plain, but a little dim by reason of this pain that seemed like a haze or mist. It seemed to him like the Sun of Righteousness, while he would be looking at it half asleep. It was neither east nor west, but at midday all the time. Another night he waked suddenly and said, What a beautiful text. We asked, what? He said, "Glorious things of thee are spoken, Zion, city of our God." It was in his mind when he awoke, and he thought he heard singing. He could not tell who it was that sung; but it seemed like an innumerable company, and the strains seemed to stretch away into distance. On another night there appeared to be a peculiar light in the room, so that when he looked up he could not see the ceiling above, or the door, until after a great effort. He knew it was in his mind some way, but it was none the less apparent every time he opened his eyes, and it appeared to him that he could follow it away an innumerable distance.

A few nights before his death a cloud came over his mind, and he asked to see me. He said he felt so alone, and so full of trouble. He thought none else had ever felt so. I called to his mind expressions of the psalmist that he said told his feelings, and told him he was but walking for a moment in darkness. He told the doubt that had just troubled him. He had remembered that it was declared that no unholy being could enter heaven, and he could not see himself qualified to go there, though he said he had his hope yet. I talked a little with him about the doctrine, and our liability to forget how we are saved, and said, It is true that we can never see anything good or holy in our flesh, but you know "Flesh and blood cannot inherit the kingdom of God." "That is it," he said, "neither doth corruption inherit incorruption." Every thing seemed clear to him at once, and his trouble left. He spoke the next day of the comfort he received from that little talk.

During the last two or three weeks he could hear but little reading, being too weak to lift his head, or to speak more than a few words at a time. But he heard the editorial in the "Signs" on the text used at Eld. Leachman's funeral, and enjoyed it very much. He said it rested him. We also read to him the short letter of Elder Wm. M. Mitchell in number eight, a few days before his death. He said it was just what he wanted, and said he would like to have some one tell Elder Mitchell how comforting his letter was. A few days before the last he bid all good bye, except those who were his constant at-

tendants, for he could not tell what moment he might go, and thought it probable he should go suddenly, and perhaps in sleep. He talked beautifully to the doctor, who had been very faithful, and who had been deeply interested in his state of mind. That night he spoke out in his sleep, and said with a strong voice, "The Lord is in his holy temple, let all the earth keep silence before him." For two or three days he was free from pain, and on Wednesday he said he was as perfectly comfortable and happy as he ever had been in his life. He was so placid and even cheerful that we almost hoped he might get better. I said so, and asked if it worried him to have me talk about the possibility of his getting well. He said, "I don't seem to care anything about it." I talked with him an hour or two about various preachers, and different sermons we had heard, and he appeared cheerfully interested. He said he was perfect weakness, but his strength was in the Lord. "In the Lord Jehovah is everlasting strength." During one of our conversations he repeated the text, "Comfort ye, comfort ye my people," all through, and said he thought it had been in his mind every hour, but he did not take it as belonging to him till then. He thought it belonged to the church as a whole. About midnight he said he felt strong enough to turn over alone, and that he did not want to get any stronger. He was not asleep, and thought a hymn or psalm would help him. The hymn commencing, "O thou in whose presence my soul takes delight," was read, and he lay quietly. At half past two he coughed a little, then said, "Send for the boys," and with the same gentle and peaceful look upon his face that he had worn all of the time, he passed through the valley, and entered the portals of eternal glory.

Three of his children had been taken before him, and three are left with sister Mary to mourn the loss of their nearest earthy friend, and one of the kindest of protectors.

Elder St. John preached at his funeral on Saturday from the words, "For if we believe that Christ died and rose again, even so them also which sleep in Jesus will God bring with him,"—1 Thess. iv. 14, and presented clearly the doctrine of the text, to the comfort of the tried and sorrowing of the Lord's children. Your brother in sorrow,

SILAS H. DURAND.

HEMPSTEAD, Austin Co. Texas, April 24, '69.

DEAR BROTHER BEEBE:—You will doubtless be astonished upon receiving a communication from one residing almost upon the borders of civilization, but as a friend of mine, and a christian brother, has just commenced taking your "Signs of the Times," and as I am an inmate of his house, I have had the infinite satisfaction and delight of reading the last six numbers of it, and I assure you it brought forcibly to my remembrance happy days that are past and

gone, the like of which I shall no more experience in this world. The communications from loving brothers and sisters who contribute to its columns, from different sections of this wide extended country, have been to me "a feast of reason and flow of soul," and have filled my poor, fearful, doubting, gloomy, languishing soul with sweet peace and comfort. Oh, my dear brother, what tender and melting reminiscences fill my troubled and afflicted mind when I bring to memory the happy and joyful hours I have spent in sweet communion with tenderly loved brethren who have ceased their warfare here below—have through the grace of our Lord Jesus Christ triumphed over all the powers of darkness, and are now enjoying the everlasting felicity of the saints in the presence of that blessed Savior who died to redeem his chosen, covenanted people, upon the cross. Situated as I am, dear brother, almost upon the outskirts of civilization, and in the midst of lawlessness and crime, and where I rarely ever see an *old style Regular Baptist brother*, you can hardly imagine the sweet pleasure and heartfelt gratification I receive from the perusal of your excellent paper. It did seem to my famishing, thirsty soul, as a sweet cooling fountain in the midst of a sultry desert. To you I am a stranger in the flesh, but I hope one in Christ Jesus; and since reading your views on many subjects, I cannot resist the temptation to pen a few lines for the "Signs" from this far off section of our good Lord's "moral vineyard," trusting they may prove of some interest to Zion's weary travelers; but, my dear brother, if you should think their publication may exclude more valuable matter, and subjects of greater interest, you will please consign them to the flames.

I am now an old man, in my seventy-eighth year, and united with the Regular Primitive Baptist church in the state of Georgia, more than fifty years ago. From that state I emigrated to Middle Alabama, thirty years since, and for the last twelve years have been a citizen of Texas, and I am obliged to state that I have not been inside of a Primitive Baptist church since I have been in the state, and have heard but one sermon (by A. W. McKenzie) by a herald of our Zion since I left Alabama. From this you may form some idea what gratification your paper afforded my hungry, famishing soul, as it seemed that I was again permitted to hold sweet converse with the distant children of our gracious heavenly Father, whom I tenderly love, but whose faces I shall never behold during our sojourn in this vale of tears, but humbly hope to join with them in singing the praises of Zion's King around his throne, where cares, and fears, and tribulations, and temptations will be felt and known no more. The nearest church of our faith and order is about forty miles, and as I am now old and infirm, and in conse-

quence of my losses from the effects of the late war, I have no opportunity to visit at so great a distance. So you may know how I hunger for the true and genuine food of the saints. I know not how the souls of others may thrive upon the popular doctrines of the day, but mine cannot feed upon such a repast as I see furnished by the other denominations in this section. There are but few old style Primitive Baptists in Texas, and I rarely enjoy the sweet society of a beloved brother of our dear church. But thanks be to our gracious Father in heaven, there are a few of the genuine stamp, both preachers and members, in this sin stricken land, who "have not bowed the knee to the image of Baal." Among my acquaintances there are professors, members of other denominations here, for many of whom I entertain feelings of love and respect, believing there are among them many of the genuine children of our covenant Father; but I cannot be any thing but an old fashioned Primitive Baptist, and consequently I cannot feel toward them the same love and affection I do toward our own brethren.

Dear brother Beebe, when I first left my old church in Georgia and settled among strangers in Alabama, and heard our dear old Zion taunted and ridiculed, abused and persecuted by other denominations and the world, besides, in many places our numbers even depleted by desertion, I thought I would try to be something else than a poor hated and despised Primitive Baptist. But when my mind made the attempt, that moment my heart and conscience revolted with shame and disgust. I felt as though my very soul said I would prove a traitor to my dear old mother, into whose communion I was baptized more than a half century ago. The conclusion was, that others might do as they saw proper,—they might abuse, vilify, persecute and ridicule to their heart's content; but as for me, I would cling with increased tenacity to our dear old Zion, for I am fully convinced that so long as I live in this guilty and sin cursed world, and in this body of sin and death, I may expect to suffer, and in suffering I only fulfill the word of our blessed Redeemer, who suffered and died that I may live and be happy through eternity.

Dear brother Beebe, I will state that there are in Texas several associations of the old style Regular Baptists, but as I have not one of their Minutes by me, I am unable to give any reliable statistics or date by which you would be informed as to the number of communicants in our churches. This I regret, as I know yourself, as well as our brethren in other sections, would be delighted to gain information relative to her condition in this far off section of our Lord's vineyard. I may be able in future to afford our brethren some information relative to our church history in Texas, of much interest, and it will certainly be to me "a labor

of love." Some years since our dear old church was rent by the Two-seed absurdity of Satan, but of late years I have heard nothing of this *devil's monster schism*, and think it has about died out. I am not familiar enough with its enormities to give you a true and perspicuous history of its rise and progress in Texas, and leave this to other and abler pens.

My dear brother, I must now conclude this stragling letter, now, I fear, too long, which if you see proper you can give a place in your excellent columns. My brother, these old and dim eyes of flesh have never seen you, but my heart loves you, and it loves your sound doctrinal views, and the views of other precious brethren and sisters I read in the "Signs." May the good Lord shower down his choice blessings on you and them, and may he bless and prosper the "Signs" to the promulgation of truth, piety and godliness. I feel now, my brother, that I am standing in "the land of Babel," in full view of the celestial city, and see between me and the lovely city the turbid waters of the Jordan of death; but by the grace of my blessed Intercessor of Calvary, I confidently hope soon to cross its angry current and land upon the other shore, and to strike hands with the blood bought throng that are gone before, upon the banks of eternal deliverance. Then, my brother, I shall expect to meet you and all the redeemed of our immaculate Savior, when with golden crowns of victory we will sing the praises of our bleeding Immanuel for ever and ever. May the good Lord in his infinite mercy bless and prosper you, is the sincere prayer of the soul of your unworthy brother in tribulation.

JAMES W. BATEMAN.

RECEIVED BY BROTHER TURNER FOR ELDER WHITEHOUSE.

Topsham, Maine, 160, H. Wyman, Prorctor, Va., 1, T. M. Lerney, Plattsburg, Mo., 1, Jesse F. Fox, Philadelphia, Md., 1, Eld. J. C. Williams, Adams Co., Ill., 10, John Leach, White Willow, Ill., 5, H. C. Ragan, Morris, Ill., 1, Unknown, Md., 5, Nancy Brunsey, Henry, Ill., 5, John Watkins, Clermont Mills, Md., 125, M. Conn, Ellicott City, Md., 10, G. W. Walters, Newtown, Md., 4, Wilson T. Clark, Oneida, Ill., 5, Sarah Moore, 2, D. Plessenger, Dawn, Ohio, 1, Indian Creek church, Butler Co., Ohio, 7, E. M. Greene, Aurora, Ill., 2, Elias Scott, Elizabethport, N. J., 1, Philip J. Woodson, Richmond, Mo., 2, Thomas Terry, Long Island, N. Y., 3, C. A. Towles, Washington, D. C., 5, Sarah H. Macomber, North Jay, Maine, 2, Wm. P. Cook, Monroe Co., N. Y., 1, Asenath English, Oxford, Wis., —, Eld. Wm. Quint, Maine, 5, Sister Marians, Hindsburg, N. Y., 1, A. B. Dickerman, Tompkins Co., N. Y., 1, J. W. Elliott, Cherry Flats, Pa., 4, Isaac Hewitt, Halcottsville, N. Y., 4, Aug. Roundy, Woburn, Mass., 1, Wm. H. Darland, Agricola, Iowa, 1, J. F. Bouton, Roxbury, N. Y., 6, Amy C. Bittenhouse, Locktown, N. Y., 2, Daniel C. Randall, Waterborough, 1, Eld. P. Hartwell, N. J., 10, John Morris, Syracuse, N. Y., 2.—Total \$124 85.

Receipts by G. Beebe, for the same will appear in our next.

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1869.

### EFFICACIOUS POWER OF THE BLOOD OF CHRIST.

An aged and esteemed brother has, through sister C. M. Johnson, desired our views on the great atonement made by our Lord Jesus Christ for his people; and especially on the efficacious power of the blood of Christ. This subject is so exceedingly comprehensive as to take in its grasp the whole system of redemption, and salvation by grace. The atonement made by our Lord Jesus Christ for his people, is that by which the law of God is honored and fulfilled, divine justice receives a perfect, complete and everlasting satisfaction for all the sins of the people of God, and in which they are redeemed from all iniquity, cleansed, purged, purified and made accepted in the Beloved, and are reconciled to God. Atonement not only means an offering made, a ransom price paid, and eternal redemption obtained, but it signifies satisfaction, reconciliation, or as the word expresses, at-one-ment. This subject opens for our contemplation a field too broad to be elucidated in one short essay, for volumes well written would leave the half untold. To know the value of the atonement would require a full knowledge of the exceeding sinfulness of sin, in which they were involved for whom it is made, and their total depravity and just condemnation by the righteous law of God, and their utter inability and indisposition to help themselves, their alienation from, and deep and implacable enmity to him, and the impossibility of deliverance or salvation in any other way or by any other being in heaven or in earth. The atonement meets, cancels, and forever removes every impediment out of the way, pays every demand required, supplies every indispensable requisite, and so perfectly identifies him that sanctifies with them that are sanctified, as to make him their wisdom, righteousness, sanctification and redemption. This atonement was made for all the chosen people of God, when Jesus was delivered for their offences, and raised from the dead for their justification, and each and all of them receive this atonement experimentally, and by faith, as soon as they are born of the Spirit. Not one of the millions for whom it was made can by any possibility fail to receive its effects, for with his stripes they are healed. "By one offering he hath perfected forever them that are sanctified." None can lay any thing to their charge, for it is God that justifies; it is Christ that died; yea, rather that is risen from the dead, and risen for their justification, and they are freely justified through the redemption that is in him. In all this work, the blood of our Lord Je-

sus Christ in its efficacious power is most gloriously displayed: the efficacious power of which we are called upon now to consider.

When we speak of the blood of Christ we mean something more than the fluid that coursed through his veins when here in the flesh, or that gushed from his side when pierced with the Roman spear. It is true that this was indispensable to the salvation of his people; for without the shedding of blood, there could be no remission of sins. And the perpetual tide of blood which flowed for ages from patriarchal and Hebrew altars, pointed as types to the great sacrifice, when Jesus should not only drain his veins of all the blood which they contained, but also pour out his soul unto death, and put away our sins by the sacrifice of himself.

The blood of Christ is often referred to as meaning his life which he gave for his sheep, and as the fountain which he has opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness. The saving virtue of his mediatorial work applied savingly to the hearts of his redeemed, is called the blood of sprinkling that speaketh better things than the blood of Abel. By it their hearts were sprinkled from an evil conscience, and their bodies are washed in pure water. The blood which gushed from his head, and hands, and feet, and side, when bleeding on the cross, is not literally sprinkled on us, but its saving virtue is applied by the Spirit to all for whom it was shed, for the remission of their sins. And the wine which was set apart for the communion of saints, being emblematic, is called his blood in the New Testament, which was shed for many. To it allusion is made Zech. ix. 11, and in Heb. x. 29. For the New Testament and the New Covenant mean one and the same. When it is said that He has washed us in his blood, we understand an application of the sacred and saving efficacy of his atonement has been applied experimentally, for purging us from the defilement of sin.

Having thus briefly presented some outlines of the scriptural doctrine of the atonement, and the manner in which the blood of Christ is applied to the people of God, we will now attend to the special request of our venerable brother, in regard to its efficacious power. And this we propose to do by presenting such scriptural testimony as God has furnished in the sacred volume, testifying of its design and effects.

1. Its purging and cleansing power. "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, 15. "And the blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus Christ, and by the Spirit of our God."—1 Cor. v. 11. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple," &c.—Rev. vii. 14, 15. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 14.

2. Its efficacious power to redeem those for whom it was shed, is fully demonstrated by inspired testimony. "Forasmuch as ye know that ye were not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you who by him believe in God," &c.—1 Peter i. 18-20. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. i. 7. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."—Rev. v. 9.

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

3. Its justifying power. "Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare" (demonstrate or exemplify) "his righteousness, that he might be just, and the Justifier of him which believeth in Jesus."—Rom. iii. 24, 25. "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. The perfect and everlasting justification of all the people of God, from all things from which they could not be justified by the law, is predicated upon the virtue, power and infallible efficacy of his blood. "He was delivered for our offences, and was raised again for our justification."—Rom. iv. 25. "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—Isa. liii. 11.

4. It has efficient power in transforming those to whom it is applied. "Wherefore remember that ye being in time past Gentiles," &c. "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ."—Eph. ii. 11-13. Transformed by virtue of the blood of Christ, from enemies to friends, from hatred to love, from sin, condemnation and wrath, to holiness, justification and glory.

5. The powerful efficacy of the blood of Christ is demonstrated in sanctification, separation from the world and consecration to God. Redeemed out of the kingdoms and tribes of mankind, and unto God, by the blood of the Lamb slain. Bought with a price, and that price is his precious blood, we are not our own; but in our consecration, set apart for our Redeemer's service, to be priests and kings unto God, and to reign with Christ forever. As the consecrated things for the service of the tabernacle and temple were all sanctified by blood, so by the matchless power and saving virtue of the blood of Christ we are washed, cleansed, purified, and made meet to be partakers with the saints in light.

In this consecration we have boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh.—Heb. x. 19, 20. "Through sanctification of the spirit, and sprinkling of the blood of Jesus Christ."—1 Peter i. 2.

6. His blood is efficacious and omnipotent in making peace for, and in speaking peace to those for whom it was shed. "Therefore being justified by faith, (in his blood, in distinction from works) we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God."—Rom. v. 1, 2. "And he is the Head of the body, the church; who is the Beginning, the First-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; and having made peace by the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouched in his sight."—Col. i. 18-22. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. Having abolished

in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh."—Eph. ii. 14-17. But the language of his precious blood to those who have received an application, differs from that of the blood even of righteous Abel; for the voice of the blood of Abel cried to God from the ground, for vengeance; but those who are come to the heavenly Jerusalem are come to the blood of sprinkling, or consecration, which speaketh better things than the blood of Abel; for it speaketh peace. It has hushed all the thunders of mount Sinai, quenched all the wrath of the divine law, abolished death, and destroyed him that had the power of death, it has removed every impediment that stood in the way of our salvation, washed away all our pollutions, cleansed us from the guilt, as well as from the penalty, or punishment due to our transgressions; slain the enmity that rankled in us against God, and has made us white and pure and clean, and acceptable to God in the Beloved.

7. We may also speak of the triumphing power and infallible efficacy of our Redeemer's blood. It has triumphed over sin, death and hell; it has led captivity captive, has become the destruction of death, and the plague of the grave. And it has secured a perfect and complete victory to all the people of God over all their enemies, and enabled them to say, with the apostle, "The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 56, 57. The mighty conflict described by John, in Rev. xii. 1-11, between Michael and his angels, and the Dragon and his angels, the former overcame the latter, "By the blood of the Lamb, and by the word of their testimony."—Verse 11. By his all-powerful blood the bars of death are broken, the doors of the grave are opened, the prisoners are released, and liberty is proclaimed to the captives. A voice from the eternal throne bids the daughter of Zion "Rejoice greatly," and the daughter of Jerusalem to shout, for her King cometh unto her. He is just, and having salvation. And, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water."—Zech. ix. 9 & 11. The daughter of Zion, and of Jerusalem are one and the same, and mean the gospel church, unto whom Christ is given for a Covenant, and in whom all the promises of God are, Yea, and Amen. The blood of the covenant is therefore the blood of Christ; as defined by

our Lord himself in the cup of the communion of saints, of which he said to his disciples, "Drink ye all of it; for this is my blood of the new testament, which is shed for many, for the remission of sins."—Matt. xxvi. 27, 28. Observe, the words covenant and testament, mean the same. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force, after men are dead; otherwise it is of no strength at all while the testator liveth. Whereupon neither the first was dedicated without blood."—Heb. ix. 16-18. The first testament, which was called a covenant, was dedicated by blood, but it was by the blood of beasts, and typical of the covenant of the daughter of Jerusalem, by the blood of which her prisoners are sent forth out of the pit; and by the blood of which all the blessings and promises of the new testament, or covenant are dedicated, secured and made certain to all the redeemed of the Lord, and by which Christ is consecrated as the High Priest unto his people.

What would all the mediatorial work of Christ have availed us, if there had not been power and efficacy enough in the blood of Christ to redeem his people and secure their salvation?

The efficacious power of his blood may be inferred from his peculiar Priesthood. He was made a Priest forever after the order Melchisedec, by the oath of God who sware and will not repent. Not by the law of a carnal commandment; but by the power of an endless life. The High Priest of a "Chosen generation, a royal priesthood, a holy nation, and a peculiar people." No other blood but his could avail; or if offered by any other priest, it would not suffice. The Word, which was with God, was made flesh; and dressed in all his priestly garments, bearing the names of all for whom he officiated, in his breastplate, equally related to his Father and to his church, a Daysman who could lay his hands on both; identifying in his mediatorial person, the Son of God, and the Son of man; David's son, and David's Lord.

"Descended from the eternal God,  
He bears the name of his own Son;  
And dressed in human flesh and blood,  
He puts his priestly garments on.

The mitred crown, the embroidered vest,  
With graceful dignity he wears;  
And, in full splendor, on his breast,  
The sacred oracle appears.

So he presents his sacrifice,  
An offering most divinely sweet;  
While clouds of fragrant incense rise,  
And cover o'er the mercy seat."

To deny or doubt the sovereign efficacy of the blood of Christ, in the complete salvation of all for whom it was shed, is most presumptuously to call the blood of the Covenant, or testament, wherewith he was sanctified, an unholy thing, and to do despite to the spirit of grace; from

which presumption may the Lord keep us by his grace.

Our guilty world swarms with those who preach that Christ's blood was shed alike for everybody; but that it has not power to save anybody. That it can only be made efficacious by the will and works of men.

We have in this short article presented the testimony of God's holy word in plain and pointed declarations from the mouth of God, which cannot be successfully controverted, proving that the blood of Christ cleanseth all for whom it was shed, from all sin.

That it redeems them from all iniquity, that it redeems them from all condemnation and wrath, and redeems them to God, and makes them kings and priests to God, and they shall reign with Christ forever.

That, it secures their justification from all things from which they could not be justified by the law, or in any other way.

That it transforms them, and translates them, from aliens, strangers and enemies, to fellowcitizens with the saints, and makes them meet to be partakers with the saints in light.

That it sanctifies, or separates them from the kindreds of the earth out of which it redeems them, and consecrates them to God, as living members of the body of Christ.

That it makes and secures to them peace with God, through our Lord Jesus Christ.

That by it they have the victory over sin, death and hell, and shall triumph over all their enemies through the blood of the Lamb and the word of their testimony.

If this array of scripture be admitted, then we ask what is deficient, to be supplied by men, or means, by human will or works?

"Go, ye that rest upon the law,  
And toil and seek salvation there;  
Look to the flame that Moses saw,  
And shrink, and tremble in despair."

But I'll retire beneath the cross;  
Savior, at thy dear feet I'll lie.  
And the keen sword that justice draws,  
Flaming red, shall pass me by."

CENTRE POINT, Ky., Feb. 23, 1869.

DEAR BROTHER BEEBE:—I am so well pleased with the truth taught in the "Signs of the Times," that I must say to you, that since I have been reading them my soul has been filled with that joy which is inexpressible. O how consoling to one so needy, whose lot is cast among a law-righteous people, and assailed on every side by arminian cant. O yes, how encouraged I am to still contend for the doctrine of Salvation by grace. May the Lord bless you in your efforts to declare the truth, with all the beloved ones in the true Israel of God, is the prayer of a poor unworthy sinner. My devoted wife unites with me in the warm reception of the "Signs." O how welcome the messenger that comes with words to comfort the little and needy ones.

Yours truly,

J. F. HANCOCK.

## Marriages.

By Eld. P. Hartwell, at the parsonage in Hopewell, April 17, 1869, Mr. Edward R. B. Hart, of New York city, and Miss Rose A. Riley, of Hopewell.

May 1—At the residence of John Blackwell, near Mt. Rose, Mr. Daniel Cherry, and Miss Ann E. Fowler, all of the township of Hopewell.

## Obituary Notices.

DEAR BROTHER BEEBE:—Please publish the death of our dear little daughter, **Eleanor J. McNish**, only daughter of David and Lorena McNish, who died April 24, 1869, of bilious colic, aged 6 years, 10 months and 22 days.

"So fades the lovely blooming flower."

O, how much I felt the need of divine support when I saw that my child must go. I think if I ever prayed earnestly I did then that the Lord would graciously support me through that trial and give me the spirit of reconciliation to his holy will; and I humbly believe he heard my prayer. I had often wondered if I could be reconciled to part with one of our little family. I will relate a circumstance which shows how little control we have over our feelings: Last winter my little son was very sick, and when his fever was about to turn we all thought he must die, but I could not feel reconciled. Oh how distressed I was that I, a professor of religion, could not feel reconciled to the will of God, when suddenly it occurred to my mind, The Lord does not design that the child should die yet, and that was the reason I could not be reconciled. He did recover. When my little girl was stricken down so suddenly (for she was sick but four days) all the people in the world could not have made me believe I could have been reconciled; but how true and gracious the assurance, "My grace is sufficient for thee," and "As thy days, so shall thy strength be." It is truly so with me. She was so patient and made so little trouble, we did not consider her case dangerous until the last, although it was impressed on my mind that she would not get well. I trust our loss is her unspeakable gain. I desire you to remember me when it is well with you. I thank you for your fatherly advice in regard to going south. I would be pleased to hear from our southern correspondents. Does sister Duval remain in Tallahassee yet? In affliction, your sister,

LORENA McNISH.

WAVERLY, N. Y., May 13, 1869.

DIED—In Southampton, Bucks Co. Pa., April 20th, 1869, **John B. Miles, Esq.**, aged 65 years, 1 month and 16 days. The subject of this notice was a warm friend of the O. S. Baptists, and a well-wisher to the church of our dear Redeemer. In his death the church has lost a firm friend, and society one of its best citizens; for he was a man of sterling integrity and uprightness. His sickness was short, being only about nine days; and, during that time, not a murmuring word escaped his lips, although his sufferings were very great; the disease of which he died being pneumonia. I visited him a number of times during his brief sickness, and conversed with him relative to his hope; but he was so extremely ill that he could not say much at a time; yet his mind was calm, and his only trust was in Christ. About four hours before he died I conversed with him, and seeing that he had but a few hours to live, I questioned him directly concerning his condition; and found him sensible of his situation; and when asked if he was willing to leave us, the reply was: "If it is the Lord's will."

His funeral took place April 23d, and the following words were used as a text: "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 lovedest me before the foundation of the world." May our

God sanctify the sore bereavement to the good of the surviving brothers and sisters, and they be enabled to cast all their care upon him, who careth for all his people.

WILLIAM J. PURINGTON.

Davisville, Bucks Co. Pa., May 6, 1869.

MY DEAR BROTHER BEEBE:—I am requested to forward for publication in the "Signs of the Times" the following obituary of a most estimable woman, and as I believe, devoted christian.

DIED—At the residence of her husband, in Montgomery county, Kentucky, on the 25th day of February last, very suddenly, of paralysis, **Mrs. Eliza Scott**, wife of Mr. William Scott. Sister Scott was born on the 19th of June, 1804; was a woman of much firmness and decision, yet mild and gentle; and while she could not be induced to join a society to which her friends, many, had joined, yet a sense of her own unworthiness, as it is confidently believed, prevented her from declaring, publicly, the hope she indulged in: the blood and righteousness of the Lord Jesus Christ until the first Saturday of August, 1868, when she gave a most feeling and satisfactory relation of her experience to the church at Mount Carmel, Clarke county; was joyfully received into their fellowship, and I baptized her on the following day. She was not allowed to remain long on earth with her kindred in Christ, after being made known to them, but in the short time she remained with us, she endeared herself to the brethren by her godly life and conversation. Sister Scott left a devoted and disconsolate husband, several children and many relatives and friends, with the church of which she was a member; to mourn her loss, but they sorrow not as others who have no hope, confidently believing she now rests in the bosom of that Savior who has been her only hope for many, very many years. Most truly and sincerely your friend and brother,

THO. P. DUDLEY.

Lexington, Ky., May 12, 1869.

## Subscription Receipts.

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Total.....\$158 85

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Eld Wm M Mitchell, Ala, 2 30, Eld J A Johnson, Ind, 6, Jabez Meeks, Miss, 2 30, Eld Jas Gregory, Va, 3 50, R H Espey, W T, 5, Eld D Bartley, Ill, 6 50, Eld Wiley Samons, Tenn, 3 50, Samuel Yelverton, Tenn, 3 50, E Jones, Miss, (30c due) 2, Mrs Wm Lancaster, N Y, 2 30, Seth Woodall, N C, 4 60, M F Funk, Ill, 2 30, P P Lucas, Ill, 2 30, R M Simmons, Ill, 13 80, Alfred Partin, N C, 2 50, Wm M Pritchard, Miss, 2 30, J C Wilkinson, Miss, 6 90, Mrs Sallie Ward, Miss, 3 50, Mrs R Peaslee, Me, 2.—Total, \$77 10.

## YEARLY MEETINGS.

BROTHER BEEBE:—Please publish in the "Signs" that there will be a Yearly Meeting held with the Middletown and Halcott church on the first Saturday and Sunday in July, (3d and 4th,) commencing at 10 o'clock a. m. Brethren and sisters and Elders are requested to attend. Done by order of the church. JAMES MILLER, Ch'OPk. Halcott Centre, N. Y., May 11, 1869.

BROTHER BEEBE:—Please publish in the "Signs" that the church at Vienna will hold their Yearly Meeting at the Ebenezer meeting house, Grundy Co., Ill., the second Saturday and Sunday in June, commencing at half past ten, on Saturday. Brethren and sisters of our faith, with all who love the truth, are affectionately invited, especially brethren in the ministry. Ebenezer meeting house is twelve miles south of Morris, on the Rock Island Railroad, and ten miles north of Dwight, on the Chicago, Alton and St. Louis Railroad, at both of which places teams will meet brethren on the Friday previous.

SAMUEL BRADBEER.

BROTHER BEEBE:—Please publish that by permission of providence a Yearly Meeting will be held with the Old School Baptist church of Middleburgh, Schoharie Co. N. Y., on the third Saturday and Sunday in July, 1869, to commence at 10 o'clock each day, at the meeting house, near James Borthwick's. We earnestly desire our brethren and friends from sister churches to meet with us, especially the ministering brethren. In behalf of the church.

JAMES BORTHWICK, Church Cl'k.

The Conference of Old School Predestinarian Baptists of Western New York will be held with the church at South Dansville, Steuben Co., beginning on the third Sunday in June next, at 10 o'clock, a. m.

I am instructed to say that there will be teams in readiness at Hornellsville, on the N. Y. & Erie, and at Wayland, on the Buffalo & N. Y. branch, to carry the friends to the meeting. Those coming to those places should be there as early as Saturday afternoon. A cordial invitation is hereby extended to the saints to meet with and encourage us; especially we hope to have a large attendance of ministers.

P. WEST.

## Associational Notices.

The Warwick Association will be held with the church of Middletown and Wallkill, in Orange Co., N. Y., at Middletown, on the line of the Erie Railway, beginning on Wednesday after the first Sunday in June, 1869, at 10 o'clock a. m., and continue until Friday evening following.

DEAR BROTHER BEEBE:—Please give notice that the Chemung Old School Baptist Association will be held at Cherry Flats, Tioga Co. Pa., commencing on Wednesday before the third Sunday in June, and continuing three days. All those coming on the cars will be met at Covington with teams to take them to the meeting. Those coming by their own conveyance from the North and East are requested to call on brother James Cudworth. A cordial invitation is extended to the saints to meet with and encourage us; especially we hope to have a large attendance of ministers. Those who go on the Erie Railway will change cars at Corning, N. Y., and take the Blossburg cars to Covington, at which place they will be met and conveyed to the meeting. J. W. ELLIOTT.



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Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va; Eld. Thomas Barton, near Newark, Del; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky; Eld. G. W. Staton, Berlin, Worcester Co., Md; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del; Peter W. Sawin, Amity, Johnson Co., Ind; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss; Joel J. Halbert, Columbus, Miss; Wm. P. Cotton, Sarepta, Miss; Wm. C. Thomas, Bainbridge, Decatur Co., Ga; Thompson Plank, Iowa Point, Doniphan Co., Kan; J. J. McElroy, Lisbon, Union Co., Ark; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga; Eld. C. B. Hassell, Williamston, Martin Co., N. C; Eld. Isaac Hewitt, Haleottsville, Delaware Co., N. Y; C. Hogaboom, Lexington, Green Co., N. Y; Eld. B. O. Allen, Fredericktown, Mo; Eld. Wm. L. Beebe, Covington, Ga; Eld. John H. Myers, Decatur, Ill; Alfred M. Horton, Horse Heads, N. Y; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon; W. S. Harris, Stark, Bradford Co., Fla; Eld. Wm. M. Mitchell, Opelika, Ala.; Wm. P. Linkous, Baptist Valley, Tazewell Co., Va.; Elkanah Johnson, Powers, Terrell Co., Ga.; Eld. P. Hartwell, Hopewell, Mercer Co., N. J.; Eld. R. M. Simmons, Greenbush, Warren Co., Ill.; Cyrus Risler, Stockton, Hunterdon Co., N. J.; F. M. Taylor, Auburn, Lee Co., Ala.; Eld. J. A. Whiteley, Attica, Marion Co., Iowa; Eld. D. Bartley, Willow Hill, Jasper Co., Ill.; Eld. S. H. Durand, Salisbury, Md.; Jehu Byrnside, Kanawha C. H., West Va.; D. B. Almond, Camden, Ark.

## 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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ABSTRACT OF TIME TABLE ADOPTED APRIL 26, 1869.

## TRAINS GOING EAST.

**Cincinnati Express**, leaves Cincinnati, by Columbus, Ohio, time, (Sundays excepted,) from Depot Cor. 5th & Headley Sts., 7.00 a. m.; Cleveland, Sundays excepted, from A. & G. W. Division Depot, by Columbus time, 3.25 p. m.; Dunkirk, Sundays excepted, from Union Depot, by N. Y. time, at 9.50 p. m.; Buffalo from Depot Cor. Exchange & Michigan Sts., Sundays excepted, by New York time at 11.25 p. m., arriving at Hornellsville, 3.02 a. m. Elmira, 5.10 a. m., Susquehanna, 7.55 a. m., (Bkft.) Turners, 1.42 p. m., (Dine); New York, 3.30 p. m. Sleeping Coaches accompany this train from Meadville to New York, and from Buffalo to Susquehanna.

**Lightning Express**, daily, leaves Cincinnati 9.45 p. m.; Cleveland, 7.20 a. m.; Dunkirk 11.30 a. m.; Buffalo, 2.50 p. m.; and Rochester, (except Sundays) at 4.00 p. m., arriving at Hornellsville 6.14 p. m. (Sup.) Elmira, 8.23 p. m., and New York 7.00 a. m. Sleeping Coaches accompany this train from Cincinnati, Buffalo and Rochester to New York.

**Day Express**, leaves Cleveland, Saturdays excepted, at 9.20 p. m.; Buffalo, Sundays excepted, at 7.00 a. m.; Rochester, Sundays excepted, at 7.40 a. m., arriving at Elmira 12.26 p. m., Susquehanna 2.12 p. m., (Dine), Turners 8.42 p. m., (Sup.) New York, 10.30 p. m. New and improved Drawing Room Coaches accompany this train from Buffalo to New York, and Sleeping Coaches from Cleveland to Hornellsville.

**Night Express**, Sunday excepted, leaves Dunkirk 5.00 p. m., and Buffalo 6.00 p. m., arriving at Hornellsville 10.02 p. m., Turners 8.58 a. m., (Bkft.) New York 11.30 a. m. Sleeping Coaches accompany this train from Buffalo to New York.

**Express Mail**, Sundays excepted, leaves Dunkirk 7.30 a. m., Buffalo 7.30 a. m., Rochester 9.25 a. m., arriving at New York 7.00 a. m.

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**3.30 P. M. Way Train**, (Sundays excepted) for Middletown and intermediate Stations.

**4.30 P. M. Orange County Express**, (Sundays excepted,) stopping only at Sterling Junction, Turners and Stations West of Turners,—to Warwick, Newburgh, Montgomery, Unionville and Port Jervis.

**5.00 P. M. Way Train**, (Sundays excepted) for Suffern and intermediate Stations.

**5.30 P. M. Night Express**, (Sundays excepted,) arriving at Buffalo 12.10 p. m., and Dunkirk 1.30 p. m. Sleeping Coaches accompany this train from New York to Buffalo.

**6.00 P. M. Way Train**, (Sundays excepted) for Suffern, and intermediate Stations.

**6.30 P. M. Night Express**, to Buffalo, Dunkirk, Cleveland and Cincinnati daily, and to Rochester daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11.10 a. m., Buffalo 12.10 p. m., Dunkirk 1.30 p. m., Cleveland 7.15 p. m., and Cincinnati 6.00 a. m. Sleeping Coaches accompany this train from New York to Rochester, Buffalo and Cincinnati.

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OF THE

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## READ THE FOLLOWING TESTIMONIAL

from  
DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., }  
Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Lechman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,  
M. B. WEEDON.

## CERTIFICATE.

PRINCE WILLIAM Co., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The disease had completely prostrated me, and every remedy I could bear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,  
CHARLES JONES.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37.

MIDDLETOWN, N. Y., JUNE 15, 1869.

NO. 12.

## POETRY.

God must give eyes unto the blind  
Before he sees his way;  
God must give breath unto the man  
Before the man can pray.

The man must live before he'll work,  
Must stand before he'll walk;  
God must unloose the dumb man's tongue  
Before the man can talk.

If God has done all this for you,  
And one so vile as me,  
Then surely we can testify  
Salvation must be free.

GREENWOOD, Md., April 19, 1869.

ELDER BEEBE:—The enclosed verses are copied from a little volume called "Thoughts for Weary Hours," the author of which does not give his name. There is in them much that seems beautiful to me, and I enclose them to you for publication in the "Signs of the Times," if you think they have sufficient merit to entitle them to a place there. I will send them without any omissions, and you will make such as you deem necessary, should you publish them. Affectionately, C.

### "I SHALL BE SATISFIED."

Not here! not here! not where the sparkling waters  
Fade into mocking sands, as we draw near,  
Where in the wilderness each footstep falters,  
"I shall be satisfied"—oh! not here.

Not here, where all the dreams of bliss deceive us,  
Where the worn spirit never gains its goal;  
Where haunted ever by the thoughts that grieve us,  
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling  
With rapture, earth's sojourners may not know,  
Where heaven's repose the weary heart is thrilling,  
And peacefully life's time-tossed current flows.

Far out of sight—while yet the flesh enfolds us,  
Lies the fair country where our hearts abide;  
And of its bliss is nought more wondrous told us  
Than these few words: "I shall be satisfied."

Satisfied! satisfied! The spirit's yearning  
For sweet companionship with kindred minds,  
The silent love which here meets no returning,  
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longing,  
The aching void which nothing earthly fills?  
Oh! what desires upon my soul are thronging,  
As I look upward to the heavenly hills!

Thither my weak and weary steps are tending,  
Savior and Lord! with thy frail child abide;  
Guide me towards home, where, all my wanderings ending,  
I shall see thee, and "shall be satisfied."

## CORRESPONDENCE.

BALTIMORE, Md., March 25, 1869.

ELD. G. BEEBE—DEAR BROTHER:—I received a request a few days since, from a sister in Maine, for my views upon the parable of the virgins, recorded in Matt. xx. first thirteen verses. Agreeably to her request, I have penned down a few thoughts, and after some reflection have concluded to send them to you, and if you see proper you are at liberty to publish them. The subject seems to me to be a deep one, and it is with a feeling of weakness and incompetency that I now make this attempt. Before proceeding to the direct consideration of the text, I will say, I think the parable was uttered by the Savior to illustrate the downfall of the old dispensation, and the ushering in of the new, and that the primary meaning of the parable is to be found in that time and place; but that it also applies to the whole day of the gospel dispensation.

The parable commences, "Then shall the kingdom of heaven be likened unto ten virgins," &c. When? Some, and in fact a vast majority of men, have supposed that the time here spoken of is the end of this world. From this I must dissent. As I remarked, I understand the particular time was the destruction, or passing away of the old or Jewish dispensation, which was fully completed in the desolations of Jerusalem, and the ushering in of the new or gospel kingdom. The context, to my mind, shows conclusively that this is the time referred to. Turning back to the preceding chapter, we find a complete prophecy of the destruction of Jerusalem, in answer to a question proposed by the apostles. It may be objected that the disciples spoke of the coming of Christ, and of the end of the world. But the end of the world spoken of by them undoubtedly had reference to the end of the Jewish state. This will be manifest if brethren will compare what is said in this chapter, with Mark xiii. and Luke xxi. The answers are nearly the same in all three of the accounts. In Mark and Luke the question is limited to the time when Jerusalem should be destroyed. As the answers are the same, it shows that in the chapter under consideration he spoke only of the destruction coming upon Jerusalem.

Now after having given a descrip-

tion of these terrible judgments, he says in the 37-39 verses inclusive, that this shall be as in the days of Noah, showing how careless the people should be, and how unexpectedly this should come upon them. Then he says, "Two shall be in the field, one shall be taken and the other left. Two women shall be grinding at the mill, the one shall be taken and the other left." He then, pursuing the same subject, presents the parable of the faithful and the unfaithful servants. All these things are to be so at that time; that is the time he has been telling about, the destruction of the old dispensation, which was fully completed at the destruction of Jerusalem. Now we find the parable of the virgins presented with the word "then," showing that this also was to be at the same time, that is at the midnight, or ending of the old day or dispensation, and the beginning of the new day.

Now we come to ask, Who are the ten virgins? I do not think the number ten has any peculiar meaning here, except that the number selected on such occasions was ten, and our Savior took this number, together with the other incidents of the parable. We must bear in mind that no figure is perfect, but must endeavor to ascertain the idea intended to be represented, and not endeavor to twist and warp any meaning. So here I do not think the number has any peculiar signification. I understand the virgins to represent the same as the two in the field, or the five wise the same as the faithful servant, and the five foolish the same as the unfaithful servant. He calls them virgins, simply because virgins always officiated in this character at those ancient weddings. I do not think there is any meaning beside this in the use of the term. While I understand them to represent more particularly all those who (whether true or false professors) then looked for the coming of the Messiah, and the setting up of the gospel dispensation, yet I believe we may see the same thing even now. The professed church is then brought to view composed of wise virgins, and unwise ones, or of tares and wheat; outwardly they all appeared alike, and yet they were not alike.

"They all took their lamps and went out to meet the bridegroom." That is they all had professed to love him, which is signified by the lamps, and

to serve him, which is shown by going forth to meet him. Many among the Jews claimed to look for him, but they looked for him as a natural king, so were not prepared to receive the meek grief-stricken Lamb of God. The Savior told them of his speedy coming, and many, doubtless, waited for him, like the foolish virgins, who, after all, were not prepared to receive him. How many at this time make loud professions, who still can no more enter into the privileges of the Lord's house, than could the foolish virgins. A loud profession avails nothing, unless the soul be filled with hidden wisdom.

"Five were wise and five were foolish." That is, a portion were so taught by the Spirit that they understood the truth of the gospel, and therefore were prepared to enter into the enjoyment of them; while the other five, notwithstanding they had the profession, were ignorant of the gospel rest, and being foolish, that is, not instructed by the Spirit, were still under the old covenant, and could not enter into the marriage supper. The foolish took the lamps, but found they had no oil, that is, no spiritual knowledge, while the wise had this spiritual knowledge or understanding, with their profession. We do not read how they came by this oil. One thing we know, that is, they had it, and therefore could enter in. So in reference to the teachings of the Spirit, we know not whence it cometh, nor whither it goeth. The foolish had not thought it necessary to have the oil, just like many of the present day, who are satisfied with a high sounding profession, and make light of the doctrine of grace in the heart. But such as these, like the foolish virgins, can never enter within to the marriage or gospel feast.

"While the bridegroom tarried they all slumbered and slept." All expected his coming; all were waiting his appearance. Thus far no difference could be seen between them. This is like the tares and the wheat. Doubtless many then, as now, professed to look for him, and to wait his coming in the gospel kingdom, who were yet unfitted to enter into its privileges, and had no right appreciation of them. Many say now, We will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach.



"And at midnight the cry was made, Behold the bridegroom cometh, go ye out to meet him." As I remarked, the Savior in the use of this figure conformed to the marriage custom. The bridegroom came home always at midnight. This corresponds to the going out of the old day or Jewish state, in midnight darkness, and the ushering in of the brightness of the gospel morn, which should shower spiritual blessings upon the children of God without number. Now we can discern the difference between the wise and foolish virgins. They go forth to meet him. But here distress and confusion seize the foolish. "Our lamps have gone out." The wise, or those taught by the Spirit, who had the oil with their lamps, entered with him into the privileges of the gospel church, into all the spiritual blessings of his kingdom, and where they could behold the heavenly sweetness of their divine Lord and Master. My brethren, have you not been sometimes admitted there, to enjoy the radiant glory of the place? O how joyful is it to participate in the marriage feast of the Lamb. Thus they went in from the outer darkness of the old or law covenant, to the light and brightness of the new. Take notice that both the wise and foolish were waiting outside. So we were once in bondage under the law, and were by nature the children of wrath even as others. Because we had oil, or had been instructed by his Spirit, we were prepared to enter into the marriage feast. None of my brethren will deny that we must be thus taught to know the mysteries of the kingdom and rejoice in them. The foolish virgins asked for oil from the wise, but they had none to give. This is one of the conditions of the new covenant: "They shall no more teach every man his brother, saying, Know the Lord," &c. That is we shall not impart spiritual knowledge of God, for this is the work of the Spirit, and man can do nothing towards it. They then go to those that sell and buy; then they come and demand admittance; but the door is closed to them. From this we learn that it is impossible to fit ourselves or any one else by human instruction for the marriage supper, or gospel feast. The wise were already prepared and did not need to buy. The foolish were left in the outer darkness. The oil they had bought did not gain them admittance. It came too late. The door was already closed. Even so pharisees of every nation can never enter into the light of the gospel, and are still in the outer darkness of the law. This their every act proves. How blessed then is the state of those who enter in. There they receive an earnest of an unfading and incorruptible inheritance; they behold the bride, decked in the robe of righteousness, spotless and undefiled, and also see the

King in his beauty; for 'tis here he loveth to dwell, and it is here he manifests himself to his people.

You remember, my brethren, the state you were once in, striving hopelessly under the lash of a broken law, and you can contrast that with the delights of the gospel.

I have thus, brother Beebe, tried to give a sketch of such views as I have upon this text. I leave them with the brethren, and the sister who requested my views. May wisdom be given us from above, and we be enabled to grow in grace and knowledge from day to day, is the prayer of your unworthy brother in Christ,

F. A. CHICK.

WILLIAMSTON, N. C., May 13, 1869.

ELDER G. BEEBE—DEAR BROTHER IN CHRIST:—Weeks and months have rolled around since I bid you farewell, and the many precious brethren and sisters with and around you. And long ere this I should have written, but such a feeling sense of my littleness and unworthiness has rested upon me. When I read the many valuable communications of the dear brethren and sisters in the "Signs," my soul is made to rejoice and magnify the Lord, and I feel as though I wanted to cast in my little mite, and be found among those who feared the Lord and spake often one to another. But they all seem to be so richly laden with the spirit of divine grace, and write so much to the edification of the dear afflicted children of God, that I draw back, and conclude that I must hold my peace. Then again, I feel as though I desired to let it be known amongst this happy people that I think upon his dear name, and it is the joy and rejoicing of my soul. This is the cause why I now venture to pen you a few lines. The truth of the glorious gospel of the Son of God is so precious to the soul that is made to feel and realize its power, that they cannot at all times hide the effects that are produced in the soul. It may sometimes only be seen in the silent trickling of a tear or the fixed attention to the blessed sound of the gospel, or eagerness to catch the words as they fall from the lips of those who fear and talk of His power. Blessed are the people who know the joyful sound, they shall be glad in thy salvation.

One year has nearly rolled around since I enjoyed, with my companion and several other dear friends, a precious season never to be forgotten while memory lasts. Those feelings which I realized when I entered the house at Baltimore last spring, when I cast my eyes on so many dear brethren and sisters, some of whom I had not seen in a long time: I say, now those feelings seem to rush upon me, and are fresh in my memory, and dear to my heart. But I am far away and cannot meet with them now. Yet in spirit I follow that dear

people, and gladly would I meet with them now, if I could. Mind flies from one association to another, and to the many kind friends, and brethren and sisters that greeted us and entertained us. Precious, precious season; and to that memorable night on the mountain at brother Horton's, does my mind stop and behold that beloved group of faithful soldiers of Jesus, and dear brethren and sisters listening to your clear voice in reading that excellent circular letter. The blessed influence of that hour seems to fall on me. Your voice faltered when reading of those faithful soldiers that had been called to lay off their armor, and the times on which we had fallen. We think your voice will again falter when you speak of one of that number who was present that night. Dear brother Leachman's voice hushed and still. A faithful, bold and valient soldier has fallen. Happy spirit; he is now realizing those blessed and glorious truths which he at those associations so ably exhibited. His glorified spirit will never tire. What scenes now break upon his enraptured vision! Could he now speak to his brethren, who a little longer wait, it would be in language more sublime than ever fell on mortal ear. It seemed to us that this faithful servant of God could not be spared; but infinite wisdom knew best. Every thing goes on in perfect harmony in his kingdom. The saints only step out of the church militant into the church triumphant, and soon every weary traveler will reach his long sought rest, and it becomes all who look for this glorious deliverance to watch and be sober, putting on the whole armor of God.

O, brother Beebe, God's word looks more precious every day, and its pages are loaded with such richness and beauty every word seems full of meaning. O how wonderful is the great plan of redemption ordained for fallen man. What a firm basis it is fixed upon. The salvation of God's people is laid in oaths and promises, and blood. Well may the angels desire to look into the glorious mystery; but they cannot comprehend this mighty salvation, this boundless grace and mercy, which will be unfolded from age to age, to those redeemed by blood, and they will forever sing a song the angels never knew. Grace, grace, precious grace. I am made to enquire from time to time, Can it be possible that such a worthless worm as I am can be a recipient of such love and mercy? Precious Jesus! Glorious Savior! Yes, my hope, though feeble, hangs and clings to this divine personage, and I would fain hope and believe that he bore my sins in his own body on the tree of the cross. I have no hope any where else, for life and salvation; all is predicated on his eternal love and purpose of grace to such a rebel sinner. God's dear

people once in a while in this weary land catch a glimpse of the fullness of grace treasured up in Christ, and their souls pant and thirst for more. A little earnest of their inheritance. But when that bright and glorious day shall come, when the clog of mortality shall fall, then will they be launched into that great ocean of love, and forever bathe their weary souls, and never, never tire. By faith they now live, and sometimes it is so small in their estimation, they feel that they have no lot nor part in the matter. But then all these doubts and fears will be removed by the light of immortal vision which will burst upon their redeemed souls, and this great and mighty warfare will cease with the world, the flesh and the devil.

We know the truth of our God is despised and rejected by the world at large; they cavil with it, and seek to make God such an one as themselves; question his plans and his ways, saying that he is unjust and the author of sin, and every thing they please; and even many who profess his name walk and stand on this platform. But nevertheless his counsel shall stand, and he will do all his pleasure. How thankful and humble every poor sinner ought to be that has been brought to bow at Immanuel's feet, and become reconciled to his most blessed will and plan of salvation. When his eyes are opened to behold it, he would not have it otherwise. It is the joy and rejoicing of his soul, and he is led to exclaim, My soul doth magnify the Lord, my spirit doth rejoice.

My dear brother, I do not know what to think of myself; it seems that if I was a christian, I should be more Christ-like, less conformed to the world, and more entirely devoted to my adorable Savior, grow in grace, and in his knowledge, be more meek and humble, and bring forth much fruit, and honor and glorify him. But it seems to me I am so lacking, that I almost falter by the way. My dear brethren and sisters look precious, and it seems to me that I can plainly see that they grow in grace, and knowledge and understanding in divine things. But if I am not awfully deceived, I desire to leave those things which are behind, and press toward the mark of the prize and high calling in Christ Jesus, and hold fast to the pure testimony in this day of darkness and great delusion. The cause of my blessed Lord is more precious than all things else.

How beautiful to behold the prosperity of Zion. And it is declared, "They shall prosper that love her." If the eye of our faith could more steadfastly be fixed on Jesus, we should not so often faint by the way and get weary.

Brother Beebe, what do you think of the signs of these times? Are we not on the eve of great and mo-

mentous events to the church of God? Do you see indications of her arising and shining, her light having come, with a display of his mighty power and grace descending upon her? I delight to hear you dwell on these glorious things, and may you yet be spared a long time to blow the trumpet in Zion, if it be God's will. He enables you to bring forth precious things out of his treasure. The servants of Jesus should be very highly appreciated for their labors of love in the Lord. O that these winged messengers of the churches could go far and wide preaching the glad tidings of salvation. They need to be encouraged by their brethren. It seems to me that we see tokens for good toward the Zion of our God. Some are seen coming bending to her, willing to cast away their own righteousness, and rejoice in the glorious robe the Savior bestows upon the contrite sinner.

I have extended this imperfect letter beyond what I intended when I took my pen. I desire to send it to you as a token of love and remembrance to the household of faith, and a salutation to those dear brethren and friends we met last spring at your associations; and should you think it worthy of some little corner in your valuable paper, those who read it will think that I remember them, and would gladly greet them in the Lord and take them by the hand. My thoughts at this moment call to mind some dear faces, who were young in years and in the cause, and some who have since enlisted under the banner of our glorious King and Leader. O may the Lord strengthen them to hold on their way, and with joy count the reproaches of Christ greater riches than all the treasures of Egypt.

With kind regards and christian love we desire to be remembered to all of your dear family. May our blessed Lord be very near unto you, and strengthen you in all your trials and labors of love for Zion, and when your time of release shall come, may you have a glorious entrance into the church triumphant, is the desire and prayer of your weak sister in the Lord,  
M. M. HASSELL.

GALLIPOLIS, Ohio, April 30, 1869.

DEAR BROTHER BEEBE:—I have penned down a few thoughts that have occurred to my mind from observing persons and things of a religious character. The Missionary Baptists, and others with whom they have formed a confederacy to convert the world which lieth in wickedness, are proselyting to some extent. I would not have noticed their zeal to accomplish that which they cannot do, if it had not been that some of their members, whom I have known for over twenty years, and when I first knew them they professed to be disciples of Jesus;

but now they have become the disciples of men.

I know that the Lord God omnipotent reigneth, and he will control every event that arises in his divine providence, to accomplish his eternal purpose which he purposed in Christ Jesus our Lord. I desire to be submissive to his holy will; yet, with the holy apostle, I feel distress in my mind, that those who once professed an interest in the salvation of Jesus should now deny his holy name by upholding and maintaining a ministry that is taking the name of the Lord in vain.—Phill. iii. 18, 19.

These ministers are arrogating to themselves a power that any serious person would blush to do; for they are calling evil good, and darkness light, by reversing the sayings of our blessed Lord. The popular ministers of this day are assuming to have a warrant from Christ to convert the whole world that lieth in wickedness. But the gospel of the grace of God contains no provision for such results; neither was it the design of God that it should be. The world which Jesus Christ came to seek and to save, was that world that his Father had so loved, and had chosen it in Christ before the foundation of the world; and he has also provided blessings for it, that it should be holy and without blame before him in love, to the praise of the glory of his grace, wherein he hath made it acceptable in the Beloved.

The salvation of God is absolute, therefore it must be certain, or else impossible. Jesus died for the ungodly, and they being then reconciled to God by his death, they shall be as certainly saved by his life; that grace might reign through righteousness unto eternal life by Jesus Christ our Lord.

The new invented gospel that is preached in this day, contains nothing of supernatural blessings. It is not suited for the poor, wretched and condemned sinner, who knows that he is condemned by the law of God. All persons are the subjects of conviction from their childhood unto the day of their death, and their consciences often make them uneasy of fearful consequences without they get religion. The eloquence and the tact which these preachers use in their declamations have the tendency to move the natural passions of their hearers, that cause them to submit to the requisitions of their gospel, by which they are assured, if they will comply with its terms, they will be saved. The gospel that we preach, said Paul, is a revelation of God in and through Christ Jesus, that hath saved us by the power of the Holy Spirit which is given unto us, that we should preach among the Gentiles the unsearchable riches of Christ. For this purpose did the Lord appear unto me, to make me a minister and a witness both of these

things which I have seen, and of those things in which he would appear unto me. Therefore, if the gospel that we preach be hid from the wise and prudent, it is to them that are lost. A person that is lost by wandering about in a wilderness, does not know where he is; and if he should be blind, deaf and dumb, he would be in an awful condition. But the word of God declares, that the sinner is in a more deplorable condition than this, as respecting his lost state, and his inability to return to God; for he has no claim on his Maker, nor Judge, who hath banished him from his presence, and pledged his veracity by emblems of his holiness, and his justice, that he should never return thence, from whence he was turned out for transgression.—Gen. iii. 24.

To suppose there is any medium by which man can restore himself to that condition from which he has fallen, is vain and deceptive. What man has lost by sinning, he cannot regain by repenting. The sinner who is saved by grace, it was by that grace which reigns through righteousness unto eternal life, and not through any obedience of the sinner; for it was ordered in all things and sure, to the heirs of promise. The life, the grace, and the glory of the everlasting covenant, Adam never had in his innocency; therefore he could not lose those blessings by sinning; and what he did possess, as to the purity of his nature, he has lost by transgression forever, and all his offspring with him.

It is a great mistake for these ministers to offer salvation to sinners without due regard to his character. A condemned criminal in prison, to be offered by the jailors his liberty on complying with certain conditions, would be a violation of law, except they held in their hands his pardon from the governor of the State. How much more is the criminality of these ministers, who are assuming to affirm that the gospel warrants them to offer salvation to every sinner that hear the terms of their requirements, which are so easy to be complied with—by repenting and believing the gospel. Alas! poor fallen humanity will not submit to any restraint, neither from God nor man; its depraved element is to be free and independent of all restrictions, except those which it assumes for religious purposes, and then it is malignant against the truth of God, as Satan is himself. Why is it that these ministers who are assuming such zeal for the conversion of the whole world, refrain from declaring the whole counsel of God? Why do they conceal it, by saying, We are commanded to preach Christ's gospel? It is no more Christ's than it is the Father's, or the Holy Ghost's.—1 John v. 7, 8. That command that they assume to have received, did not come from Christ, but from some

other source. The Lord commanded his apostles and all his ministers, to preach "the gospel" to every creature, which is a revelation from God. Of the cause, of the manner, and of the how the church of God is saved from endless ruin unto eternal glory. Nicodemus and Saul of Tarsus were men of eminence in their religious profession, at least Paul said he was above many of his equals, but the gain he had acquired by his zeal against the Son of God, he counted all as loss for the excellency of the knowledge of Christ Jesus his Lord, for whom he had suffered the loss of all things, and did count them but as dung, that he might win Christ. For he had verily thought in himself that he ought to do many things contrary to the name of Jesus of Nazareth. But he did it ignorantly in unbelief, not knowing the love, the grace, nor the faith, which were in Christ Jesus for the poor, the condemned, and the miserable sinner.

A spiritual belief of the gospel is not merely believing on Jesus as the Savior of sinners; but the sinner who believes in Christ Jesus is one that has experienced the love and the grace of the truth, that he believes with his heart unto righteousness, and with his mouth confession is made unto salvation. The spiritual emotions of his mind do not arise from any thing he possesses in his human nature, but from a supernatural and spiritual principle in his mind, imparted therein by the Holy Spirit, which is distinct and independent of any thing the sinner possesses or can acquire from human nature. I am fully persuaded in my own mind, as I am by the word of God, that the most eminent scholar, the most profound philosopher, and the most acute and logical reasoner, with the rustic and untutored plow-boy, must all sit on the same seat at the feet of Jesus, to be qualified and to be taught the truth as it is in Christ Jesus, by his blessed Spirit, before they can believe to the saving of their souls. A believer in Jesus is a christian, and not an infidel. The faith he has received is Christ in him his hope of glory; and as he hath received him, so should he walk in him; for this only will distinguish him from unbelievers. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then I profess unto them, I never knew you; depart from me, ye that work iniquity."—Matt. vi. 21-29. This is a true description of an unbeliever's character. Neither time, nor place, nor adverse circumstances, do justify the children of God to give heed or to



maintain either false doctrine or practice. You, my brethren, are placed in parts in which the gospel of your salvation is not received by the professing people that surround you. Nevertheless God reigns, and wherever he places his children in his divine providence, it is for their good and for his glory. Therefore, stand fast in the liberty in which Christ has made you free, and be not entangled with the yoke of bondage. And do not forget what your Lord hath promised you, "Whatsoever you ask the Father in my name, he will give it you." Then have faith in God, and blessed be his holy name for his preserving grace which has kept you from following those who were once identified with you. Trust and wait patiently on God for his deliverance, and he will surely send that to you in due time.

The words of the Lord and his apostles are encouraging to his lonely and despised people. "I have manifested thy name unto the men which thou gavest me out of the world; thine they were and thou gavest them me, and they have kept thy word. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world." Paul says, "Giving thanks unto the Father which hath made us meet to be partakers 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." John says, "Ye are of God, little children, and have overcome them; (false prophets) because greater is he that is in you, than he that is in the world. They are of the world, therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error. And we know that we are of God, and the whole world lieth in wickedness." And what do the saints say? Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen.

Thus I have written from a conviction of the baneful influence of false doctrine that is disseminating among the professing people in this religious day. These ministers, as well as the people, are deceived by the god of this world, who is charging their minds with evil principles, which influences their fleshly passions to oppose the solemn truths of the eternal God, by blinding the

minds of their hearers with their schemes to accomplish their end. But their schemes the jealous and righteous God will use for their destruction. Human nature, when it assumes a religious character, whatever name it may be called, will not submit to God's sovereignty, but assumes its own instead. Therefore it becomes the church of God and her ministers to contend for the faith once delivered to the saints, and by all means to endeavor to keep the unity of the Spirit in the bond of peace.

Should you deem it prudent to give this communication a place in the "Signs," I wish you to do so; but if you think not, then put under your table. I remain your brother in the gospel of peace,

JAMES JANEWAY.

#### ADOPTION.

**BELoved EDITOR:**—The doctrine of adoption is of vast interest to the saints, because they here bear the image of the earthy man, and hence it is only by adoption that they can be received into the heavenly family. With the Divine blessing I therefore wish to present the subject, by your permission, to your many christian readers. And I the more desire to call the attention of the household of God to this vital point of scripture doctrine, because it is virtually denied by some here in the West.

In the signification of the word, the following leading ideas are presented: first, the adoption; secondly, the adopted; thirdly, the new relation of the adopted; and lastly, the benefits of adoption.

1. *The adoption.* Here God himself is the adopter. And with him the act of adoption is an everlasting decree, according to the good pleasure of his will, to the praise of the glory of his grace.—Eph. i. 5, 6. "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 18. This is adoption. Unto this state of honor and felicity God predestinated his adopted children; but he did not injure any others thereby. And certainly the eternal God had the absolute right to thus exercise the good pleasure of his sovereign will; for there was no other being superior to him in goodness, wisdom and power; but all others were and are inconceivably inferior to and absolutely dependent upon him. For he declares, "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. By the holy decree of adoption, this God is our Father! What strong confidence it gives us in him, to know he is the Lord God Omnipotent and doeth all his pleasure.

2. *The adopted.* Here I step upon

controverted ground, and must tread carefully and safely. It is contended that adoption, in the bible sense, means nothing more than, to put the children into the actual possession and enjoyment of the saints' inheritance; and that the children of Adam are, by descent from Christ, the children of God. And upon this premise the position is taken, that Christ ever stood in actual vital relationship to us as sinners in Adam, and was therefore bound to redeem and save them. Men who hold and preach this, are ministers in, and pastors of Old School Baptist churches! Now this position effectually destroys election, grace and adoption; as a moment's reflection will discover to the unprejudiced christian mind. For if God was obliged to provide salvation for all sinners, or even one sinner, of Adam's race, or be impeached with the crime of injustice, (as professed servants of his have had the awful presumption to tell me) then their salvation can neither be of choice, nor by grace; because it is of mere necessity and justice. And if the family of Adam pre-existed in Christ, and are the children of God by descent, there could be no such thing as adoption; for the term means, to make one an heir who is not a child, and receive him into the family as a child. Therefore this word is without meaning when applied to one who is a child by descent; for the child is by birth an actual member of the family already, and a lawful heir, because he is a child. Hence it is impossible for one to adopt his own children, and no earthly father has ever attempted such an absurdity. How can it be supposed then that the Father of glory would speak of adoption in reference to those who were already his children, and therefore his heirs?—Rom. viii. 16, 17.

But the truth is, the children of Adam are not the children of God, and never can be, otherwise than by adoption. For the word declares, that "They which are the children of the flesh, these are not the children of God."—Rom. ix. 8. And who, but the children of Adam, are the children of the flesh? for no others are born of the flesh; and the Lord said, "That which is born of the flesh is flesh." Moreover, the testimony is, that the people of God "were by nature the children of wrath, even as others."—Eph. ii. 3. Therefore there was no such vital relationship and identity between Adam and Christ, as is contended for; but these two public heads were separate and distinct; for while one is "of the earth, earthy," the other is "the Lord from heaven."—1 Cor. xv. 47. So then, as Adam was not from heaven, neither have his children descended from the Lord from heaven; for, "As is the earthy, (Adam) such are they also that are earthy."—Verse 48.

But yet, the sons and daughters of Adam must be made the heirs of salvation and eternal glory, or perish forever in their sins. This view exalts the sovereign grace of God as it reigns in our adoption, and shows the superlative worth of this doctrine to those who realize that they were by nature the children of wrath. Now, as the children of the flesh, we are the heirs of corruption, mortality and the grave; and this is the end and ultimatum of our inheritance in Adam.—"In Adam all die." As Adam's offspring, we are sinners, and were without Christ, without hope, and without God in the world.—Eph. ii. 12. And as such, we were not the children of God, but were strangers and foreigners, and were afar off from him, and his enemies. Viewing his Israel in this state of alienation, the Lord said, "How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My Father; and shalt not turn away from me."—Jer. iii. 19. What an amazing condescension of goodness in the high and Holy One! "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" In his foreknowledge God saw his chosen people in this wretched state of alienation and death, as the fallen sons and daughters of apostate man, and he, in the greatness of his love, "predestinated them unto the adoption of children by Jesus Christ to himself."

3. *The new relation of the adopted.* As the old relation was that of servants, so this new relation is that of sons. By this ancient and sacred decree of adoption, the Lord Almighty has promised that he will be a Father unto those who are taken into this holy and filial relation, and that they shall be his sons and daughters.—2 Cor. vi. 18. This promise, like all the promises of God, is in Christ Jesus, and by him, to the praise of the glory of God's grace. This gift or grace of adoption is a new covenant provision, wherein the Lord has said, "I will be to them a God, and they shall be to me a people." Hence, "When the fullness of the time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are (not were) sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son, (by the Spirit of adoption) and if a son, then heir of God through Christ."—Gal. iv. 4—7.

4. *The benefits of adoption.* God has, by this act of adoption, engaged to deal with his people as with sons. Therefore he has embraced them in his everlasting love, and made them joint heirs with his beloved Son, "whom he hath appointed heir of all

things." But as they are sinners, they must be redeemed and saved from their sins, before they can be partakers of the inheritance of the saints in light. How wise and excellent then is the provision in the decree of adoption, that it is by Jesus Christ! Paul could say, "But now in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ."—Eph. ii. 13. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Heb. ii. 10.

But again, the heirs of salvation were dead in sin, by nature the children of wrath, and alienated from the life of God; therefore they must be quickened, receive a new and holy nature, and be reconciled to God, in order to fit them for the new and filial relation of sons. Here again, Christ Jesus is our life who quickens us, and he says, "I give unto them eternal life, and they shall never perish." And he is our peace, reconciling both Jew and Gentile unto God. "For through him we both have access by one Spirit unto the Father." Now we are made partakers of Christ, or of the divine nature, and have received the Spirit of adoption, whereby we cry, Abba, Father. This being done for us and in us, Paul says to us, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of faith."—Eph. ii. 19.

Now "Christ as a Son over his own house," faithfully presides over, provides for and takes care of us. "The Lord is my Shepherd, I shall not want."—Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever. The excellent name of *saints*, and all the heaven-granted privileges of the saints are now ours. In this new covenant relation, "We have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Yea, we have "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh;" and he being our High Priest over the house of God, we may draw near to God and make known to him our requests; for his ears are open unto our prayers. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." It is your high privilege and blessed duty now, to "be followers of God as dear children, and to walk in love, as Christ also loved us." The ordinances of the Lord's house are yours to enjoy, and you should endeavor to walk in them, as obedient children.

For you should remember that God now dealeth with you, *as with sons*; therefore do not forget the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness."—Heb. xii. It is a great favor, then, that we receive the chastening of the Lord; for this is an evidence of his faithful love. Therefore, let not the trembling children of God's adoption conclude, that they are not the objects of the Divine favor, because they are afflicted. God's dear beloved Son was himself made perfect through sufferings; and "Though he were a Son, yet learned he obedience by the things which he suffered."—Heb. v. 8. And therefore, we should likewise learn obedience by the things which we suffer; for the design of our Abba, Father; in our chastisements is to teach us obedience, to the end "that we should not be condemned with the world."—1 Cor. xi. 32.

But, notwithstanding that the Lord hath already done, and is doing great things for us, whereof we are glad, we yet bear the image of the earthy man, and are therefore made to cry, "O wretched man that I am! who shall deliver me from the body of this death?" For, "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."—Rom. viii. 10. Therefore, though we have already believed on Christ unto life everlasting, in whom we are now sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, (Eph. i. 13, 14,) still we have not, as yet, received the adoption itself, but the Spirit of adoption only. For, as God predestinated us unto the adoption of children to himself, we shall, when adopted, be taken home to himself in heaven, to live evermore in his blissful presence, where there is fullness of joy. But, as "flesh and blood can not inherit the kingdom of God, nor corruption inherit incorruption," and as the children of adoption are both fleshly and corrupt, therefore we must and shall all be *changed*.—1 Cor. xv. 50—52. For, as our earthly house of this tabernacle is mortal, it must be dissolved or taken down, before we can enter into that glorious state of immortality unto which we were predestinated, and "whither the Forerunner is for us entered." Therefore we, "who have the first fruits of the

Spirit, groan within ourselves, *waiting for the adoption*, to wit, the redemption of *our body*."—Rom. viii. 23. Yea, "We that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that *mortality* might be swallowed up of *life*. Now he that hath wrought us for the *self same thing* is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Cor. v. 4-8. Then—

"What folly 'tis that I should dread  
To die, and go from hence."

Dear brethren and sisters, though we groan and suffer, and are poor and afflicted now, yet "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." For while it is true that we, as creatures, are subjected to vanity, corruption and death, it is likewise true, that "the creature *itself* shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 21. 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."—Rom. viii. 11. Thus doth "our light affliction, which is but for a moment, (or of short duration) work for us a far more exceeding and eternal weight of glory,"—2 Cor. iv. 17. For, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 4. These are "exceeding great and precious promises," and, when our faith receives them, they will fill our hearts with comfort and joy, while, with groanings, we wait for the adoption.

Our present want of conformity to the image of God's Son, is that which so burdens and affects us now; for while he, of all others, is the One that we would be like, because he is altogether lovely, yet we see and feel that we are so much *unlike* him, we are uncomely and vile in our own view, and therefore a deep feeling of earthly unrest, often amounting to groans and wretchedness, abides with us. And this is why we would, of all men, be most miserable, if in this life only we had hope in Christ. But thanks be to God! for though we are not now like him, and it doth not yet appear what we shall be; but yet we know that when the glorious Lord shall appear, we shall be like him; for we shall see him as he is.—1 John iii. 2. Yea! when he comes, he shall *CHANGE* our *vile body*, and *fashion it like unto his glorious body*!—Phil. iii. 21. Then—

"How will our joy and wonder rise,  
When our returning King

Shall bear us homeward through the skies,  
On love's triumphant wing!"

"Enough—I wait the appointed day;  
Bless'd Savior, haste, and come away."

"When I awake, I shall be *satisfied* with thy likeness."—Psa. xvii. 15. Blessed be God for the irrevocable decree of adoption! in which he foreknew and predestinated the chief of sinners (an innumerable company!) to be conformed to the image of his Son, that he might be the first born among many brethren!—Rom. viii. 29. When the Son of God shall raise up at the last day all that the Father gave him, (John vi. 39) and present them without blame before God in love, he will say, "*Behold I and the children which God hath given me!*" And, turning to them, he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And "the righteous shall enter into life eternal!"

Waiting and anxiously hoping for the adoption, I am your brother in affliction,  
DAVID BARTLEY.

WILLOW HILL, Ill., May 15, 1869.

LIVINGSTONVILLE, N. Y., Dec. 28, 1868.

ELDER BEEBE:—It is time to renew our subscription for the "Signs," which my father has taken most of the time from its commencement; but as old age is coming on him, he being in his seventy-fifth year, for a few of the last times he has sent on his remittances, I have written for him. This time I have been trying to make up a club, and have succeeded in getting six. I could not get around much, and as those I now send desire to have their papers soon, I send on their names and money. \* \* \* \* \* I often wonder how any Old School Baptist can feel willing to do without the "Signs" to read. I think they could not if they enjoyed as much comfort and satisfaction in reading them as I do. But I feel that I am a poor sinful mortal, as prone to evil as the sparks fly upward, and many times when I attempt to read the bible, it is to me a sealed book, and perhaps while I am reading my mind will be away off on some trifling thing, and then doubts and fears begin to arise within me, and I fear that I am not a christian. I think it cannot be that a child of God would have so many vain and foolish thoughts while trying to read the bible. At such times, O what darkness fills my mind, and I then feel as though I have no right to claim connection with the people of God, and I think if the brethren could see me as I see myself, they would be disgusted with me. If I look to the world and its vanities, there is no enjoyment there for me.

"Let worldly minds the world pursue,  
It has no charms for me."

I feel a strong desire to have some low place among the saints of God, for I love them and desire to have their company, whether I am a child



or not. Sometimes I read a commendation from some brother or sister, and they describe the same feelings that I have better than I can, and perhaps before they get through, I feel satisfied they are children of God, and then hope springs up in me, and I begin to praise the Lord that he has given me any reason to hope in his mercy; and that hope is big with immortality, and is worth more to me than all things else, for there is nothing can compare with it. When I have faith given me to look away from myself, and have a view of the Savior who came to redeem his people, and can view him as my Savior, then I can say with Job, "I know that my Redeemer liveth;" and then I feel almost as though I shall never doubt again. But O, this sinful nature that I have to contend with. I often think, if I had power to keep this body in subjection, and suppress my evil thoughts, all my trouble would cease. My heavenly Father has truly done great things for me, and I feel under great obligation to love, serve and obey him, and walk in all his appointed ways. Jesus says, "If ye love me, keep my commandments." And he has commanded us to come out from the world and from anti-christ, and be separate, and has forbidden us to go after those who cry, Lo here! or Lo there! He says, "If we were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." It is more than ten years since I hope Jesus manifested himself to me, as the chiefest among ten thousand, and altogether lovely. His love was so great to me that I was made willing to turn my back upon the world and seek a home among the little despised company that is every where spoken against, and I have felt at home among them ever since. At that time I felt that my love to Jesus and his followers was so great that I could almost live free from sin; and when I heard others speak of the christian warfare, I was entirely ignorant of it. But O how little have I lived as I then thought I should. I have found by sad experience that I have a wicked nature to contend with, so that when I would do good, evil is present with me, and I daily have to mourn my sinfulness. Still I think I have taken much comfort in reading, and in meditating on the goodness of God, and in the society of his dear people. I have enjoyed more in the house of the Lord in one day, than I did in twenty-five years of sin and folly. When I look back I wonder how God should have had thoughts of love to me; it was not for any worthiness in me, for if he had left me to myself, I should have continued in the broad way of ruin. But his ways are not our ways; he works all things after the counsel of his own will; and he

is of one mind, and none can turn him. He has all power in heaven and earth. How consoling to know that we have a great High Priest, who is touched with the feelings of our infirmities. If our hope is in him, we have a sure foundation. Although God has chosen us in a furnace of affliction, we shall not have one more trial than is for our good and his glory. Our trials are for the trial of our faith which is precious, and they teach us to look for support to our heavenly Father. He knows far better than we can, what we need, and he will withhold no good thing from them that walk uprightly. When we have been thoroughly tried in the furnace, and all our dross consumed, we shall come forth as gold that is well refined. Then we shall be ready to depart and be with Christ, which is far better. But I must stop or I shall weary you; but I feel as though I could fill another sheet, but I will forbear.

My mind goes back to the excellent meeting of our association in Lexington, last September. The two sermons you preached I have feasted on ever since; for I believe they were God's everlasting truth, and truth which will stand when time shall be no more. I felt thankful for the privilege I enjoyed in staying all night at Elder Moore's where I heard you again, and others, on the night after the association closed. I enjoyed the meeting throughout, and thought the Spirit of the Lord prevailed. It has been my privilege in ten years to attend the Lexington Association seven times, and the Warwick once, for which I desire to thank my heavenly Father. I think I always enjoy them; but I must say, my heart was never prepared to receive the preaching and to feed upon it so fully as at Lexington last fall. I find that unless the Lord gives me a heart to understand, I can neither feed upon his truth, nor understand his word. May the Lord ever keep me from bringing reproach upon his cause, which I sincerely love above all other causes.

Your unworthy sister, if a sister at all,

ORPHA BORTHWICK.

ATHENS, Pa., May 9, 1869.

DEAR KINDRED IN CHRIST:—Again I feel a desire to speak of the goodness and mercy of God to me, a poor, weak, erring worm of the dust. To-day the Lord brought me to his banqueting house, even to Bethel, and I have been thinking of the oil which Jacob poured upon the stone. In a moment of joy I asked, Was it what I felt within, a silent song of praise, even praise unto our God? For I could say in the language of the prophet, "Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat when the blast of the terrible

ones is as a storm against the wall."—Isa. xxv. 4. Yesterday was our Covenant Meeting day, and we felt to realize the fulfillment of the promise, "Where two or three are gathered together in my name, there am I in the midst of them." To-day it was our precious privilege to hear the solemn truth of God proclaimed, founded on the words: "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd, and their souls shall be as a watered garden."—Isa. xxxi. 11, 12. The right hand of fellowship was given to one who at our last meeting followed her Lord in the ordinance of baptism, and a goodly number were gathered around the table to commemorate the death and sufferings of our Savior. As a church, may we truly acknowledge the Lord's mindful care of us.

A few days ago the experience of David, found in the second and third verses of the 40th Psalm, was applied to my own experience with more power than ever before: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and he hath put a new song in my mouth, even praise unto our God." I rejoice that David's experience is penned by inspiration, as a landmark, a beacon for the weary, helpless, tottering pilgrim. The Psalmist does not say, the Lord brought my feet out of the horrible pit and miry clay, but he brought me up out of an horrible pit, out of the miry clay, and while meditating on this I was carried back to my self-righteous conflict with the miry clay, when struggling in earnest, but in vain to do something to win the favor of an offended God; the more I struggled the deeper I sank, till entirely submerged in the miry clay, the Lord brought me up out of the pit, crying, Lord save or I perish. While pondering on this part of my experience, I thought what other words could so forcibly express that struggle, that deliverance which I so well remember, as those precious words: "He brought me up also out of an horrible pit, out of the miry clay;" and just as carefully worded is the triumphant part of David's experience. He does not say he set me upon a rock, but he set my feet upon a rock; he established my goings, indicating a walk, a going forth from strength to strength. The mocking Ishmaelite would say, If the doctrine of election is true, you will be saved, if so decreed; if not you will be lost. Sit still and take your ease; take your fill of pleasurable sin, little heeding that the follower of Jesus hates the things he once loved, and

loves the things he once hated. The words of inspiration to the children of a king are, "I am the Way, the Truth and the Life; no man cometh to the Father but by me." No access to a holy God (who cannot look upon sin with a single degree of allowance) but through Christ the way, the accepted sacrifice. No access to an offended God whose justice is his essential perfection but through Christ the fulfiller of all righteousness, the Way, the Truth and the Life, the rock of salvation. Standing on that immovable Rock, that towering summit, the freed, the disencumbered soul looks down on the tattered garment of self righteousness as filthy rags, as miry clay, and in the spotless robe of a Savior's righteousness approaches him of whom it is said righteousness and judgment are the habitation of his throne.—Psa. cvii. 2. Christ being revealed to him as his all sufficient righteousness, he "sees the King in his beauty." "There the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby."—Isa. xxxii. 21. That broad stream which makes glad the city of our God admits no galley with oars for man to row the willing captive to his desired haven. No gallant ship freighted with human devices and self-righteous schemes can approach, much less unfold the glorious holiness of him whom no man knoweth, save him to whom the Son will reveal him; whose goings forth have been of old, from everlasting.—Micah v. 2. There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help and in his excellency on the sky. The eternal God is thy refuge, and underneath thee are the everlasting arms.—Deut. xxxiii. 26. But David with the everlasting arm supporting him was still in the flesh, a subject of temptation, and it seems that he intimated that he had met with a conflict, a hesitancy in regard to his walk; if not, why this note of praise, of seeming deliverance, acknowledging the tender watchcare of a merciful Father. "He established my goings." "I will instruct thee and teach thee in the way thou shalt go. I will guide thee with mine eye."—Psa. lxxxiv. 7. Thus led by the heavenly Shepherd, and going on from strength to strength, the sweet Psalmist of Israel saith, "He hath put a new song in my mouth, even praise unto our God." He takes no honor to himself, and thus the humble follower of Jesus with his feet upon the Rock, his goings established, walking in the fear and strength of the Lord, leaning upon the Everlasting Arm, does not sing I am worthy, or I am not worthy to walk in the order and ordinances of the Lord's house; but looking unto Jesus, the author and finisher of his faith, cheerfully walks in the ordinances singing the new song:

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing." But I must leave this unfolding subject of the christian walk and warfare, as my design in writing this letter was to mention to you the goodness of God so lately manifested to our departed brother, John Durand, while on his bed of languishing. Two weeks before his death it was my precious privilege to witness his holy confidence, his abiding trust and joy in the Lord, and in view of the endearing ties which bind to earth, his peaceful cheerful submission to the will of God. In speaking of his illness he said, "Tis wonderful, how gently God deals with me; mine is a comfortable sickness; I have no pain, and I have so many blessings; kind friends all so willing to wait on me, day and night, and above all, my joy in the God of my salvation is at times so great that language is too poor, too meagre to describe it; all I can say is, waiting, waiting for the fruition of hope." One morning after rallying from a sinking spell he said, "I have been disappointed. I hoped I was nearing the shore, and I thought what a beautiful morning this was to pass into glory; but I have had a text given me. It is, 'Be still and know that I am God.' All other passages of scripture are swallowed up in it." The next morning, having had another sinking spell, and requiring rather more care than usual, he said: "My text to-day is, Bear ye one another's burdens, and so fulfill the law of Christ." The following day, as his strength was evidently failing, he said, "I am perfect weakness, but in the Lord Jehovah is everlasting strength. 'Tis a beautiful text; I never realized the power of that strength as to-day." The next morning as he was saying, "This would be a beautiful morning to pass away," a robin came to the open window and perched upon the sill and sweetly sung and flew away. He looked up, his eyes beaming with joy, and said: "Did you see that robin? Did you hear that note of praise? That is my text to-day. Praise ye the Lord," and thus in peaceful, holy triumph, with the new song, even praise unto our God, did this highly favored and humble follower of Jesus enter into the portals of eternal rest, to sing evermore, "Worthy is the Lamb." May the widow's God and the Father of the fatherless comfort and bless in a special manner the bereaved.

MARIANNE MURRAY.

UTICA, Mich., April 5, 1869.

DEAR FATHER BEEBE:—If I may be allowed so to address you, for I desire that you may be as a father to me. I do not know that I am doing right in what I am about to write. I wish you to judge. In the summer of 1855 I went with my

father and three of his Baptist friends to a Yearly Meeting, and while there I trust the Lord first awakened me to a sense of my undone condition. I thought they were truly a happy people, and their happiness was because they were christians. I desired above all things to be a christian too. My father said, if the Lord had began a good work in me he would perform it to the end. I began to read the bible, in hope that I might find something to enlighten my understanding; but it was to me a sealed book. My father took your paper, and I would sometimes find some consolation in reading some communications in it. Some of the letters would in the first part of them express my mind much better than I could, and this gave me some hope that I should at some future time feel the pardoning love of the Savior. Sometimes I would attend the meetings near where we live, and there I would hear the minister say we could have religion at any time we would set about it. This I thought was strange; for I had tried very hard and had not succeeded. Time moved on until the winter of 1859-60. On the 5th day of January I arose feeling no better, and went about my work as usual until some time in the forenoon, when the tears began to course down my cheeks, and such happiness I then felt as I cannot express. I felt so light. I left my work and went to the barn where my father was, but so full I could not say a word. Father asked me, what was the matter? I told him I thought I had found the Savior. He said, Bless the Lord! I hope it may be so; but, dear child, be careful and not run too fast, and always remember this day. I thought then my troubles were all past; but O, how soon was I again in the dark. I began to feel as though I ought to be baptized and join the church. The Old School Baptist church that my father belonged to had no minister, and there were in our village only the Methodists and Congregationalists, and I thought of the two I had better join the Methodists. But when I was baptized, I did not feel as I thought a christian ought to feel on coming out of the water, nor did I feel at home with the Methodists, but I continued with them until two years ago, and then withdrew from them. Since then I have been standing alone. Now, dear father, if you can discover any evidence from what I have written that I am a child of God, I would be glad to know it. I feel as though, if I am, I must be the least of all, for I am prone to sin continually, and am all the time living in fear instead of enjoying that childlike confidence which I think ought to characterize a child of God. If you answer this I want you to talk plain, like a father to a child; for it is for instruction that I have written. If it is not asking too much I would like to have your views on Luke xi. 7, 8.

My father died last September, and O how lonely we have been ever since. How we miss him at the family altar, and his fatherly care. He was a reader of your paper quite a number of years, for it contained about all the preaching we had. He used to say he felt as though he could not do without it; and we now feel as though it is a visitor we cannot spare from our dwelling; it seems dearer to us now than ever. My husband once belonged to the Regular Baptists in Canada, but he never knew what true religion was, and has given up all hope that he ever was a christian, but he is in sentiment with the old order of Baptists.

Dear father, this is the second time I have attempted to write to you, and it is with confidence in your judgment that I now conclude to send it. Do with it as you think best, and all will be well. Yours in search of light.

P. B. FULFORD.

REMARKS.—This letter has been, among a multitude of papers, overlooked for a long time. We think we can trace some evident marks of the work of the Spirit in the experience of the writer, and hope e'er this time she has found a home in her Father's house.

The passage, Luke xi. 7, 8, like the parables in Luke xviii. 1-8, was designed to encourage his disciples to pray without ceasing, and not to faint or be discouraged because their prayers were not always immediately answered; for if we, like the sleepy friend, or like the unjust judge, being evil, know how to give good gifts to our children, or to our friends, how much more willing is our Heavenly Father to bestow spiritual gifts on his children to whom he has given the spirit of prayer. The importunity of the widow pleading with the unjust judge, and the importunity of the friend, is to teach the saints that they should pray and not faint, or be discouraged because our prayers are not answered at the time, or in the manner we desire.

SUMMER DELIGHT, N. C., April 28, 1869.

BROTHER BEEBE:—And all the dear sisters and brethren scattered over this poor sin-stricken land. I have been thinking for some time of trying to write you of some of my travels from a natural to a gracious state, if I am not a poor deceived soul, hoping that what I write may cheer some poor oppressed wanderer, as their sweet communications have comforted me, and made tears of joy roll down my cheeks as I have been reading them. The first impressions about my soul's salvation were when I was a boy. I was returning home from school and a thunder cloud arose, and my teacher with some of the scholars called at an old house on the way for refuge; there were very heavy peals of thunder, and I asked my teacher about heaven and hell. He described hell as an awful

place where the wicked would be consigned to a lake of fire and brimstone, and heaven he said was a delightful place where there would be joy and sweet singing forever. I was always fond of sweet singing, and am to this day, and it does my poor soul good to see the sisters and brethren meet and sing the glorious songs of Zion before preaching is commenced at our meetings. Well, after hearing what the teacher had said I did not want to go to hell, and thought I would try and go to heaven. So I betook myself to reading the bible, and would try to pray the Lord to have mercy on me. I would take the bible and steal away to the most lonely and desolate places where I could read and try to pray, but I was very fearful that some one might see me. I continued in this way for some time, for years. Satan would suggest that I was too young to seek the Lord; it would deprive me of all of youthful mirth, that I had better defer it until married and settled in a home of my own; then I could serve the Lord and have no trouble. I continued in this way, sometimes trying to pray whenever I went along the road or followed my plough; at other times I would forget to pray for a week or two, and commence again, and then be trying to pray all the time. In 1833 I was married, but still troubled and distressed in mind about my condition. One day in February, 1835, while I was grubbing in new ground alone, I heard a voice, which seemed to sound as plain as I ever heard in my life say, "You are not going to live long." I looked around but could see no one; tears were running down my cheeks; my feelings were awful. I threw down my mattock and went to the thicket, and there tried to implore the God of all grace to have mercy on me, a poor doomed rebel. In two or three days I was taken sick, and all who saw me thought I must die. My physician said he could do me no good, and left me. O, how often have I wished that God had taken me home at that time, for I then felt just as certain of heaven as if I were there; not a doubt passed through my mind. I asked my dear old father and brother to sing a hymn, and I thought it was the sweetest singing I had ever heard. When I began to recover I thought and vowed many times most solemnly, as the Lord had been so good to me, I would live a better life than I had ever done. But oh! where have I been? and what have I done? My solemn vows were broken. Finally these words came to me, It is better for a man not to vow than to vow and break his vows. So I quit making vows to this day, for I have found that of myself I can do nothing. I was then plunged in greater trouble than ever, for my burden was gone; I tried and prayed for it to return, but could not get it again. I was tempted to think I had had religion and lost it, and that I had sinned away my day of grace; that



I once might have had religion, but now it was too late. Sometimes I would take my gun and ramble through the low grounds, my wife thinking I was hunting for squirrels; but I was many times tempted to blow out my brains. I would fall upon my knees to ask God for mercy, but felt so bad and condemned that I could not pray for mercy. I could have said amen to my own sentence, and would get up without praying. O, what anguish of soul. At length these words came to me with great force: "He that is ashamed of me, of him will I be ashamed." I had kept all my distress to myself; had not made it known even to my wife; but now I could not help talking and telling her and others. I would go and hear those of all orders preach. The arminians would preach that they would not give a cent for this *hope religion*. They knew they had religion. This perplexed me, but did not feed my hungry soul. I would go and hear the Old Baptists, and they would tell me of all my feelings better than I could tell them, and I would get so full that I could hardly hold my peace. But they would tell all about where and how their burdens left them, and that greatly staggered me; for mine was gone and I could not tell when it left me. So here I was troubled. I wanted to know that I was a christian beyond a doubt, for I did not want to profess that which I did not possess. I now felt willing to go anywhere that I could obtain religion, disregarding what the world or Satan might think or say about me. So I went to two Methodist Camp Meeting altars, as they called them, to be prayed for. They told me that I had religion, and had less cause to doubt than any one they had talked with. Their ministers would tell me I ought to join the church, but I felt too unworthy. I told old brother Stadter if he had told a christian experience I could go all the way with him, only where the burden left me, if it did not leave me when I heard the voice tell me I was not going to live long. I read Bunyan's "Pilgrim's Progress," which comforted me, as he compared his burden to a sack of sand, with a small hole in the sack, through which the sand gradually sifted out, so that he could not tell when the last got out. Just so was my case. Some time after this my wife received a hope, and was very happy indeed. I always thought I loved her, but now a new cord seemed to bind her nearer to me than ever before. I often felt a desire to join the church, but feared that if I did I should bring reproach upon the cause and upon myself, as some had done who had joined the church, and then would do something for which they had to be excluded. I was unwilling to be a stumbling block, the cause was so precious to me. My wife went to the church at Cross Roads, and joined April 7, 1842. I felt if I

was a christian the Lord would not cast me off for not joining the church, and so I resolved not to join at all. And I think I never would but for a something whispering thus: Suppose every one should do as you are doing, would there be any organized church? I had never thought of that before. I then decided to go to the church, and went and offered myself to the same church where my wife had joined on Saturday, March 31, 1860, and the church received me without asking any questions, and I was baptized on Sunday, May 6th, by Elder Levi I. Bodenhamer. So by the grace of God I continue to the present time, but am often tossed and tempted. O sisters and brethren, pray for me, that if I am deceived I may be set right, and that I may be borne up under all the losses and crosses of this poor down trodden and oppressed land. Brethren and sisters of the North and West, pray for us in the South, that we may be enabled to bear the yoke of oppression which lies so heavily upon us, and that our religious liberty may not be taken from us. Brother Beebe, if you think this will comfort any poor wanderer, you may publish it; if not cast it aside. I am your brother in Christ, I hope,

ALFRED REED.

Near Oregon City, Oregon.

DEAR BROTHER BEEBE:—If I may so address you, for I feel very unworthy to use the endearing appellation, but I am constrained to say to those of the household of faith, entreat me not to leave thee; for thy people are my people, and thy God is my God. The voice of strangers I do not wish to follow, for I know not the voice of strangers. But I think I can say in truth, that I do understand the language and voice which is uttered through the columns of the "Signs of the Times," for they come to me richly laden with the precious truth of the gospel of peace. And I can say truly, "My lines have fallen to me in pleasant places," and I have been the recipient of great comfort and encouragement in perusing the "Signs of the Times." And I have felt a desire to respond in some manner to the communications of the dear brethren and sisters who write for your paper, the greater portion of whom I have never seen in the flesh; but I trust I am mutually interested with them in the things of the kingdom of our God. I have been a reader of your valuable paper for seven or eight years, and the more I read the better I like it. I first became acquainted with the paper in the State of Iowa, though I had read some little in them before I went to Iowa, but did not become familiar with them until then, as the brethren in the North Western Association did not take them to any great extent. \* \* \* My mind with others had been misled by designing men, and prejudiced against them, but I thank God that

I was not kept long in the dark in relation to the cause of the opposition. And I will here mention that I was greatly assisted in the investigation of the subject by a dear brother, Archibald Beebe, who moved from the State of New York into Iowa, who had been taking the "Signs" all through the war between you and your assailant. And I had the pleasure of reading them for myself, and I subscribed for them, although threatened by our Elder that any member who should subscribe for them should be dealt with. But I have since I have been in Oregon learned that he has himself become a subscriber to them. Let me say as long as I can find the means to pay for them I intend to have the "Signs of the Times." I trust I feel thankful to God that he has sustained you, brother Beebe, through so many trials and conflicts in which you have been in peril, by land and by sea, and among false brethren, from all of which the Lord has delivered you thus far in your long pilgrimage, and preserved you on the walls of his Zion; yea, and he will deliver you, for "No weapon that is formed against Zion shall prosper, and every tongue that shall rise in judgment against her she shall condemn; this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." It is my prayer that the God of all grace may still continue to reign in and watch over you in your declining years, and may you long be spared to wield "The sword of the Lord and of Gideon." I crossed the plains and came to this State in the year 1866, and in 1867 we were constituted as a church, and are known as the Mount Pleasant church, of which I am Moderator. We number sixteen, and I trust the Lord has blessed my labors to some extent. We have received three by experience, and unworthy as I am, I have had the pleasure to lead them down into the baptismal waters, and there seems to be some other lambs bleating around the fold. I attend three churches, and there is a lively interest felt in our meetings generally. We can say, "The Lord is not slack concerning his promises, as some count slackness, but is long suffering to usward." I mention this because I believe the Lord's people everywhere desire to hear of the welfare of each other, and delight to hear of prodigals returning to their Father's house.

Dear brother, I did not intend writing so much when I began. I only designed to say a few words by way of casting in my mite, small as it is, to the praise of God and comfort of his children, for I love to mingle with the brethren and sisters who write for the "Signs" in ascribing all the power and glory of salvation to him who says, "I am God, and beside me there is no Savior." All the ways, means and inventions of men must therefore fail, for Jesus says, "I am the way, and the truth,

and the life; no man cometh to the Father but by me." Blessed consolation, to know that we have a Savior who has all power in heaven and in earth; power over all flesh, that he may give eternal life to as many as the Father has given him." He is a *given* Savior to us, not *offered*. "Unto us a Son is given." And we who are bought with a price, let us glorify God in our body and in our spirit, which are his. And may we be kept by the power of God, through faith unto salvation, ready to be revealed at the last time. Brethren farewell.

Dear old father in Israel, dispose of this as you think best, and all will be right with your very unworthy brother,

J. P. ALLISON.

LOXA, ILL., May 11, 1869.

DEAR BROTHER BEEBE:—It is not my desire to burden you with my imperfect, rude and feeble productions, yet at times I feel like addressing a few words to the inhabitants of Zion, with whose sorrows and rejoicings, conflicts and deliverances, and temptations and restraints, I trust, sometimes, I have a little knowledge, through the abounding mercy of our risen Redeemer. If the Son of man hath come and given us an understanding that we may know him that is true, and that we are in him that is true, even his Son Jesus Christ, how invaluablely precious that understanding! Earth with all its boundless treasures affords nothing to compare with it in sweetness. To possess it is to know Christ, whom to know is *life eternal*. Few indeed, comparatively, enjoy that wisdom which is from on high. Men have sought it by purchase, but the voice of inspiration says, "It cannot be gotten for gold, nor silver weighed as the value thereof;" nor yet the cattle of a thousand hills, rivers of costly oil, and all the precious materials of earth, will not be received in exchange for it. God is the author of it; he gives it to men—shines in their hearts to *give the light of the knowledge* of the glory of God in the face of Jesus Christ.

The saints once brought out and effectually delivered from the hateful ways of sin, darkness, ignorance and superstition, and permitted to sweetly repose in Christ, need have no fears as to the rage of demons, the force of human persecution, the spleen of their vilest enemy, and even their own carnal, rebellious nature, for "God, the eternal God is their Refuge, and underneath are the everlasting arms." Nothing can render them insecure. In the finished righteousness of Christ they are made to rejoice. It is buoyant and steadfast when all human props give way and fall. Though called to pass through many fiery ordeals, the welcome assurance of divine attendance enforces sweet submission to the will of heaven. Affliction's withering blight may rest heavily upon them,

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1869.

REPLY TO BROTHER BRADBURY.

temptations crowd thickly around them, and sorrows constantly invade their pathway, we are still assured that the Lord is their strength in time of trouble, and will, without doubt, deliver the righteous out of trouble.—Psa. xxxvii. 39, and Prov. xi. 8. Numerous and vindictive are the foes they must needs encounter. Dark and thorny is the pathway they are sometimes forced to tread. Threateningly the strong waves of sectarian influence lash around their trembling, tempest-shaken souls. But what supporting hope sends its cheering lustre through all these labyrinths of trouble and affliction? It is that *good hope* through grace. Yes, hope, an anchor *sure*, steadfast and immovable, for it centres in Christ. A hope, too, that will endure when all earthly prospects, carnal attractions and worldly amusements have passed entirely away. Therefore, amidst all this conglomeration of evil, of sorrow, of anguish, of temptation, and of darkness and death itself, that so much annoy us here, the mind, pregnant with wisdom from on high, enjoys a momentary rest—a short but calm and sweet repose, in the happy, the joyous, the sublime, and the heaven inspired sentiment, that “As thy days thy strength shall be,” and, the Lord is good, “and will not suffer his faithfulness to fail.”

May all the dear saints be encouraged to look to him, (Christ) lean upon him, and trust in him, is my sincere desire. The grace of our Lord Jesus Christ be with you, brother Beebe, in your arduous labors for the upbuilding of Zion.

Brother Beebe, if it is not asking too much, I would be pleased to have your views on Micah vi. 2, and especially that part of it which relates to the “O mountains,” and “the Lord’s controversy.”

Yours in christian love,

J. G. SAWIN.

DONATIONS FOR ELDER D. WHITEHOUSE

Received by the publisher of the “Signs of the Times,” in response to the appeal of the Baptist church of Whitefield, Maine:

J. Vandewater, Albany, N. Y., 5, Georgetown Church, Ky., 5, J. S. Smith, Capeville, Va., 1, Wm Stage, N. Y., 2, Dea. H. Horton, 2, Mrs. S. D. Holland, Jonesburg, Mo., (exclusive of expressage) 32.15, Thos. M. Drake, Iowa, 2, A Winans & others, Owego, N. Y., 8, J. Skidmore, Mich., 1, A Bolings, Ill., 1, From Germantown, Ky., 5, Mrs. M. M. Saunders, Ind., 1, Thos. J. Shrim, Ohio, 5, Elizabeth Church, Ky., 5, Philip Brandenburg, Ind., 3, Welsh Tract Church, Del., 14, London Tract church Pa., 12, Ebenezer Church, Baltimore, Md., 20.—Total, \$124.15.

“What part of man is quickened into life?” We object to the form of the question; for we are no where informed that *any part* of man is quickened *into life*. God’s people which were dead in sins, has God quickened, according to his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly 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. Paul addressed this epistle to the saints which were at Ephesus, and to the faithful in Christ Jesus; and the faithful in Christ Jesus, including the saints at Ephesus, are the fullness of the body, of which Christ is the Head. Those who are in him are members, or particles of that body which has many members, which members being many are one body, even so is Christ. They are the fullness of Christ, as a perfectly organized body, and he as their Head presides over them all, and as their life and immortality, he fills them all, and is all, in all his members. As the constituents of his body or church, they were all chosen in him before the foundation of the world, and predestinated to the adoption of children, and to be made acceptable to God in the Beloved, in Christ, in the body of Christ, as members of his body, of his flesh and of his bones. When that body was demanded by the law, and was delivered up to die, and died, then were all his members buried with him by baptism into death, and each member of his body can say, as the writer of our text has said, “I am crucified with Christ.” “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died and rase again. Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet henceforth know we him no more. Therefore if any man be in Christ he is a new creature,” or new creation.—2 Cor. v. 14-17. If any man be in him he is in him as a member of his body. Not in the body of the sins of the flesh, which is put away by the circumcision of Christ, but in the resurrection power and regeneration of the whole body, or church, from a carnal, or fleshly, to a quickened, spiritual, regenerated newness

of life. “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God,” which kingdom is the church and body of Christ. “Neither doth corruption inherit incorruption.”—1 Cor. xv. 50.

Those who are quickened by the resurrection life and immortality of him who is given to be their Head and their all, were in their earthly natures, or by that nature, children of wrath even as others, and walked according to the course of this world, and according to the prince of the power of the air, or elements of that nature, and were all of them dead in sins. But the apostle is treating upon what is the hope of the calling of the saints, and the riches of the glory of Christ’s inheritance in his saints, and of the exceeding greatness of God’s power to usward who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead. It will not be disputed by brethren, that it is the same power that quickened and raised up from the dead the crucified body of Christ, that quickens the saints and makes them believers; hence it is said, “to usward who believe according to his mighty power which he wrought in Christ, when he raised him from the dead.” But that the church, the body of Christ, were all quickened in him, and with him, when he arose from the dead, is not so clear to the minds of all the brethren. Brother Bradbury quotes Eph. ii. 1, “And you hath he quickened, who were dead in trespasses and sins.” Who does the apostle mean by *you*? This personal pronoun has for its antecedent, The saints which are, or were at Ephesus, and the faithful in Christ Jesus, including all who are and were in him before the foundation of the world, and who are in the verse immediately preceding this text defined to be Christ’s body, and the fullness of the body to whom the risen Savior is given to be the Head. If it does not mean all who compose the body of Christ, let those who are wise above what is written, tell who they are who are quickened. If the *you* addressed does not mean all the members of Christ’s body, which make up the entire fullness of it according to the verse next preceding, and the whole chapter preceding, will somebody tell us who of all that were chosen in him before the foundation of the world are left out, and not included in the *you* who are quickened?

But when were they quickened? Let the same apostle tell. In the connection immediately following, he does tell in as clear and definite words as our language affords. “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.” Then, not only the body and members were quickened, but Christ who

was raised from the dead by the glory of the Father, was also quickened. And this quickening of the head and body, and all the members, was *together*, or simultaneous. To make the matter still more clear and plain, the apostle continues, “And hath raised us up *together*, and made us *sit together* in heavenly places in Christ Jesus.” We do not understand the apostle to say or to mean that all the members which compose the body and fullness of Christ, were at that time brought forth in manifest development, but that the spiritual and immortal life which quickens all the church or body of Christ was then and there, at the resurrection of Christ, given to every member in him who is their Head; according to the record of 1 John v. 11, 12. “And this is the record, that God hath given us eternal life, and this life is in his Son.” “He asked life of thee, and thou gavest it him, even length of days forever and ever.”—Ps. xxi. 4. This must relate to his Mediatorial intercession for his church and body, for in no other sense can we conceive of his asking for life. This life is figuratively set forth, by the exceedingly precious ointment in the consecration to the priesthood, which was poured on Aaron’s head, and ran down his beard, and descended to the skirts of his garments.—Psa. cxxxiii. 2. So Christ is to his church a priest forever, by the power of an endless life. “The Spirit of the Lord God is upon him,” and that spirit is life, and through him as the head all the body has its anointing. “Ye have an unction from the Holy One.” “The anointing which ye have received of him abideth in you.”—1 John ii. 20 & 27. We have no difficulty in understanding that natural life was given to all the family of mankind when God breathed in Adam the breath of life, and man became a living soul. The book of the generations of Adam was complete, in the day that God created man, and called *their* name Adam, which was a hundred and thirty years before Seth was born.—Gen. v. 1-3. This Adam is the figure of him that was to come.—Rom. v. 14. The last Adam was made a quickening spirit. The first man is of the earth, earthy; the second man is the Lord from heaven.—1 Cor. 45 & 47. The Lord from heaven was made flesh and dwelt among us; he took on him the seed of Abraham; took part of the same flesh and blood that his children were partakers of, that through death he might destroy death. As in the first Adam, we all die, by Christ’s death for us he has redeemed us from death, from our earthly relations to the law of sin and death, redeemed us from the kindreds of the earth, so that, being redeemed, his kingdom is not of the earth, we are no more known in the flesh, this relation to the earth being annulled by the death of Christ, we



henceforth, or from the time of the death of Christ, forth, as members of Christ's resurrected body, know no man after the flesh. The body of the sins of the flesh is put off, by this circumcision of Christ, wherein he was put to death in the flesh, but quickened in the Spirit; so that we are dead to the law by his body, that we might be lawfully married to him that is risen from the dead, and identified with him in his resurrection life and immortality, and made manifest in due time as his body, his flesh and his bones. By his death we are buried with him by baptism into death, and are dead, and our life is hid with him in God.

Now, to return to the apostle's testimony in Eph. ii. we observe that as he had shown the exceeding greatness of the mighty power of God, in the resurrection of Christ from the dead, and in that resurrection the quickening of the church which is his body, and the raising up of that body from under the law, and from sin and death, and from the kindreds of mankind, what he has secured. "That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us in Christ Jesus." Ages to come, after the redemption of the church, in her resurrection in Christ from the dead, to develop all his members, and bring them manifestly and experimentally into the grace wherein we now stand and rejoice in hope of the glory of God. As all the ages of the existence of this world are required for the manifest development of that natural life which was breathed by the Creator into the nostrils of Adam, in the day that he was created, so all the ages to come, from the resurrection of Christ from the dead, are required for the development of the generation of Jesus Christ, the Second Adam, and the Lord from heaven. To develop in all the posterity of the earthy Adam that life which was given them in him in the day they were created, they must all of them be born of the flesh, and in their fleshly nature fill their day and generation, according to the decree of God, so to bring into manifestation all the members of Christ in the regeneration, all his chosen generation must be born again of his spirit, and receive personally the quickening power of his resurrection life and immortality.

In this quickening or spiritual birth of the members of Christ, we do not understand that some particular part of those who are the subjects of it are *quickened into life*; but rather as the apostle has shown, divine, spiritual, resurrection life is given to them who were dead in sins, and entirely destitute of it by their earthly nature. The life is one thing, and that, or they who are quickened by it, is quite another. When that body of Adam which God had formed of the dust of the ground was quick-

ened, and man became a living soul, Adam could say, *I live*; but he could not say, *I am life*. He was not quickened or converted into life, but life was put in him. And to show that his quickened and animated dust was not life, though living, it was afterwards taken from him, and the dust returned to dust, and the life which had animated it returned to God who gave it. So they who are quickened by the Spirit, possess life, and are quickened, though they were before being quickened, dead in sins; but the life is Christ in them the hope of glory; no part of what they were before becomes *life*, though quickened; for to quicken is to communicate life to that which was destitute of life. God has given eternal life to his children; but his children are the recipients, and not the gift. Paul could say in truth, "*I live*." But none but Jesus could say, *I am life*. Hence Paul said, "The life which I live in the flesh, I live by the faith of the Son of God, who hath loved me and given himself for me." Yea, he is still more plain. "*I live, yet not I, but Christ liveth in me*."—Gal. ii. 20. For him to live was Christ. "The body is dead because of sin," even after we are born of the Spirit; but the spirit, which is born of God, is life because of righteousness. Our mortal has not put on immortality, although Christ our life dwells in us, and we live this life in the flesh; still our flesh itself is corruptible, and in it, its element, is found no good thing. Our mortal must put off mortality, and put on immortality, before death in us shall be swallowed up of victory. So it is as difficult or impossible for us, as it is for brother Bradbury, to find any part of our old sinful and depraved nature that has become life. But with Job, we will wait all our appointed time till our change come.

**BROTHER BEEBE:**—Please publish that in the vicinity of Walla Walla Valley, Oregon, there are a sufficient number of our order of Baptists to organize a church.

Any minister or member of our faith and order wishing to emigrate to Eastern Oregon, will be cheerfully welcomed. For particulars, address H. J. HALE, Mitchell's Station, Umatilla Co., Oregon.

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**Virginia:**—E Grimes 2, Maria Curtis 2, Eld A B Frances 2, ..... 6 00

**North Carolina:**—I Mathews 2, D W Morton 1, Asa Biggs 2, Eld R D Hart 6, Eld C B Hassell 4, B Bryan 1, ..... 16 00

**Georgia:**—Eld Wm L Beebe 1, Eld D W Patman 2, W D Ivey 5, ..... 8 00

**Alabama:**—Elison Laney 2, A B Bachus 2, ..... 4 00

**Mississippi:**—U Humphries 1, Mrs S Ward 2, ..... 3 00

**Arkansas:**—E Moseley 4, R N Sanders 1, ..... 5 00

**Texas:**—Abner Luce, ..... 2 00

**California:**—Wm E Flanary 2, Mary Owen 2, ..... 4 00

**Oregon:**—J P Allison 3, B Walden 1, ..... 4 00

**Tennessee:**—S Yelverton 4, T L Daniel 2, J W Draper 2, W L Sugg 2, J R Pearson 12, J H West 2, W S Roark 3, ..... 27 00

**Kentucky:**—Eld S Jones 6, J Mefford 2, A Clayton 2, Martha J Montfort 2, S Reed 2, Sallie Johnson 4.50, ..... 18 50

**Ohio:**—W L Pence 2, H Phillips 1, W R Stone 4, A Smith 2, J Stephens 4, ..... 13 00

**Indiana:**—J S Goodwin 2, Sarah Shirk 5.50, Jas Gwaltney 4, Thos H Wiley 2, H W Badeker 3, P Brandenburg 2, Mrs E Rutherford 1, ..... 8 50

**Illinois:**—Jasper Smith 6, W J Wheeler 4, A Welch 2, (former remittance not received,) C Skaggs 2, ..... 14 00

**Missouri:**—Eld B O Allen 5, R Raplee 2, H Farmer 2, F B Buster 2, P Gutridge 2, J F Hawkins 2, Eld P J Burruss 10.40, Mrs S M Allen 2, ..... 27 40

**Iowa:**—J T Coons 2, Lovinia Jefferson 2, G Kates 2, ..... 6 00

**Kansas:**—Jas B Payne, ..... 8 00

**Michigan:**—H Perkey 2, S Hammond 5, ..... 7 00

Total, ..... \$501 12

#### Obituary Notices.

**DIED:**—Suddenly, at her late residence, in this village, **Mrs. Anar M. Knapp**, relict of Mr. Joseph Knapp, (whose obituary was published in the "Signs," No. 8, Vol. 36,) aged 60 years, 2 months and 20 days. Sister Knapp was one of the most active and devoted members of the Middletown and Wallkill church, and held a deservedly exalted place in the esteem and fellowship of all her kindred in Christ who had the pleasure of her acquaintance, not only in the church where she held her immediate membership, but so far as she was known. For stability and steadfastness in the faith and a constant orderly walk she had but few equals. From the time she united with the church, neither the flattery nor frowns of our enemies could cause her to swerve from a straight forward course. When storms of trials threatened the tranquility of the church, and those of less firmness were captivated, she continued immovable as a rock amid the dashing waves of the ocean. For the many years of her connection with this church she has never evinced the slightest disposition to go after or countenance any of the various departments of antichrist, or any of the religious inventions of men. She was indefatigable in her kindness to the poor, in visiting the sick, in entertaining the disciples, and we may add, in attending to the comforts of her pastor, and her liberality and kindness will be long remembered gratefully by many.

She has suffered, especially for a few weeks preceding her death, from a complication of diseases about her vitals, but was not thought to be so near the time of her departure until the moment of her death. In assisting her from her easy chair to her bed, she seemed to suffocate as she was laid upon her pillow, and immediately expired. She has left one son and one daughter, who in so short a space of time are bereaved of both parents, sorrowful and lonely, to feel and mourn the irreparable loss they sustain, also brothers, sisters, and a very aged father, with other relatives to mourn their loss. A discourse was preached on the occasion at our Hall, in this place, by the pastor, on Sunday, May 30th, from John vi. 29.

**BELOVED BROTHER BEEBE:**—By request of sister Kester and others I send you the obituary of **Eld. Bonham Kester**, who departed this life January 31, 1869, aged 63 years. Brother Kester united with the Baptist church at the age of thirteen years; passed through the struggle of division from the Arminian Missionite Baptists, contending earnestly for the faith once delivered to the saints. Of the time of his call to the ministry and ordination I am not informed. He moved from Indiana and settled in Madison county, Iowa; he traveled quite extensively among his brethren and preached the word; he was faithful in his calling, and esteemed his brethren. Brother Kester was remarkable for industry; when not laboring for and in behalf of his brethren, his hands were always busy for the comfort and support of his family. Punctual to all his obligations, he was an ornament to society, and without wavering, an Old School Baptist. He moved from Iowa to Washington county, Arkansas, about a year before his decease, and united with the Vine Grove church. He was resigned to the will of his God and Savior, bore his sufferings with resignation, desiring to depart and be with Christ, which is far better. May God in mercy sustain and comfort his bereaved widow and the many sorrowing friends. Yours in love.

ELMORE G. TERRY.

Winterset, Madison Co., April 5, 1869.

**BROTHER BEEBE:**—Please publish in your valuable paper the death of our dear sister, **Phoebe Anna Arnold**, eldest daughter of Nicholas and Nancy Arnold. She died March 29, 1869, aged 41 years, 1 month and 21 days. Her disease was a tumor. She was confined to her bed a little over seven years, during which time there was never over six weeks at a time in which she did not have to take morphine or opium to relieve her of pain; at times her sufferings were almost beyond description, but she bore them with such a degree of patience and christian resignation as served very much to endear her to her friends. I attended her nearly all the time she lay sick, but never once heard her complain or seem to think her lot was hard; but she very often said that the Lord was so much better to her than she deserved. She spent much of her time in reading the scriptures and meditating upon them. She would often say she wished her sufferings were over, but she had a great desire to patiently wait the Lord's time. Her last

spell of suffering did not last long, but was very severe. She took a chill about nine o'clock on Saturday, which lasted about three hours; at the same time she was suffering with severe pain and difficulty of breathing. She said several times while the chill lasted that she hoped this would be her last spell. Her mind was very much affected after the chill left her. She suffered until Monday night about eleven o'clock, when she passed away as a candle going out. She was a member of the Baptist church at Tuscarora, Pa., nearly sixteen years.

M. ARNOLD.

East Salem, Pa., May 4, 1869.

ELD. G. BEEBE:—It becomes my painful duty to record the death of Miss Hattie D. Coggin, daughter of the late Eld. George T. Coggin, of Orange county, North Carolina. I should do her memory injustice, were I to attempt to speak of her christian virtues, and will simply refer you and her friends to her experience published in your valuable paper, signed "A Stranger," Vol. 36, No. 2, Jan. 15th 1868. She died April 25th 1869, after two days illness of brain fever, at the age of 33 years, 3 months and 7 days. But six weeks before she left her home in Orange county to take charge of a family school in Edgecomb county. Her aged mother was not aware of her illness before she received a dispatch that bore the sad intelligence of her death. Her remains were carried to her home, near South Lowell, Orange county, by Mr. Jenkins, with whom she was boarding, and deposited by her friends in the family burying ground. Every mark of kindness and attention was shown her by Mr. Jenkins and his estimable family. In a word, all that could be was done for her. She united with the Primitive Baptist church and was baptized the first Sabbath in last September. She was loved by the church and all who knew her. As a daughter and sister there was none more devoted and affectionate; it was one of her greatest pleasures to promote the comfort and happiness of others. She leaves an aged and afflicted mother and three sisters, and other relatives and friends to mourn her absence, but we trust that our loss is her unspeakable gain.

Her charming words no longer cheer  
A parent's fervid heart;  
Sisters and friends have ceased to share  
The joys her smiles impart.  
She sleeps in Jesus, peaceful rest,  
No mortal strife invades her breast;  
No pain, or sin, or wo or care,  
Can reach the silent slumberer there.

A FRIEND.

DEAR BROTHER BEEBE:—I send you by request of the friends the following obituary notices for publication in the "Signs of the Times."

DIED—On Saturday morning, February 27, 1869, at her late residence in East Amwell, Mrs. Ruth Laban, in the 95th year of her age. Sister Laban has been a worthy member of the 1st Hopewell church for about 70 years. When young, and as long as her health and strength permitted, she was regular in her attendance on all the appointments of the church; she regarded not fatigue nor time to attend the preaching of the gospel, and the theme on which she dwelt in conversation was salvation. When her faculties failed so that she could not talk much on other subjects, she could still talk of the gracious dealings of God with her; of how he had revealed himself unto her, and the many deliverances she had experienced during her long pilgrimage. She has left one daughter and the daughter-in-law with whom she resided, and a number of grand-children and other relatives together with the church and a large circle of acquaintances behind, but they sorrow not as those that have no hope, but believing that she has gone to be with Jesus, they are enabled to say, "Thy will be done." Her funeral was attended March 1st, and the text spoken from on the occasion was Psalms xvii. 15, which had been selected by her some years since, when her mind was clear; before it was clouded by age and

disease. May this death be sanctified to her relatives, and to the church of which she was so many years a member.

ALSO,

DIED—On Sunday evening, February 28, 1869, Mr. William Boggs, (son of the late Elder John Boggs, the former pastor of the 1st Hopewell church) in the 70th year of his age. Brother Boggs has been long and favorably known by brethren who have visited Hopewell in years past. He was a living christian. He was blind from his birth; he never saw the light, but his spiritual vision was clear. For many years he has been a loving and worthy member of the 1st Hopewell church, and constant in his attendance on preaching and other appointments of the church. His hearing failed him many years since, so that he had to use a hearing trumpet to enable him to hear the word preached. He had a good education and understood several languages, and was capable of teaching them; and in years past he spent much time in teaching the young. Some years since he obtained a bible printed for the use of the blind in raised letters. He spent much time in reading, both by day and night; for darkness and light were both alike to him. I saw him a short time before his death; his hope was firm and bright, and he talked freely on spiritual subjects. He was feeble for several weeks before his death, but he was anxious to attend meetings, and although weak and trembling attended our communion in January; but that was the last of his getting out; he gradually sank down, without any particular disease. About two hours before he died he had his bible handed him and read a few words, and then was quiet and passed away without a struggle or the drawing of a muscle. "Blessed are the dead which die in the Lord." He died at the residence of brother Peter S. Garrison, his brother-in-law, with whom he had resided for many years. May God bless brother and sister Garrison, and their children for all their kindness and attention to him, for they spared no pains in their kind care of their dear brother and uncle. He has left brothers and sisters to mourn his absence from them, but they rejoice in the assurance that he is with Christ, and that there is no dimness of vision now. May this death be sanctified to all the relatives and friends, and to the church of God.

Yours as ever,

P. HARTWELL.

Hopewell, N. J., May 10, 1869.

B. M. P. Davis departed this life at his house in Union County, Arkansas, on the 7th day of March, 1869, of pleuro pneumonia. The mind without hope must solemnly contemplate the deep, dark doubtful future that yawns and like an unfathomed abyss at the terminus of man's career, but armed with the noblest faith in the redeemed promises of the great I Am, struggling with death he leaps beyond the fearful gulf and on angels wings rises to the high enjoyment prepared for the justified from the foundation of the world; and with this fast blessed brotherhood we can safely hope is clasped our fallen sire. He was born in Montgomery county, Alabama, March 8th, 1821, and in the year 1840 came a pioneer to the then newly settled State of Arkansas, seeking for his unusual energies a new field. He grappled with the difficulties of his new home with a will that evinced a determination not to be baffled, and as a natural consequence success crowned his labors. Felling around him the wild and stately forest he blocked out for himself and family a comfortable home. Married at an early age, he had the pleasure of seeing around him a family nearly all of whom were beyond the limits of youth, active, energetic and endeavoring to be scrupulously correct members of society. Living the subject of this sketch was an example of what usefulness can be obtained by honest efforts, and dying he bequeathed to his family a memory they can cherish in moral pride, and in the imitation of which they will reach high social and religious excellence. While he lay upon his couch in full faith of his re-

generation through the atoning blood of Christ awaiting the sounding of the final note of the trumpet of the angel of death, he expressed his conviction in the correctness of the tenets of the Primitive Baptist church and lamented that he had failed to unite himself therewith. In the community where he lived he was respected for his probity, known for his charity, beloved for his kindness, honored for his honesty, praised for his generosity, admired for his perseverance, and there are none who feel more painfully his loss than the widow and the fatherless. He has left us, but while his fond spirit joins in the seraphic strain in loud praises around the throne of the holy King of the New Jerusalem, we are compensated in his glory for our loss. A good man, a kind husband and indulgent father has bid us a final farewell and gone to the new communion of angels at the eternal fountain of unsullied life. May we go to him.

ELDER BEEBE:—Please publish the death of my son-in-law, Francis Maren Lanier, and his wife, my daughter, Milbury Caroline Lanier. He was born August 27, 1837, married September 15, 1859, and died July 26, 1863. He volunteered and went into the army in March, 1862, and was at the fall of Vicksburg; he was taken sick on his return and died at Montgomery, Ala. His remains were brought home and buried in the Lanier burying ground, in Gwinnett county. He was a promising young man, and bid fair for a long life; but his race is run, and he is gone, to be with us no more. He was beloved by all who knew him, a good husband, a kind father, and a good neighbor. He had never made a public profession of religion; he was raised of Baptist parents. His camp comrades say they think he received a hope at Vicksburg. On his way home his brother-in-law and brother James Flarity were both sick, and he took care of them, and often remarked that they would return home, but he should never see Caroline and the children again. He was taken sick at Mobile Bay, and lived one day and two nights, and died at Montgomery, and was buried one hour before his brother got there. His brother had his body taken up and brought home. He left a wife and two small children, and a large circle of relatives and friends to mourn his departure.

My daughter, Milbury Caroline Lanier, wife of F. M. Lanier, was born Feb. 8, 1845, and married in her 14th year. She was the mother of two children, and departed this life Oct. 10, 1868. She died suddenly; had been complaining four or five days. The doctor was called and said she was not dangerously sick. But we heard on Friday evening that she was very ill. Her sister went to see her on Saturday, and when I got there I found her dying. Her senses were not impaired, and she seemed to revive, talked cheerfully, and asked me to help her up. I took hold of her and found she was sinking, and laid her back and talked with her. I found that on the Thursday before she was delivered and received a hope of eternal glory, that God for Christ's sake had forgiven her sins, and she was made to rejoice in hope of the glory of God. She called the family and friends around her bed and sung:

"Amazing grace, how sweet the sound," &c.

Being a good singer, she sung in a clear and shrill voice, and then gave out,

"Why should we start and fear to die,  
What timorous worms we mortals are."

Which she also sung in the tune called "Prospect." She called the family to her, and prayed for them, and admonished them to look to God for deliverance and support. I stood by her just before her breath left her, and she said, though very weak, "Pappa, pray with me one time more." I told her I had prayed for her, and would again. I knelt down by her bed, but I could not ask the Lord to let her stay here, although I had as much freedom in prayer as I have ever had. All I could ask God for was to give her grace. When I closed she said Amen, in a clear voice, which was the last word she ever uttered, and gently

fell asleep without a struggle, with a smile, which expressed joy that the world cannot give. She was in her 24th year. She had as large a circle of friends and as few enemies as any one, but she is taken from the evil to come. She has left her two children without father or mother, orphans, to rely on their connections, although their grandfather has them. This is the seventh of my children, with their mother, and two grand-children that God has called away from me, and I am still left in this vale of tears to mourn for them.

Brother Beebe, pray for me, that I may be submissive to the will of God, and sing,  
"Jerusalem, my happy home,  
O how I long for thee;  
When will my sorrows have an end,  
Thy joys when shall I see?"

Yours in love,

A. R. BAGGETT.

Gwinnett Co., Ga., March 7, 1869.

## YEARLY MEETINGS.

BROTHER BEEBE:—Please publish in the "Signs" that there will be a Yearly Meeting held with the Middletown and Halcott church on the first Saturday and Sunday in July, (3d and 4th,) commencing at 10 o'clock a. m. Brethren and sisters and Elders are requested to attend. Done by order of the church. JAMES MILLER, Ch. Clk.  
Halcott Centre, N. Y., May 11, 1869.

BROTHER BEEBE:—Please publish in the "Signs" that the church at Vienna will hold their Yearly Meeting at the Ebenezer meeting house, Grundy Co., Ill., the second Saturday and Sunday in June, commencing at half past ten, on Saturday. Brethren and sisters of our faith, with all who love the truth, are affectionately invited, especially brethren in the ministry. Ebenezer meeting house is twelve miles south of Morris, on the Rock Island Railroad; and ten miles north of Dwight, on the Chicago, Alton and St. Louis Railroad, at both of which places teams will meet brethren on the Friday previous.

SAMUEL BRADBEER.

BROTHER BEEBE:—Please publish that by permission of providence a Yearly Meeting will be held with the Old School Baptist church of Middleburgh, Schoharie Co. N. Y., on the third Saturday and Sunday in July, 1869, to commence at 10 o'clock each day, at the meeting house, near James Borthwick's. We earnestly desire our brethren and friends from sister churches to meet with us, especially the ministering brethren. In behalf of the church.

JAMES BORTHWICK, Church Clk.

The Conference of Old School Predestinarian Baptists of Western New York will be held with the church at South Dansville, Steuben Co., beginning on the third Sunday in June next, at 10 o'clock, a. m.

I am instructed to say that there will be teams in readiness at Hornellsville, on the N. Y. & Erie, and at Wayland, on the Buffalo & N. Y. branch, to carry the friends to the meeting. Those coming to those places should be there as early as Saturday afternoon. A cordial invitation is hereby extended to the saints to meet with and encourage us, especially we hope to have a large attendance of ministers.

P. WEST.

## Associational Notices.

DEAR BROTHER BEEBE:—Please give notice that the Chemung Old School Baptist Association will be held at Cherry Flats, Tioga Co. Pa., commencing on Wednesday before the third Sunday in June, and continuing three days. All those coming on the cars will be met at Covington with teams to take them to the meeting. Those coming by their own conveyance from the North and East are requested to call on brother James Cudworth. A cordial invitation is extended to the saints to meet with and encourage us, especially we hope to have a large attendance of ministers. Those who go on the Erie Railway will change cars at Corning, N. Y., and take the Blossburg cars to Covington, at which place they will be met and conveyed to the meeting.

J. W. ELLIOTT.



AGENTS FOR SELLING THE FIRST VOL.  
OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md.; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va.; Eld. Thomas Barton, near New York, Del.; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky.; Eld. G. W. Staton, Berlin, Worcester Co., Md.; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Savin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss.; Joel J. Halbert, Columbus, Miss.; Wm. P. Cotton, Sarepta, Miss.; Wm. C. Thomas, Bainbridge, Decatur Co., Ga.; Thompson Plank, Iowa Point, Doniphan Co., Kan.; J. J. McElroy, Lisbon, Union Co., Ark.; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga.; Eld. C. B. Hassell, Williamston, Martin Co., N. C.; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y.; C. Hogaboom, Lexington, Green Co., N. Y.; Eld. B. O. Allen, Fredericktown, Mo.; Eld. Wm. L. Beebe, Covington, Ga.; Eld. John H. Myers, Decatur, Ill.; Alfred M. Horton, Horse Heads, N. Y.; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon; W. S. Harris, Stark, Bradford Co., Fla.; Eld. Wm. M. Mitchell, Opelika, Ala.; Wm. P. Linkous, Baptist Valley, Tazewell Co., Va.; Elkanah Johnson, Powers, Terrell Co., Ga.; Eld. P. Hartwell, Hopewell, Mercer Co., N. J.; Eld. R. M. Simmons, Greenbush, Warren Co., Ill.; Cyrus Risler, Stockton, Hunterdon Co., N. J.; F. M. Taylor, Auburn, Lee Co., Ala.; Eld. J. A. Whiteley, Attica, Marion Co., Iowa; Eld. D. Bartley, Willow Hill, Jasper Co., Ill.; Eld. S. H. Durand, Salisbury, Md.; Jehu Byrnside, Kanawha C. H., West Va.; D. B. Almond, Camden, Ark.

## 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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ABSTRACT OF THE TABLE ADOPTED APRIL 26, 1869.

## TRAINS GOING EAST.

**Cincinnati Express**, leaves Cincinnati, by Columbus, Ohio, time, (Sundays excepted,) from Depot Cor. 5th & Headley Sts., 7:00 a. m.; Cleveland, Sundays excepted, from A. & G. W. Division Depot, by Columbus time, 3:25 p. m.; Dunkirk, Sundays excepted, from Union Depot, by N. Y. time, at 9:50 p. m.; Buffalo from Depot Cor. Exchange & Michigan Sts., Sundays excepted, by New York time at 11:25 p. m., arriving at Hornellsville, 3:02 a. m. Elmira, 5:10 a. m., Susquehanna, 7:55 a. m., (Bkft.) Turners, 1:42 p. m., (Dine); New York, 3:30 p. m. Sleeping Coaches accompany this train from Meadville to New York, and from Buffalo to Susquehanna.

**Lighting Express**, daily, leaves Cincinnati 9:45 p. m.; Cleveland, 7:20 a. m.; Dunkirk, 11:30 a. m.; Buffalo, 2:50 p. m.; and Rochester, (except Sundays) at 4:00 p. m., arriving at Hornellsville 6:14 p. m. (Sup.) Elmira, 8:23 p. m., and New York 7:00 a. m. Sleeping Coaches accompany this train from Cincinnati, Buffalo and Rochester to New York.

**Day Express**, leaves Cleveland, Saturdays excepted, at 9:20 p. m.; Buffalo, Sundays excepted, at 7:00 a. m.; Rochester, Sundays excepted, at 7:40 a. m., arriving at Elmira 12:26 p. m., Susquehanna, 2:12 p. m., (Dine), Turners, 8:42 p. m., (Sup.) New York, 10:30 p. m. New and improved Drawing Room Coaches accompany this train from Buffalo to New York, and Sleeping Coaches from Cleveland to Hornellsville.

**Night Express**, Sunday excepted, leaves Dunkirk 5:00 p. m., and Buffalo 6:00 p. m., arriving at Hornellsville 10:02 p. m., Turners 8:58 a. m., (Bkft.) New York 11:30 a. m. Sleeping Coaches accompany this train from Buffalo to New York.

**Express Mail**, Sundays excepted, leaves Dunkirk 7:30 a. m., Buffalo 7:30 a. m., Rochester 9:25 a. m., arriving at New York 7:00 a. m.

## EXPRESS TRAINS

Connect at Buffalo, Dunkirk and Cleveland with the Lake Shore Railway, and at Buffalo with the Grand Trunk Railway for the West, and at Cincinnati with the Ohio & Mississippi Railway, for the South and South West. Connections are also made at New York with Sound Steamers, and express trains for Boston and New England cities, and for Philadelphia, Baltimore and Washington.

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## TRAINS GOING WEST.

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AND FOOT OF 23rd ST. AS FOLLOWS:

**8:00 A. M. Day Express**, Daily, (except Sundays,) arriving in Rochester 11:00 P. M., Buffalo 12:15 a. m., Dunkirk 1:52 a. m., Cleveland 6:50 a. m., and Cincinnati 5:10 p. m. New and improved Drawing Room Coaches attached to this train at New York, running through to Buffalo, and Sleeping Coaches from Hornellsville to Cleveland.

**8:30 A. M. Mail and Way Train**, Daily for Greyhound and intermediate Stations.

**10:00 A. M. Express Mail Train**, Daily, (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6:17 A. M., Dunkirk 8:02 a. m., and Cleveland 2:30 p. m. Sleeping Coaches accompany this train from New York to Meadville and from Susquehanna to Buffalo.

**11:30 A. M. Way Train** Daily for Port Jervis and intermediate Stations.

**3:30 P. M. Way Train**, (Sundays excepted) for Middletown and intermediate Stations.

**4:30 P. M. Orange County Express**, (Sundays excepted,) stopping only at Sterling Junction, Turners and Stations West of Turners, to Warwick, Newburgh, Montgomery, Unionville and Port Jervis.

**5:00 P. M. Way Train**, (Sundays excepted) for Suffern and intermediate Stations.

**5:30 P. M. Night Express**, (Sundays excepted,) arriving at Buffalo 12:10 p. m., and Dunkirk 1:30 p. m. Sleeping Coaches accompany this train from New York to Buffalo.

**6:00 P. M. Way Train**, (Sundays excepted) for Suffern, and intermediate Stations.

**6:30 P. M. Night Express**, to Buffalo, Dunkirk, Cleveland and Cincinnati daily, and to Rochester daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11:10 a. m., Buffalo 12:10 p. m., Dunkirk 1:30 p. m., Cleveland 7:15 p. m., and Cincinnati 6:00 a. m. Sleeping Coaches accompany this train from New York to Rochester, Buffalo and Cincinnati.

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## READ THE FOLLOWING TESTIMONIAL

from  
DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,  
M. B. WEEDON.

## CERTIFICATE.

PRINCE WILLIAM Co., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The disease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,  
CHARLES JONES.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37.

MIDDLETOWN, N. Y., JULY 1, 1869.

NO. 13.

## POETRY.

### WALKING WITH GOD.

O! that like Enoch, I may walk  
With God, in fellowship divine,  
Enjoy the witness of his love,  
And in his blessed image shine.  
When thou shalt call me hence away,  
I then shall prove the promise true;  
While hastening to th' eternal world,  
Thy glory, Lord, bursts on my view.  
Like Abraham, may I talk with thee,  
As friends converse who dearly love;  
And taste the comforts of thy grace,  
Till I shall reach the world above.  
As bless'd Elijah, strong in faith,  
Was borne aloft on wings of fire,  
So may my heart on thee be fix'd,  
Ascending on intense desire.  
O may I walk with thee in love,  
And live as ever in thy sight,  
Till, far removed from sin and wo,  
I walk with thee array'd in white.

### IN A TIME OF AFFLICTION.

Dear Lord! In trouble's gloomy day,  
I'll humbly seek thy face, and pray.  
To all my mournful cry attend,  
And help, and peace, and comfort send.  
Prostrate before thee in the dust,  
I'll own thou'rt holy, wise and just;  
Thy strokes I can, with truth, assert  
Are lighter far than my desert.  
Yet, Lord, permit my soul to plead  
For help, in this my time of need;  
O make, and O preserve me still  
Submissive to thy holy will.  
Give me a meek, a lowly mind,  
Believing, patient, and resign'd;  
And make me learn, my gracious God,  
Obedience, by thy smarting rod.  
Let not my heart with proud disdain  
Against thee murmur or complain;  
Nor let a hard or stupid frame  
Dishonor thy most holy name.  
Though the fierce tempest now is strong,  
And though 'tis dark, it won't be long;  
I humbly hope for brighter days,  
To speak, and sing, and live thy praise.

But O, my brightest times will be  
When I thy face in glory see!  
Released from every painful care,  
Nor sin, nor trouble enter there.

### "HIMSELF HE COULD NOT SAVE."

"He saved others," scornets cried,  
Beholding Jesus crucified;  
"Is this the Son of God with power?  
Lo, in his own afflictive hour,  
Himself he cannot save."

He was the Son of God with power;  
He "came unto that very hour;"  
I'll joy in his reproach and shame.  
"He saved others," I'll exclaim,  
"Himself he could not save."

His agony and bloody sweat,  
His cross and passion paid my debt;  
He saved others when he fell,  
Yet,—who the mystery can tell?  
Himself he could not save.

Were love and Deity at strife?  
No,—freely he resign'd his life;  
God freely sent him from above;  
Love is of God, for God is love;  
Himself he could not save.

Have I a hope beyond the grave?  
'Tis this,—himself he could not save;  
Hope full of immortality;  
He saved others, saved me;  
Himself he could not save.

## CORRESPONDENCE.

MARCY, Fairfield Co. Ohio, May 1, 1869.

DEAR BROTHER BEEBE:—I have frequently entertained the thought of writing something for the family of God to read, and have as often felt to shrink from the task. While reading the productions of others I have often felt like those two did, on their way to Emmaus, and sometimes my soul is made like the chariots of Amminadib ere I am aware. Then I can bid the world farewell, and feel amazed at my former stupidity and coldness. 'Tis then I feel like calling upon all within me to praise the Lord, and saying to all who fear the Lord, Come and hear, and I will tell you what great things he has done for my soul. But again darkness, that may be felt, closes around me. I am made to turn my eyes within, where I find all is dark, and vain and wild. Filled with unbelief and sin, can I deem myself a child? My former feelings are looked upon as only a pleasing dream, when one awaketh, and then I wonder that such pleasing imaginations could have held me captive so long. I then feel as if the substance had never been mine to possess, and would give all the gold of Ophir, and the cattle upon a thousand hills, were they mine, to be as Lazarus the beggar; and thus one extreme after another. But worst of all, I sometimes get past all feeling, and my heart seems to be hung up in a desert, where the hot, scorching winds seem to dry it through and through. I then say,

"Of feeling all things show some sign,  
But this unfeeling heart of mine."

The above is an outline of my travels; but when I go back to the first beginning of these feelings, I can hardly tell where or how to find them. Like the grain of mustard seed, 'tis the smallest of all seeds, though now it occupies so much of my thoughts. The leaven hid in the measures of meal, no doubt was small. Again, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit."

But to review my life while a child, I often had thoughts of death and hell, and I would often have dreams which left my mind in an awful state of wonder and terror. At the age of twelve or thirteen I came to the conclusion that I had committed the

unpardonable sin, and I looked upon myself as totally outside of all hope. In my despair I would open the bible at random, praying that the first passage which met my eyes might be sent to me; when I read, "But if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed to me." For a few moments the scene was changed to hope; but soon awful doubts pressed me. These feelings gradually wore away, though my mind often recurred to them, and wondered what they ever meant. Thus time passed till 1855. I had for about two years been entertaining a project which was to make me rich, and my imagination fed greedily on the enjoyment of future riches. My plans were finally fully matured and my mind was finally at rest. I had nothing to do but to wait for untold wealth to be dropped into my hands; when one day, on a sudden, a voice that reached the depth of my soul said to me, "Now you have sold your interest in the Lord Jesus Christ for paltry gold." My wings were suddenly clipped off, and I fell at once from my giddy height to a state of woe which my tongue or pen can not describe. I had other things to engage my mind now, than the love and pursuit of wealth. I would gladly exchanged places if I could with the beasts of the field, who when they died passed out of being. But no, I could not. "I had sold my interest," Esau like. I viewed my torment as already begun, and never to end. I had already bid farewell to worldly things, for I had seen their vanity, and did not desire them, but rather abhorred them. But now I must bid an everlasting adieu to the excellent ones of the earth, and be separated forever and ever from God and his people. My sins had borne me down. I was altogether wicked, while God was altogether good. But description fails me. A hint to the wise is sufficient. "The heart knoweth its own bitterness; and a stranger intermedleth not with its joy." Several months passed on while in this state of mind. As the Lord brought the beasts of the field and the fowls of the air to Adam, to see what he would call them, so it seems to me was everything brought before my mind of an earthly nature, and I called them all vanity. But he whom my soul desired above all things, seemed to delay his coming. I re-

viewed minutely all my earlier religious impressions. I thought I could discover the hand of the Lord in many things that I had formerly tried to put from me, as unfit to rely on. One in particular seemed sweeter than all the rest. When a child it had appeared to me that I was cast into hell forever, but suddenly I found myself sitting on the earth, with my back to the awful road that led down to the pit from which I had just escaped. I was singing praises to God. I thought the angels were just above me. I felt that they and I were one, as much so as drops of water separated; that their song was my song, and that my song was their song; that we were one. I prayed to be taken home to them, but I was told I could not at present, but that I must go to my father's house, which I thought I did. Thus the time passed on. I wanted a great light to appear, and often appointed times and ways for it to come. My bad feelings did not trouble me as they had done; old things seemed to have passed away; a new order of things seemed to have taken possession of my mind. My hiding place was discovered by my friends, who advised me to be baptized. I well recollect when brother Lassing decoyed me into taking a walk one fine day, for the purpose as I now see, of drawing out my mind. He told me right out I ought to obey by being baptized. But I could not dare to entertain the thought, and no man then could have persuaded me into it. Something singular took place shortly after. The words, "Read Proverbs, read Proverbs," kept continually sounding in my ears, night and day for perhaps a month. I read Genesis, intending to read the bible through. It seemed a new book and a light shone on its pages, I had never seen before. But Exodus was all dark and I stopped reading. The same words, "Read Proverbs," which had ceased while I was reading Genesis, again were heard incessantly, until I finally turned and commenced Proverbs. But there was nothing beyond the first chapter for me. That was written as with a sunbeam. The words, "My son," seemed to call to me with sweetness and power, and from the 20th verse to the end of the chapter, fastened surely on my mind. The last verse contrasts sweetly with the preceding. Baptism opened up to me, and my unworthiness was not to be put in the balance against a command. I felt its force and was baptized the first Sunday of August.



1858, when a little over thirty years of age, into the fellowship of Turkey Run church. I looked upon that act of obedience as the end of all my troubles, and when they did not cease I concluded I surely was mistaken after all. But I found baptism to be the answer of a good conscience, though I often thought I had deceived the church, as well as myself. From that time till the present it has been as I hinted in the first part of this letter.

I have learned some things during my travel of mind. "One is, of myself I can do nothing. Second, that salvation is of grace alone. Third, obedience is better than sacrifice, and is the only safe road. Fourth, That God is the disposer of all things, both temporal and eternal. Christ is head to the church, which is his body, and the head over all things to that body. All things work together for good to them that love God, to them who are the called according to his purpose. That God causes men to do wicked actions and then damns them for so doing. I do not believe is a bible definition of predestination, but rather that those already under condemnation are made to do things agreeable to the purposes of God, instead of other things which are not in accordance with his will. For "The wrath of man shall praise him and the remainder of wrath he will restrain." But I will draw to a close for the present on account of length, though I now feel that it would be pleasant to write on. You that have little experiences, as you think, write them out for publication. They are the sweetest crumbs I can get, and may be others are like me. Speak often to one another. "There is that giveth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. Yours in hope.

THOMAS COLE.

MOLALLA, Oregon, April 30, 1869.

MY DEAR BROTHER:—Before writing the above, and as soon as I was through with the business part of this letter, I thought I would quit and close the letter; but, my dear brother, under my present feelings I thought it was my duty to inform you how much I have been comforted of late in reading your editorials, and the communications from our dear brethren and sisters who write for the "Signs of the Times;" and as I have occupied more space in the "Signs" lately than what is allotted me, it is not my intention to write but little, only to express my feelings to you. The "Signs of the Times" has come to me laden with the rich treasures of the gospel feast, unfolding to us the rich treasures of his grace, and bringing to our remembrance of what our dear Lord said to his disciples before his sufferings and departure; but they understood him not when he said, "And if I go and prepare a place for you, I will

come again, and receive you unto myself; that where I am there ye may be also. And whither I go ye know, and the way ye know." But it appeared the disciples did not understand him; for "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Here we see the impossibility of the human mind contemplating the things of the Spirit; for Jesus was speaking to them of spiritual things. Notwithstanding Jesus was present with them performing miracles which no man could do but God. After Jesus had conversed with them of his Father, his kingdom, and of the works which he had to do before he departed from them, he admonished them thus: "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him, for he dwelleth with you, and shall be in you," &c. Herein, my dear brother Beebe, we understand the reason why the disciples could not understand the mystery of the kingdom of our dear Lord, who was then conversing with them, was because he was only dwelling with them; but he was referring them to the time when he should be in them in the spirit, and unfolding the things which he was then speaking to them of, when the Comforter should come, which is the Holy Ghost, which the "Father shall give," &c. "Even the spirit of truth," which should abide with you for ever. And as Christ was speaking and about to unfold the mystery of his kingdom to his disciples before his departure, so it appears to me that before his second coming he is unfolding or unlocking the treasure house of his grace to his servants and handmaids, those who write for the "Signs," by the very same spirit which was promised in the name of Jesus, &c. "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." It appears in the apostles' time there were many things which was a mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, &c. And the same apostle says, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself." And goes on to say, "How that by revelation he made known unto me the mystery; as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit," &c. And

can we not truly say, my dear brother, that the same Spirit is still revealing unto his servants the mysteries of the kingdom, which is treasured in Christ Jesus for the comforting of every heir of promise that is quickened and made alive by the power of God? And the Holy Ghost, the Comforter, or spiritual Administrator which Jesus promised when he sealed his will with his own blood, is still making known to the heirs of promise their legacy or inheritance which is "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." And, my dear brother, I will say to all the servants of God which he has placed as watchmen on the walls of Zion, Cry aloud, and spare not, that when you see the enemy approaching the camp of the saints, point them out in all their deformity, notwithstanding they may disguise themselves; for it is the lambs and sheep which need to be warned of their danger of being led away by those whom Christ called ministers of Satan, who transformed themselves as the ministers of righteousness.

My dear brother, I did not write this for publication; I only penned a few thoughts to let you know how I have been comforted by the communications from my dear brethren and sisters, and brother J. F. Johnson's views on the treasure, the field and the purchase, meets my views. Do with this as you please. From your brother in tribulation,

M. LOVERIDGE.

WILLOW HILL, Ill., June 10, 1869.

VERY DEAR BROTHER BEEBE:—By request of our church Clerk I send you the accompanying act of our church. It is with joy that I wish to add, for the comfort of the dear saints, that last Sunday was a day of solemnity and rejoicing to this church. At the close of preaching in the forenoon, three brethren were received, upon a relation of their experience, for baptism, and sister Greer, late from Virginia, was received by relation. Her husband, Moses C. Greer, (whom you knew in Va.) and the other two brethren, will, by divine permission, be baptized the first Sunday in July, at which time we hope others of the Lord's hidden ones will take his yoke upon them.

Our dear brother Greer received a hope in Christ seventeen years ago, and although he had lived so long in disobedience to the command of his Lord, waiting for a brighter evidence of his acceptance, yet he had to go back and relate the reason of the hope that had been within him so many years, which (so unsatisfactory to himself) was very clear and satisfactory to the church. May other

unbaptized believers in Jesus receive a lesson from this. May our God bless the churches of the saints.

D. BARTLEY.

*The Hickory Creek (Old School) Regular Baptist Church, Jasper Co., Ill., to the household of Faith, greeting:*

DEAR BRETHREN IN CHRIST:—Forasmuch as this church is not a member of any Association, or other religious organization, and yet desires fellowship with those of "like precious faith with us," we wish to present to you, briefly, our standing upon the faith and order of the gospel.

We believe in the Godhead of our Lord Jesus Christ; and that the three that bear record in heaven are One—not separate and distinct persons.

We believe that Adam was the created natural head, life and embodiment of the entire family of man; and, consequently, by his disobedience, they were all made sinners and justly condemned.

We believe, therefore, that salvation is by grace—not of works.

We believe that our Lord Jesus Christ is the uncreated spiritual head, life and embodiment of the whole family of God; and, therefore, by his obedience, they shall all be made righteous and saved in the Lord with an everlasting salvation.

We believe that the family of God consists of those only who are born again, and therefore the children of God are partakers of flesh and blood.

We believe, then, that God has an elect people, who were ordained to eternal life before the foundation of the world, and for whom Christ died; and that Jesus shall save his people from their sins, and raise them up again at the last day.

We believe, therefore, that the mortal and vile bodies of the saints shall be quickened, changed, and fashioned like unto Christ's glorious body, when he comes again, and so receive the adoption, unto which they were predestinated; but the ungodly shall be resurrected unto condemnation.

We believe that God has a visible church or kingdom on earth; that the Son of God is King in Zion; and that this church is composed exclusively of redeemed and quickened sinners, who have believed on Christ and been buried with him in baptism.

We believe that these only have right to the Lord's Supper, and every other privilege and function in the gospel church.

We believe, therefore, that the ordinances and laws, apostolic, ministerial and other gifts, given by our Lord to his kingdom, are all in the church, and can be administered, observed and exercised therein only.

We believe that the holy scriptures contain the perfect gospel rule of faith and order; that it is, both the privilege and duty of the children of God to walk according thereto, and the duty of the church of

God to faithfully maintain and enforce the same.

Now this church desires the fellowship, prayers and labors of love of all churches, ministers and brethren, who are with us in the faith and order of the gospel; and, in love, we solicit them to correspond with and visit us.

We request our beloved brother Beebe to publish this in the "Signs of the Times."

Done by the church at its regular church meeting, Saturday before the first Sunday in June, 1869.

J. E. ARMSTRONG, Mod.

I. B. PARR, Clerk.

MACOMB, ILL., May 5, 1869.

ELD. G. BEEBE.—DEAR BROTHER:—In the "Signs of the Times" of July 1st, 1868, first page, a communication appeared from Jacksonville, Ill., over the signature of W. W. Polk, which much surprised me, and mortified my feelings, as a part of his remarks represented me in an unfavorable light, and did me injustice as a minister of Christ. If you and your readers will turn to that number and read his remarks near the bottom of the last column on the first page, and a little on the other side, you will see that I am represented as being afraid of the doctrine of the "oneness of Christ and the church," and as not defining myself, &c. These statements and insinuations were news to me and to the churches I have served for years; and had they been made through a private letter, I should not have noticed them. For some months I did not know his post-office address, as he left Jacksonville before his communication appeared in the "Signs." I then addressed him, and requested him to repair the injury and injustice he had done me, but have waited in vain to see it. He and his wife were, for a brief period, members of the church at Yatesville, Ill., which was at that time, and is yet, under my pastoral care; and I was not aware that an unpleasant feeling existed between us, and I cannot imagine how he could have conceived the idea that I do not fully recognize and endorse the doctrine of the oneness, and the relation between Christ and the church, as taught in the bible. I regret to be thus compelled, for the sake of the cause of truth, of my own character as an humble laborer in the vineyard of Christ, and of the standing of the churches I serve, to allude to such a matter through the columns of the "Signs," but justice seems to require it.

An insertion of this in the "Signs" is requested. I remain your brother under conflicts and victories,

I. N. VANMETER.

It is a matter of mortification and regret that any who write for our columns should indulge in any vindictive innuendos, or disparaging re-

marks, which are calculated to misrepresent, or liable to sully the reputation of any against whom they may cherish an ill feeling. Our bitterest enemies should not be aspersed unkindly. The law of Christ forbids us to render railing for railing. But for brethren to stigmatize, or insinuate prejudicial hints against their brethren, is disorderly in the highest degree. We should remember that inasmuch as we do this to any of Christ's disciples, we do it unto him. Very few of the faithful ministers of Christ have become old in his service without meeting with more or less misrepresentation from those from whom they have a right to expect the most kind and brotherly treatment; they are therefore generally prepared to sympathize with those who are so used. It is wicked and unchristian like for any one to attempt to build up his own reputation by casting stigma upon another.

It cannot be reasonably expected that the Editor should be personally acquainted with those who are scattered far abroad, and living thousands of miles off, or be familiar with all the circumstances, views, and movements of all who may be alluded to. The churches to whom such brethren stand connected have the watchcare over them, and on them falls the responsibility of judging of their faith and practice.

While we feel bound to warn our brethren faithfully against impostors who may be running at large, and to "Mark them which cause divisions and offences contrary to the doctrine which we have received, and avoid them," we cannot lend our aid, nor wittingly open our columns to cast reproach upon any of the servants of God, or to misrepresent even those who are our enemies. We earnestly desire all who shall hereafter write for publication in this paper, to "Lay aside all malice, and all guile, and hypocricies, and envies, and all evil speakings," and to "Strive to keep the unity of the spirit in the bond of peace."

WHITEFIELD, Maine, June 6, 1869.

DEAR BROTHER BEEBE:—I wish to drop a few lines to you, and wish you to publish them in the "Signs," if it will not be trespassing too much on your time. I wish to return my heart felt thanks to you and all the dear brethren throughout the length and breadth of the land, for their kindness to a poor old sinner like me, who feels to be just on the threshold of eternity, having numbered this day four score years and seven months; and for about fifty-five years of that time have professed to be a follower of Christ; but it appears to me as though it has been far off; for it has been my lot to walk in darkness the greater part of the time; but I have felt in all my trials that there was none to whom I could look for comfort and consolation, but him

who is the fountain of all light, and should often have despaired had it not been for this passage of scripture, "We know that we have passed from death unto life, because we love the brethren." And I do know that no earthly kindred ties have twined about my heart like that which has bound me to my brethren; for their path has looked to me like the shining light that grows brighter and brighter unto the perfect day; and they often look to be far before me, though the most of the time not out of sight; and I can say from the heart, entreat me not to leave thee: where you live I wish to live, and where you die I wish to die; for the life of God's people is hid with Christ in God, and the voice from heaven has said, Blessed are the dead that die in the Lord. And as I wish not to weary you with letter, therefore I will draw to a close by requesting you to express through the "Signs," to all the dear brethren and sisters, my heart felt gratitude for their kindness to me, which is beyond what I can express, and accept the same to your own dear self and family. I cannot express my feelings to you for your kindness in sending the book of Editorials to me. And may the Lord bless you all, and grant you much of his divine presence, which is the heart desire and prayer of your unworthy brother, if I may be permitted to claim that kindred name with you.

DANIEL WHITEHOUSE.

WILLOW SPRING, ILL., May 17, 1869.

DEAR BROTHER B. L. BEEBE:—I have received from you by mail three copies of the Editorial, Vol. I, for which I send you enclosed six dollars and fifty cents. As soon as I can meet with the opportunity to dispose of more books, I will notify you.

I am glad that you have published this book of Editorials; having examined it carefully, it far exceeds my expectations, and I think it a work of real interest, instruction and value. I hope the friends and patrons of truth may yet not only liberally reward you for publishing this first volume, but also give you ample encouragement to publish the second and third. For I consider that the entire work, if published in convenient book form, would be one of rare merit to all lovers of truth; and the price is certainly very reasonable. Therefore I wish you abundant success and God's blessing, in this laudable enterprise. Your brother in love,

D. BARTLEY.

BROTHER THOMAS BARTON.—We have before announced the extreme illness of our beloved brother, who has been lingering for several weeks apparently near the end of his mortal conflicts. We learn that he is still living, and some faint hopes are entertained that he may still continue with us a little longer; but being more than four score years old, his departure must be nigh at hand.

## ORDINATIONS.

RED SULPHUR SPRINGS, W. Va., May 8, 1869.

DEAR BROTHER BEEBE:—Allow me the privilege of returning my thanks to you for the very acceptable visitor the "Signs of the Times," which comes to me so free, laden with rich and delicious food from heaven. I think I have great reason to thank my God that he has enabled his servant to keep up such a medium of correspondence, that his children are thereby enabled to converse with each other at so great a distance.

Brother Beebe, it would much oblige the brethren of the Indian Creek District Baptist Association of the Old School or Primitive order, (in which your unworthy brother, if a brother at all, has stood as their Moderator for many years) if you would insert the following ordinations in the "Signs."

According to a call of the Sorrel Creek church, Mercer Co., W. Va., on the 6th day of February, 1869, there being present Elders A. A. Ashworth, B. F. Bird and J. C. Hubbard, the church then in session recommended to them brother W. C. Doubons as a gifted member of that church, and desired his ordination.

The Elders then present formed a presbytery. Eld. A. A. Ashworth questioned the candidate, who gave ample satisfaction.

Prayer by Eld. J. C. Hubbard.

Charge by Eld. B. F. Bird.

So our brother was received into the gospel field to labor with us in word and doctrine. After which we were dismissed in order.

ALSO,

Agreeable to previous appointment, Elders B. F. Bird and J. C. Hubbard met with the Indian Creek church, Monroe Co., W. Va., on Saturday before the third Sunday in March, 1869, for the purpose of examining into the qualifications of brethren Granville Houchins, A. J. Cummins, and Woodson R. Cummins, and if thought proper, to ordain them to the work of the gospel ministry.

The candidates were first called upon to give a relation of their call from nature to grace, then secondly their call to the ministry, views of doctrine, &c., which were entirely satisfactory.

Ordination prayer by Eld. J. C. Hubbard.

Imposition of hands by the presbytery.

Charge by Eld. B. F. Bird.

So our brethren were received into the fellowship of the ministerial labors of the gospel field. After which we received the benediction.

So, brother Beebe, if you will insert the above ordinations of additional laborers in the gospel field, it may be of some satisfaction to some of the feeble lambs of Jesus.

Yours in the bonds of the precious gospel,

JOHN C. HUBBARD.



## EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1869.

LEAVENWORTH, Ind., April 25, 1869.

ELDER BEEBE:—Will you please give us your views through the "Signs of the Times," on 2 Peter ii. 20, 21. "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, that after they have known it to turn from the holy commandment delivered unto them." If you will grant me an answer you will favor one who at least desires to know and love the truth. Yours truly,

M. J. PIERCE.

REPLY TO M. J. PIERCE, ON  
2 PETER II. 20, 21.

The seeming obscurity in which this chapter is veiled to the minds of some honest enquirers after the truth, will be measurably removed by a careful observance of the different classes or description of characters spoken of by the apostle. While admonishing the saints to add to their faith virtue, and to virtue knowledge, &c., with all diligence, and so to demonstrate their calling and election, he proposes to put them in remembrance of some things that should be of importance to them after his decease. In thus stirring up their pure minds so that his admonitions might be held in perpetual remembrance throughout all time, he first assures them of the perfection of the scriptures as a record of divine truth; not like the cunningly devised fables or doctrines of men, but a revelation from the immutable God, and so perfect and unchangable that they can admit of no improvement, amendment or alteration, which men may deem necessary to adapt them to the state or condition of any succeeding ages or contingencies. God who has spoken by his prophets in times past, and through his dear Son, in the inspiration of the New Testament, is of one mind and none can turn him; therefore when he speaks the word, it stands fast, and cannot be altered in the least and still be his word. Not even the evidence of our eyes and ears, our frames or feelings, our depressions or transporting joys, are to be held by the saints as of equal authenticity with that more sure word of prophecy to which the saints shall do well that they take heed. The holy scriptures are a light to the children of God, which shineth in a dark place, and shall continue to shine with ever increasing refulgence, until the perfect day.

In solemnly warning the saints to steadfastly adhere to the scriptures as their only reliable rule of faith and practice, this apostle took occasion in the chapter from which our subject is selected, to appaise them, as the other inspired apostles had done, of the corruptions, false doctrines and apostacies that should

come, in the last days; and among the important things which he would have them remember when he should be with them no more in the flesh, was that there should be false teachers among them, even as there were false prophets among the people of Israel. And that these false teachers should bring in (into the church) damnable heresies, of the most revolting kind, even denying the Lord that bought the church to which they stood united, and into which they should bring their heresies. And these false teachers should come in privately, slyly, and deceptively, as the false prophets had, by subtlety and deception insinuated their falsehoods on the people of the old dispensation. So should these false teachers creep in privately into the churches, and surreptitiously bring in their heresies. The vendors of palpable error seldom present their heresies openly at the first, but cautiously, watching the manner in which they are regarded, and when they have "by much wantonness beguiled those who were clean escaped from them who live in error," they are then emboldened to press their pernicious doctrines with more effrontery, until unstable souls shall be corrupted and allured into their snares, and divisions and disorders are brought into the church. In their wicked efforts they should succeed in drawing away, not only a few, but many shall follow their pernicious ways, and so many as to render the way of truth exceedingly unpopular, even with the professors of christianity, so that the way of truth, as laid down in the holy scriptures, and taught by the Spirit in the personal experience of all the saints, shall be evil spoken of. And through covetousness shall they (the false teachers) make merchandise of you, (who are thus allured and led away from the truth) whose judgment now of a long time lingereth not, and their damnation slumbereth not; that is the judgment and damnation of the false teachers, which shall infest the church of God.

Following the words of admonition and instruction through this chapter, we should be careful to observe the discrimination made between the false teachers, and those who are allured and deceived by them. The false teachers spoken of are no doubt all of them like the false prophets, by whom they were prefigured, impostors; but of those who are allured by them, there are many of the dear children of God, but not all; for nominal professors, and carnal hypocrites who have a nominal standing in the church, but no vital relish for the truth as it is in Jesus, will be the most ready to receive with greediness the heresies which shall be introduced, and to use their influence with the false teachers to beguile unstable souls, who, although they know and love the truth, are not suf-

ficiently stable and firm to resist the pernicious influence of their cunning adversaries. Some who had clean escaped from them that live in error, and who had purified their souls by obeying the truth, should be captivated, and follow the pernicious ways of their betrayers.

Observe the apostle speaks of all these, including the false teachers, with all who are drawn away from the truth, as being among the people of God; members held in standing in the churches of the saints. Of course they have all professed to receive, to know, and to love and walk in the truth as stated and established by Christ and his apostles. Not even the false teachers could have imposed so far upon the saints as to have got into the churches, if they had not renounced the corruptions of Judaism, Paganism, and all the other wicked isms which were prevalent, and to do so through a knowledge of the truth as taught by the apostles, and this was called "purging their souls, by obeying the truth." As the errors of Paganism and Judaism had corrupted their souls, or minds, while they held them, when they renounced them, even though it were like the dog disgorging the filthy contents of a foul stomach, or a sow washed from the filth of the mire, but still retaining their peculiar natural propensities, yet the dog has ejected the filth, and has so far purified his stomach, and the sow being washed, has put off that defilement in which she was so polluted, still with their natural propensities unchanged, the one will soon return to his vomit, and the other to the mire, and thus demonstrate that in their cleansing there has been no radical change in their nature or propensities.

We do not believe that God's people are either dogs or swine; but so far as this true proverb is applied by the apostle, we are constrained to believe that they sometimes act like them, in the particulars to which the apostle applied the figure; and hence we regard the proverb as applicable to all, whether nominal or real disciples, who after having renounced the corruptions which had defiled them, relapse into them again.

A pagan who is rationally convinced of the absurdity of worshipping a god that he has made with his own hands, and renounces Paganism, or a Jew, who like the five thousand when they had eaten of the loaves and fishes, were rationally convinced that Jesus was the true Messiah that was to come, and enrolled themselves as his disciples, and desired to have him for their king; when they heard his doctrine, and learned that his subjects were to live alone on him, and eat his flesh and drink his blood, immediately relapsed into their former condition, returned to their ejected vomit, and to the filth of the mire.

Our country now fairly swarms

with false teachers, who once publicly renounced the world and its pollutions, and professed faith in our Lord, who have gone to their vomit again, and are now zealously engaged in efforts to draw away disciples after them.

And is it our privilege to say that there are now none of the dear children of God, who after having received the knowledge and the love of the truth, have turned back to the beggarly elements of the world of which they were once so thoroughly sickened as to reject, and renounce them? And can it be said in truth that their course in this is altogether unlike the dog and the swine in the true proverb?

Let us now see how far the words of the apostle in our text will apply to these unstable characters described.

"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 of them is worse with them than the beginning." A spiritual knowledge of the Lord Jesus Christ is eternal life.—Matt. xi. 27, John xvii. 3. But natural conviction, like that of Nicodemus, and those who crucified Christ, when they witnessed the wonderful demonstrations at his crucifixion, and such as devils evinced, when they confessed that he was the Son of God, may be brought home to the natural understanding of graceless men; as though the mental, or traditional convictions of the natural judgment of men, by external signs which they witness, they may be convinced of the absurdity of Judaism, or Paganism, or undisguised infidelity, and from that conviction, they may renounce some or all of these isms, reform their lives, so far as their outward practice is concerned, and thus escape the pollutions which are in the world; be orthodox in their creeds or professions of faith, and precise and circumspect in their deportment; the drunkard may quit his wine, the profane swearer may become more chaste in his language; and thus escape much of the pollution that is in the world; but when the day of trial comes, they will deny the faith to which they had subscribed, and apostatize from their profession, and their last end be worse than their beginning. They began by reformation, but have relapsed into the very abominations which they had discarded, and the canine proclivity of their unchanged nature will incline them back to their filthy vomit, and their swinish nature will desire the filthy slough. So that their last end is worse than their beginning.

And in the application of this admonition to those of the children of God who are unstable, irregular, and like children tossed about by every wind of doctrine, who, although they are not dogs, nor swine, are allured,

deceived and betrayed by false teachers, until they are induced to act like them, their latter end is worse with them than the beginning. This is illustrated by many examples given in the scriptures. The saints in the Galatian churches had begun well; but when false teachers had bewitched them, they were in a worse condition than when they were running well, at their beginning.

"For it had been better for them not to have known the way of righteousness, than after they had known it to turn from the holy commandment delivered unto them." We are told that, He that knoweth his Master's will and doeth it not, shall be beaten with many stripes; but he that knoweth not, shall be beaten with fewer stripes. All who are received into the church of Christ, assume the yoke of Jesus, receive the holy commandment which is given to all who are of the household of faith; and as long as they walk according to the holy commandment, they are held in fellowship; but when they depart from it, the discipline of the church, if faithfully administered, will cut them off, and cast them out, whether they be real or only nominal disciples. And they who do that which they know is a violation of the law of Christ, and a transgression of the holy commandment which they have received, are far more reprehensible than those who have only mistaken the track, and made a misstep through ignorance, or from want of better instruction. We may illustrate this by adverting to the case of many who stood with us, battling manfully against the pollutions which are in the world, and the innovations which were being made upon our faith and order before the New School Baptists were expelled from the church of God, who with a full view of the abominations of anti-christ, which they once so clearly pointed out, with their eyes open, like those who count it pleasure to riot in the day-time, have plunged into the very depth of the wickedness against which they once so ably protested. Is not their case far worse than that of those who have been trained in Sunday Schools, and the like institutions of human invention, where every ray of the light of truth is excluded? "But it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

The times foretold by the holy apostles of the Lamb, in which false teachers and false doctrines should abound, and in which many shall depart from the truth, and be turned unto fables, are now upon us, and it becomes us to seriously consider the solemn admonitions which are given us in the scriptures. We know that the foundation of God standeth sure, having this seal "The Lord knoweth them that are his." And that he

will never suffer one of them to finally be lost; and that should not only cheer and encourage us in this dark and trying hour, but it should stimulate us to give the more earnest heed to the admonitions given, lest at any time, or under any circumstance we should let them slip. Not to secure our final inheritance in glory, for that is secured already in the ample provisions of grace given us in Christ Jesus our Lord; but rather that we may escape the pollutions that are in the world, and honor our Lord and Savior Jesus Christ. If indeed we have the spirit of Christ, it will be our meat and our drink to do his will; and if any man have not the spirit of Christ, he is none of his. A mere profession will not suffice, to have a name to live, when we are dead, will avail us nothing; for all such will probably be soon scourged out of the church by the faithful administration of the laws of the kingdom, or allured by the spreading abominations which prevail. If we, or any of us love the wages of unrighteousness, as they that count it pleasure to sport in the day-time, the mark is a fearful mark, for it is a mark of the beast. But if we love holiness for holiness sake, and mourn because of the depravity of our corrupt nature, it is a reliable evidence that we are born of God, taught by his Spirit and shall ultimately reign in glory.

BOOK NOTICE.

BUTLER, Taylor Co. Ga., May 20, 1869.

ELDER G. BEEBE—Beloved brother, I send you a copy of my book, hoping you will have opportunity to examine the work, and if you approve it, advertise it in the "Signs of the Times." Of course I do not claim perfection for the treatise; but I humbly hope it may be of some interest to the church in this time of gross darkness. At least, I hope the cause of truth may suffer no loss from the manner in which the several parts are discussed. If you cannot recommend the work, of course you will not be expected to advertise it; but if you can, you will confer a favor on me.

I will mail the book, postage prepaid, to any applicant in the U. S. at two dollars per copy. Your unworthy brother,

JOHN ROWE.

We have received a copy of brother Rowe's book. It is a neat volume of 216 octavo pages, bound in cloth, and titled, "A Practical Discourse on the Sovereignty of God, with other material points derived therefrom, viz: Election, Redemption, Effectual Calling and Perseverence, by Elder John Rowe." The plan and arrangement of the work is like that of Elisha Cole, on the same subject. We have not found opportunity to examine the work, but judging from brother Rowe's communications recently published in the "Signs," we presume the work will be acceptable to the lovers of the truth.

All orders for the work must be addressed to Elder John Rowe, Butler, Taylor Co., Georgia.

CIRCULAR LETTERS.

The Elders and messengers composing the Baltimore Association of Old School Baptists, convened with the church at Black Rock, Baltimore Co. Md., May 19th, 20th and 21st, to the churches composing the same, sends greeting in the Lord.

BELoved BRETHREN:—As another year has rolled around we again gladly send you an epistle, according to our former custom. In writing to you concerning the things pertaining to our Master's kingdom, we wish to call your attention to the order and discipline, the duties and the privileges of the church of God. These things are of the utmost importance, for with out a right understanding and correct appreciation of them, no church can derive that benefit from them that they are intended to bestow. The primary intent of all government is to give security and the means of happiness to those governed. To this end laws and rules are given. But while these laws may be just and fully sufficient to accomplish the object aimed at, yet if the people be ignorant of them, and have no regard for them, they fail to accomplish their design. So, the King of Zion has set up a kingdom, and has given the inhabitants laws to direct them. These laws must be understood and obeyed in order to be of benefit to the subjects of that kingdom. When adhered to they never cause trouble, but tend to the furtherance and building up of the peace of the church. And we think it will be safe to say that in all cases where churches have been rent asunder and bitter strife has existed, that a departure from the gospel rule has been the sole cause. If this be so, how all-important that we should give heed to our steps, to see that they are ordered in accordance with this divine rule.

In the first place we have to consider the nature and character of this church or kingdom of God. It is a body, separate and distinct from the world. The Savior says, "My kingdom is not of this world." The saints are chosen out of the world. But while this is true, still they are in the world. Now the question arises, How are they to conduct themselves in it? We are told "They are to conduct themselves as not being of the world, but as strangers and pilgrims." The Savior says, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

We remark then, in the first place, that in all times and places we are to bear testimony to the truth, and against all manner of corruption, whether it be found in the world, or in so called churches. Is there not, brethren, too much backwardness among us in this respect? Are we not sometimes ashamed to acknowledge our profession and to witness to the truth? And are we not too much afraid to cry out against spiritual wickedness in high places? We read that the ancient disciples went everywhere preaching the word. The labors of ministering brethren are not of necessity to be confined to one church, or even to the church, as an organization; but everywhere, wheresoever a door may be opened, they are to do the work of evangelists. One faithful servant of God once said that he would preach in a theatre, if occasion called or opportunity offered. While this expression might seem hasty, yet it contains the gist of the truth we have tried to express. The disciples in the synagogues of the Jews, and in the judgment halls of magistrates and rulers, bore unceasing testimony to the truth, and we are commanded to walk in the same way. Thus we shall show that this world is not our home.

Again, while in the world we are exhorted to walk circumspectly and honestly. "Not in chambering and wantonness, not in rioting and drunkenness," says the apostle. While the world engages eagerly in all these things, we are to avoid them, and to be sober, putting on the breastplate of faith and love, and by this shall we show that we are seeking a better country.

Having chosen us out of the world, our Law-giver has also given us duties and privileges towards one another. Among others we find this command, "Forsake not the assembling of yourselves together, as the manner of some is." This is one of the appointed laws of Zion, which we fear has been too little heeded. And where this has been the case the usual consequence of coldness and indifference, if not worse, have followed. A church complains of being in a dark state. They ask, Why is this so? In many, very many instances this very neglect to assemble together has been the cause of it all. How can the souls of brethren be expected to prosper and the church revived if living in careless indifference to the divine law? The Lord has said, "If his children forsake my law, and walk not in my statutes, then will I visit their transgressions with the rod, and their iniquities with stripes," &c. "If ye be disobedient ye shall be beaten with many stripes." "The willing and obedient shall eat the good of the land." These declarations are pointed and plain, and we have only to look at the churches of the saints to see them verified. There are, of course, times when it is impossible for brethren consistently to assemble together. But how many favorable opportunities have been passed by. Many churches suffer month after month to pass away and never assemble together. Brethren, is this right? Is it according to the divine rule? But they say, "We have no minister; no preaching." Are we told anywhere in the scriptures to wait for a minister before assembling together? Does it read, "Forsake not the assembling of yourselves together when you have a minister? Are you excused from duty? is it intended you should lie down and starve because the great Shepherd has not given you an under-shepherd? We read, "Then they that feared the Lord spake often one to another," &c. The apostle says, "When ye be come together every one hath a psalm, hath a hymn," &c. This does not look as though they always had a preacher, but they spake "one to another." But it is said, "We have not gifts enough to keep up a meeting." Are we sure, brethren, that these are not the promptings of pride? Is it necessary that we should have great gifts, to tell what Jesus has done for us, to speak of our hopes, our doubts and fears? Are we not actuated by this feeling, "Because I cannot say a great deal, I will say absolutely nothing?" And what is this but pride? It is saying, "Because I have received but one talent I am ashamed of it; I will bury it, and not try to increase it." But some weak, doubting saint says, "I cannot say anything that will be of any benefit or that my brethren will want to listen to, therefore I had better keep still.



But suppose ministers of the gospel should act upon this feeling, (and they all have it every day.) This certainly would not be allowable. The right way is to leave this with the brethren. The few broken words of the trembling saint are oftentimes of more comfort and encouragement to the church than a whole sermon.

And, brethren, if we had the promise of an earthly inheritance, which we knew to be undeserved, and which was bestowed freely upon us, and that, too, by one to whom we had been an enemy, should we stop because of our broken language, or for fear others would not be interested. Should we not eagerly tell of this great favor, and mutually sound forth the praises of our benefactor? So should it be with us. "Forsake not the assembling of yourselves together." No reasons like those just given are a sufficient excuse for neglecting this duty. For the heavenly Father knew all our weakness, our stammering tongues before he gave us this command, and heartfelt praise is infinitely more precious in his sight than smooth sentences and great talents displayed. It is pleasant for brethren to meet together. It is profitable for all. How often when brethren have been at unusual pains to thus assemble, do they feel that they have been amply repaid for their trouble. Then, brethren, we exhort you to strive to meet often, and when you have no pastor, keep up social meetings among yourselves.

In one other respect we are often at fault. When we have a pastor, how often do we neglect our privilege, without even a reasonable excuse. A few drops of rain or bad road discourages us. We can overcome all these things to attend an election, to visit earthly friends. Should we have less interest in heavenly things? Our pastor may have traveled many weary miles, while we cannot go one quarter of the distance, thus causing him to feel that he is not appreciated, and that his preaching does no good. The pastors hands need staying up. It is our place to hold them up, by our presence at all stated meetings. Let us see to it then, brethren, that in the future we neglect not this, our plain duty.

Having considered some of the objections to our meeting together, we will now speak of some of the benefits arising from it. First, it is a source of instruction, and hence of comfort to the children of God. The interchange of views and feelings must be instructive. Where is the child of grace that does not feel that he has much to learn? We all feel little in wisdom. All feel that our brethren are capable of instructing us. How often have we heard brethren testify to the receiving of instruction from other brethren. Can they obtain this benefit if they do not meet together and converse? It is that they may be mutually instructed and edified that God has commanded them to assemble. Perhaps the views of some brother upon a portion of scripture, or upon some portion of the christian experience, may throw a flood of light upon the mind of another, so that he may be led to rejoice in it. Thus he is instructed, grows in grace, and in the knowledge of Christ, and is comforted.

Again, it tends to build up and strengthen the love and fellowship of brethren for each other, and to break down coldness and indifference of feeling among them. We think the experience of all will agree with this. As they become more and more acquainted with each other, and know more of each other's experience and travel in the christian course, their love goes out one to the other, because they see more to love. Staying away from one another tends to promote jealousy. For instance, some tale-bearer may have dropped into our ear some remark made by a brother, which sounds unkind. We stay away from him, and suffer the poisonous sting to rankle and fester and disturb us, when if we should go to that one all might be explained and those brethren would have a warmer feeling still for each other. We believe that wilful neglect to meet together is one of the sins for which there remaineth a certain fearful looking for of judgment. Brethren wrong their own souls who thus throw away their privileges.

Brethren, let us see to it that we sin in this respect no longer. Much more might be said upon this most important subject, but we will close this somewhat lengthy epistle by commending the subject to your careful attention. And may the grace of God, that bringeth salvation, help us to obey our Lord in all things. In conclusion we would say, May the God of Israel bless you, and may grace, mercy and peace be with the churches of his saints now and evermore, Amen.

WILLIAM J. PURINGTON, Moderator.  
JAMES BLIZZARD, Clerk.

*The Elders and messengers of the Delaware River Old School Baptist Association, in session with the Kingwood Church, Hunterdon Co., N. J., June 2d, 3d and 4th, 1869, to the several churches whose messengers we are, sendeth assurance of continued love and fellowship.*

BELOVED BRETHREN:—The time has rolled around, another year is numbered with the past, and the time for our associational meeting has come. Many are the changes which have taken place since our last anniversary meeting. The world seems to be in great commotion, nations and kingdoms are in dreadful strife, and a spirit of insurrection seems to exist among them, while anti-christ is deceiving the nations of the earth, and the powers that be seem to be shaken, and men's hearts are failing them from fear. We are reminded of the answer of our Lord to his disciples when they had inquired of him concerning the destruction of the buildings of the temple, of what should be the signs of his coming, and of the end of the world. He charged them to take heed lest any man should deceive them, for said he, "Many shall come in my name, and shall deceive many. And ye shall hear of wars, and rumors of wars, and nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilence, and earthquakes in divers places. All these are the beginning of sorrow." Dear brethren, are not these things manifestly before us, and are they not portentous of some great event that shall before long fall on the nations of the earth? If so, our Lord has said, "See that ye be not troubled, for all these things must come to pass, and this gospel of the kingdom must be preached in all the world for a witness, unto all nations, and then shall the end come." The kingdoms of this world may be dissolved, and thrones may crumble to the earth and be no more, but the kingdom of our blessed God and Savior shall stand for ever and ever; for it is an everlasting kingdom, and his dominion extends from the rivers to the ends of the earth. The kingdom of our Lord stands firmly as the days of heaven, and the gates of hell cannot prevail against his throne, for he

has all power in heaven and in earth, and is omnipotent to protect and defend it, and his subjects also. He fights all their battles for them, and brings them off conquerors through his victorious name. If then we be the subjects of this great and glorious king, we are heirs of God and joint heirs with our Lord Jesus Christ, and we need not fear what man can do unto us. His name is the strong tower into which the righteous shall run and find safety.

Although we have realized what we had fondly anticipated at this anniversary meeting with many dear brethren from abroad in love and sweet fellowship, still our joys are mingled with sadness and grief at the remembrance of many dear brethren with whom we have formerly had the happiness to meet on former occasions, who have now gone the way of all the earth. Especially do we feel smitten and sorrowful in regard to those in the ministry who have been recently called to lay off their armor and enter more fully into the joys of their Lord. The hand of the Lord lays heavily upon us. Within the short space of a few months from the circle of our correspondence our dear brethren, Conklin, Harding and Leachman have been called from their labors to their final rest. We feel that a great vacancy has been made, and many other dear brethren who have seemed like pillars have also been called away. But we desire to bow in submission to all the dispensations of God's holy providence, and learn to be still and know that our Lord is God, and we pray the Lord may build again all the waste places of his Zion. May grace, mercy and peace from God our Father and from our Lord Jesus Christ be with you all, Amen.

THOMAS BARTON, Moderator.

JOSEPH HUGHES, Clerk.

*The Elders and messengers composing the Delaware River Old School Baptist Association, in session with the Kingwood Church, Hunterdon Co., N. J., June 2d, 3d and 4th, 1869, to the several churches whose messengers we are, sendeth assurance of continued love and fellowship.*

DEAR BRETHREN:—Presuming that you will expect from us, as on former occasions, a circular letter, to be addressed to you in our Minutes, we will endeavor, as God may enable us, to meet your expectation. Among the many admonitions left on record in the New Testament, we should not overlook the injunction of our Savior, recorded in John xiii. 34, 35, and which reads thus: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all (men) know that ye are my disciples, if ye have love one to another."

The scriptures clearly and conclusively show that the Lord Jehovah is a terrible God to his enemies; and, although they are permitted to abuse his mercies, and trample upon his statutes, their abominations shall not always go unpunished; "For evil doers shall be cut off." The sovereign Ruler of heaven and earth said to his ancient people, (the Jews) "See now that I, even I, am he, and there is no God with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand; for I lift up my hand to heaven, and say, I live forever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." In that awfully sublime description, which the eternal God gives of himself, are there not declarations concerning his Being, his vengeance to his enemies, and his unlimited power to execute his will, which should cause deep reverence in the hearts of his children, and sore dismay in the souls of his enemies?

While the scriptures positively declare that God's vengeance shall be manifested in the destruction of his foes, they also contain the sweet, strong and endearing expressions of his love to his children, who were chosen in Christ Jesus before the foundation of the world; and to them he is the God of love. John says, "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

A new commandment I give unto you. God gave to literal Israel, through his servant Moses, the commandments, which they were not at liberty to disobey; and in that Decalogue, as it is termed, was the following: "Thou shalt have no other gods before me." Having received such a law, they were solemnly bound to obey the statutes of their King; but as a nation, they were a carnal people, although there was a spiritual seed amongst them; like "new wine in the cluster;" and for the sake of that their national polity was not destroyed, until God's purpose concerning them was fulfilled; but, as to spiritual love, the great mass of them had no knowledge of it whatever; but their obligations were made known to them in cogent language; for it was, "Hear, O Israel: the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Notwithstanding God blessed Israel so abundantly in their "basket and store," and so many times miraculously delivered them from their enemies; they became a proud, stiff-necked, rebellious, and idolatrous people, and broke the covenant of their God, disobeying the most plain and positive injunctions; therefore said their heavenly King, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the Lord;) but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." This new covenant the apostle Paul applies directly to the church of Christ, under the gospel dispensation, and to no other characters. See Heb. viii. 10-13.

The new covenant is known to, and binding upon none, in its beauties, excellencies and glories, except spiritual Israelites; "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." None can see the kingdom of our precious Redeemer unless "born again;" for said our Savior to Nico-



demus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." In this birth of the Spirit, the heirs of immortal glory are brought under a law to Christ, as the Head of the church, and the King in Zion; therefore the "new commandment" of our now risen and exalted Savior, is addressed to the subjects of the new covenant, and not to mankind indiscriminately; for there are no absurdities, or contradictions in gospel precepts and injunctions. No person can either obey or disobey a law, until he is brought under such statute. How can a subject of the empire of France, while he remains in his native land, be under the law of this country? Is he not a foreigner? Most certainly; consequently he is an alien. So the children of Adam, in their natural state, are under law to their Creator, and having transgressed the law of their "creation state" are under its curse; but in the law of love, or the new covenant, there is no curse; for Jesus has removed that forever from his people, by the sacrifice of himself.

*That ye love one another.* Having shown, from scripture testimony, the characters to whom the "new commandment" applies, we will now endeavor to set forth some of the principles involved in it. It should be borne in mind that it is the commandment of God our Savior to his people to "love one another;" and in the absence of the principle, this command would have no more effect to cause love to flow forth, than the sunshine and showers can cause foliage and flowers to come out of dead trees. If persons become united with the visible church of Christ, who have not Christ in them "the hope of glory," all their feigned love for the truth, and for the ordinances of God's house, will prove like the early dew, and soon vanish away. If we have the love of God in our hearts, that fruit of the Spirit will certainly cause us to "love one another;" and however correct we may be in all the outward ritual pertaining to the visible church, without vital love (not fancied affection) it will avail us nothing; for said an inspired apostle, "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." John says, "We love him, because he first loved us." Our God, by the prophet, declared, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

The love of God seems to be the test often with the children of the Most High, when they are in doubt and distress; for the language of John often appears to the poor trembling soul, as the last refuge; for said he, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." "Beloved, let us love one another for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also. The love of God shed abroad in our hearts, will cause us to love one another, and bear one another's burdens, and thereby fulfill the law of Christ. This divine love is not merely in word and tongue, but in deed and truth.

How sweet, how heavenly is the sight,  
When those who love the Lord, a brother and a sister find  
In one another's peace and delight,  
And thus fulfill the word.

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

Can one love his brother, when he knows that one needs assistance, and never helps in supplying his wants? "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him; for if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.

Although one should relieve the temporal wants of his brother, and still secretly cherish a spirit of ill-will and malevolence toward that one, would it be keeping the Royal Law? Most certainly not; for such a course is sheer hypocrisy. Can the love of God be the ruling motive, when a professed follower of Jesus Christ is clandestinely scattering arrows, firebrands and death, amongst the flock? No; but when each can esteem his brother better than himself, and feels the power of that tie which binds God's people together.

And union sweet, and dear esteem,  
In every action glows;  
Then there is a manifestation of that love, which is divine in its origin, heavenly in its nature, and endless in its duration; and when there is a visible manifestation of such a spirit, it can be said in truth, "See how these Christians love one another." But alas! the reverse might, with truth, be uttered sometimes, were we to judge from the course manifested, and it be said, "See how these professors hate one another." Brethren, if we have tasted that the Lord is gracious, and have a hope that for Christ's sake our sins have been forgiven, ought we not to forgive one another? Our Savior taught his disciples in ancient days to pray, "And forgive us our debts, as we forgive our debtors." Can we harbor malice in our hearts against a brother or sister, and remember that commandment of our dear Savior? If we do, and are the children of God, we shall surely be visited with the rod. If any, who have professed to know God, and the power of the Savior's love, can go on months, and even years, cherishing malice, hatred and revenge against their brethren, without ever feeling the rod of chastisement, it is an evidence that such are bastards, and not sons of God.

When love one to another is the ruling principle amongst the children of God, there will be no striving for the mastery, one over another; neither will there be a desire cherished by members, to bring themselves into notice through strife and vain-glory. The law of love will lead the saints to keep the commandments of Christ. Is it obeying the law of Christ, when his children are cherishing envy and strife in their hearts? No; it is following not after Christ, as his sheep, but listening to the suggestions of our carnal, depraved nature. But says one, "The offence has been so aggravating in its nature, that I cannot forgive." Ah! is that the course to pursue, if we are under the law of love? Has not our Savior given the exact rules to govern in all such cases? Most surely! Where such difficulties exist, when the gospel rules have been complied with, by each party concerned, and there is no manifestation of love and repentance, the church is solemnly bound to withdraw her fellowship from all such, who walk disorderly; but even then, there is no authority to cherish a spirit of malignity against them, who have been excluded from the fellowship of the church; and the law of love to our Redeemer never will cause the church to withdraw her fellowship from disorderly members, in a vindictive spirit; but it is often done in deep sorrow, and with the prayer, in the heart, if it be the will of God, that such ones may be brought to see their errors, acknowledge their folly, and be restored to the privileges of the church.

Whenever there is fostered by the children of God, any spirit averse to the law of Christ, their Head and Husband, it is infidelity; for if faithfulness or fidelity to the Savior's injunctions be cherished, and the divine rules be heeded, then the saints will openly manifest their love to Christ, and one to another. How dare any child of God come to the table of the Lord, and partake of the emblems of the broken body and shed blood of Christ, and have *ought* against his brother or sister in the church? Is the ruling principle, in such a case, love? Can such an one expect to escape the rod? The communion of saints is deeper and of more vital consequence than merely taking their seats together, and openly partaking of the ordained emblems; because dissemblers, disorganizers, enemies of God and despisers of the truth can perform such an act; for the ritual requires no grace; but simply a hypocritical boldness. It is certain that sometimes the literal communion is not a sure indication of love and union; but, if there exist amongst the members spiritual love and union, the "open" communion, or sacrament, is the evidence of that, and not the cause producing it.

When the stated time for a church to openly commune has come, and love to Jesus and one to another fills the hearts of the members, and each looks upon his brother as being better than himself, and feels the force of the words, "This do in remembrance of me," hatred, variance, strife, evil samisings, bitterness, revenge, &c., cannot predominate; for the love of God being then shed abroad in the hearts of the dear saints, reigning grace will "chain" those unholy passions, so that they can no more influence and control the "new man," than the gloom and darkness of night can prevent the rising sun from shedding abroad his glorious light. Brethren, have we not come together at our communion seasons, when we have felt calm and composed, and nothing evil was cherished against our brethren, whom we fervently love in the Lord? Do we not find at such seasons that the commandment "to love one another" is an easy yoke and a light burden? But when we have assembled, estranged in our feelings, have we not felt disturbed and guilty? Have we not felt condemned? Especially when we have neglected the teachings of the Royal Law.

When the vital power of this new commandment, to love one another, is in lively exercise, the children of God are watchful and careful; and wherever they rove or rest, the fear of God is a governing motive; (not slavish fear, but reverential awe) and however widely they may be separated one from another, the bond that unites them is so strong, and endearing, that no manifestation of that carnal, depraved principle, which governs natural men, will be suffered to cause them to speak in a harsh, unbecoming manner of each other. Should the "envenomed tongue of slander" be let loose in "belching" forth vile insinuations against a dear brother or sister in the church, will the child of God, ruled by love, join and give countenance to such a course? No; for should the loved one against whom the charges are made, be somewhat in the fault, it is neither a proper time, nor a fit place to make it public; and the law of love would cause the child of the Most High to rebuke such an unscriptural course, instead of giving it any countenance; because the faults of our brethren are not to be published in Gath, nor told in the streets of Askelon, thereby giving the daughters of the uncircumcised an opportunity to triumph.

It is a lamentable truth that sometimes the professed children of God do pursue such a course as to bring "open" dishonor upon the church, and the enemies of truth have an opportunity to slander and vilify the doctrine of grace; and it is with no pleasing emotions that we refer to such things; but, as the professed followers of Christ, we should not shun the truth. When there is such an entire disregard to the principles involved in the new commandment, as to permit every little matter of this world to prevent the saints from assembling together, and the affairs of Zion be only a secondary matter, is it not deplorable? When so completely bound up in worldly matters, and chained so firmly to earth, do we realize, beloved, that we have nothing we can positively call ours? Even our lives are forfeited by reason of sin, and we are all judicially dead, and are only waiting the execution of the sentence. The apostle Paul in giving counsel to his son Timothy, said, "For we brought nothing into this world, and it is certain we can carry nothing out." And having food and raiment, let us therewith be content. But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some covered after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness."

Beloved brethren, we have professed to be the followers of Christ; have openly declared our love for the truth; but do we manifest that we are the followers of the Savior, when we keep not his commandments? Is it obeying Christ when every thing of a worldly nature must be attended to first, and then, if we have an "hour or two" of leisure time, we will assemble with the church? Is it obeying the Savior when we visit not the sick, and



pay no heed to their wants? Is it showing the love of God our Savior, when the old "war-worn" veterans of the cross become so infirm, by reason of age, that they can no longer preach the gospel, to permit them to be "turned out" upon the cold charities of an ungodly world? Such a neglect of the plain obligations binding upon the children of God, *always* leads to sad consequences. When a servant of God has labored faithfully in the doctrine amongst his brethren, and time and infirmity begin to do their work, what must his sensations be, if he is led to believe that his last days are to be spent in a common "poor house," and pass away amongst a class who have no regard for the truth, and perhaps not a brother or sister near "to close his eyes" in death? Ought we to pursue a course to give rise to such gloomy forebodings in the minds of our aged and infirm members, and cause our enemies to tantalize and reproach us, saying, "What have we always told you concerning them? Now look at their course toward the poor, and see how indifferent they are to their wants, but then it is all right, as they are the elect, it matters not how they live, and what they do," &c. Dear brethren, while we are compelled to admit that some who profess to be the disciples of Christ pursue such a course, we must deny that the doctrine of God's salvation, which is the doctrine of election, ever leads in such a channel, but exactly the reverse. When the enemies of the truth proclaim such falsehoods about the doctrine of grace, they are conceived in malice, brought forth in revenge, and proclaimed in hatred; for trees are known by the fruit they bear; and the trees of righteousness, the planting of the Lord, will bring forth the fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Because the children of God are permitted to be led sometimes by their carnal depraved minds, and bring a reproach upon the cause, the enemies of truth are very much mistaken in charging their bad conduct to the doctrine of predestination, election, and final victory of the saints; for all wrong doing is chargeable to the carnal man and his unholy nature.

Brethren, may we be so led by reigning grace as to show that we love one another; and the attachment to the scriptures manifest in our lives and conversation, that the love of our Savior is paramount with us; and that in our measure, we know the power of the words, "As I have loved you, that ye also love one another." If this love be and abound in us, the evidence of our being his disciples will then be clearly showing forth, "By this shall all men know that ye are my disciples, if ye have love one to another." Now, while the indications of providence show the near approach of a great and trying day, may our God cause the saints to live in love, so that peace and harmony may abound in the "little flock," and each child be led to bow in humble submission to the will of our heavenly Father, and wait patiently the development of his purpose, knowing all shall ultimately be well with the Zion of our God.

WM. J. BURLINGTON, Clerk.

*The Elders and messengers composing the Warwick Old School Baptist Association, in session with the church of Middletown and Wallkill, at Middletown, Orange Co., N. Y., June 9th, 10th and 11th, 1869, to the churches whose messengers they are, sends this their annual epistle, with love in the Lord.*

DEAR BRETHREN:—We call your attention to the instructions of our Savior concerning prayer, and particularly to the words recorded in Luke xi. 9, 10, "And I say unto you, Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

These are unspeakably precious words, bearing heavenly encouragement to the fainting and sinking soul. Truly our Savior, in his kind and never failing care for his children, has abundantly supplied the table which he spreads before them for all their needs. His words are heavenly bread, calculated to sustain that "precious life" which the enemy hunts for (Prov. vi. 26.) and to save us when ready to perish. When we are wrapt in darkness that no human power can penetrate or dispel, the entrance of his words never fails to give light. He has given such as are suited to every different season, and every various trial of each of his children.

In the text the line is as distinctly marked between the natural and spiritual, between quickened souls and those dead in sin, as in any other part of the scriptures. These words are addressed to those unto whom God has, of his own sovereign and discriminating will, given spiritual life, and to none others. They are spoken to the disciples of our Savior, unto whom he said, "Ye have not chosen me, but I have chosen you." We need not consider the false use to which false teachers apply these words, asserting that they are addressed to all men indiscriminately, to direct them how they may get to heaven, and employing them to excite the natural feelings of the unregenerate, and induce them to go through with the forms of prayer hypocritically; for when we have learned their true meaning, and power in our experience, we know—and we cannot know before,—that natural men have no interest whatever in them. How can one truly ask for what he does not desire, or seek for what he does not care to possess, but rather hates, or knock for entrance where he has no interest to be? "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." He has no desire for "the things which God hath prepared for them that love him."—1 Cor. ii. 9, 14. But these are the things which the saints long for, and which they are encouraged to ask for that they may receive, and seek that they may find, and continue entreating, as one would stand persistently knocking at the door within which all his interests and desires were, that they may enter into the enjoyment of them.

The disciples had asked Jesus to teach them how to pray. And here may we not see, in the likeness of our desires and feelings to theirs, an evidence that we are of those unto whom the blessed words of assurance are spoken? Have we not had a constant consciousness that we did not know how to pray as we ought, that we could not tell what we should ask for of ourselves, nor how to frame our petitions aright? Can we not see that there has been in our feelings, whenever we felt the duty of prayer, the element of this petition, "Lord, teach us to pray? Thus he sweetly as-

suress us, by causing us to find in this recorded expression of his disciples' desire an expression also of our own, that he has also chosen us out of the world, and in leading us about and instructing us. For we know by our own feelings formerly, when we were "alive without the law," and by the doctrines that natural men love, that all but the self-distrusting disciples of the Lamb have a perfect confidence and satisfaction in their ability to pray. But those who rejoice in Christ Jesus, have every one of them lost all confidence in the flesh; and whenever they approach him in prayer there is in the very submission and humble feeling, without which none ever do or can approach him, this petition, whether uttered or not, and even though not recognized by us, "Lord, teach us to pray."

And when in his tender care and loving kindness he answers this request, and pours upon us the spirit of grace and of supplication manifestly, (for it was by that spirit only that we were enabled to ask him to teach us how to pray) filling us with holy desires, and giving us a spirit of earnest and urgent entreaty, O how easy it is then to come even to his seat, to know what he will answer us, and to fill our mouth with arguments. (Job xxiii. 4.) How easy it is then to exert a mighty power in supplication, and to cling to the arms of his promises that we feel are extended towards us. There is a strength of urgency in our feelings that will not let go. We are all broken to pieces in ourselves, but we are strong in the spirit. No holding back now. No hesitation or fear that we are not asking aright. There is a divine and holy assurance that we are asking by the intercession of the Spirit according to the will of God. There is nothing unholy in the supplicatory breathings of the soul at such a time. We are asking for no worldly good to satisfy our carnal desires. Our prayer is pure, as Job said of his. It is a prayer for mercy, for pardon of sin, for holiness and righteousness that we are so hungering and thirsting after, for submission to God's holy will, and for a full preparation, though by fiery trials, to dwell in his glorious and holy presence. And our prayers are in the name of him with whom the Father is well pleased, and whom he hears always.

Observe the wonderful form of the prayer which he taught. No petition for worldly riches, or honor, or comfort. A recognition of God as our Father, and a stretching out of our hands towards him in a dry and thirsty land where no water is, feeling that our springs are all in him. For prayer is always from a land of need toward the source of blessing. A pervading desire for the glory of his name, and for the establishment of his kingdom in the hearts of his people—in earth—in their earthly bodies. A looking to him as the fountain of all supplies, that he will feed us daily; and we then acknowledge that he and not we know what we need. A supplication for his forgiveness connected with a clear recognition by the Spirit of Christ in us of our duty to forgive those who trespass against us. But to accomplish forgiveness as a duty is impossible for man. The Spirit of Christ, without which there can be no prayer, is a spirit of forgiveness, and when it is in exercise all trespasses against us are forgiven. So God's forgiveness is asked for as we forgive our debtors, the one placed in conditional connection with the other even in the supplication, to show that only by the spirit of the meek and lowly Jesus can we pray at all; and to clearly designate for whom this form of prayer was given; for when we have the true spirit of prayer we cannot possibly withhold forgiveness from any. This wonderful prayer continues with a supplication to be kept from temptation and delivered from evil, thus expressing a consciousness that we have no power in ourselves to resist temptation, or keep ourselves from evil; and concludes with an acknowledgement that the kingdom and power and glory are the Lord's forever and ever, which is an acknowledgment that can only be made by those who have felt the full power of the truth, and abide in sound doctrine.

Having taught his disciples how to pray, and what they should pray for, teaching them now and always in their experience, our Savior gives them divine encouragement to make known their requests unto God, assuring them of prevalence in prayer. The illustration which is given is wonderful in the tender solicitude it displays on the part of our dear Savior to assure us of the certainty that God will hear and answer us. We should not hesitate to go to a friend in an emergency, and especially such as that supposed. We should perhaps the more boldly and importunately ask bread for our friend who had stopped with us in his journey, than for ourselves; and so such a case is presented. Much as we should dislike to trouble him, we should have no fear of his finally refusing us. We know him well, and though he may hesitate for awhile to have his rest disturbed, we know he will not angrily send us away. And is it possible that we are allowed to take this as showing the freedom and confidence with which we may come unto God with our needs? Nay, that he has himself expressly given us this as an example, or illustration, of the free and full access we have at the throne of grace? What wonderful condescension! What amazing kindness and tender compassion! Truly he draws us with the cords of a man, but with an irresistible power.

After this illustration there follows the plain command in the words of our text, to ask, to seek, to knock, with the assurance that it will not be in vain; and the declaration, adding strength to strength of assurance, that every one who asketh receiveth. Of course this asking is not merely with the lips, for words may be uttered that are not truthful expressions of the heart. Neither is it the asking of the carnal mind and affections for what they desire. But it is the directing of the mind appealingly towards God with an urgency of spiritual desires.

There has been for days perhaps some deep, longing desire within us; it may be for a sense of God's forgiveness for transgression, or for a more sensible evidence and enjoyment of his love, or for a manifestation of greater warmth and mutual love, and more spiritual zeal among the brethren, and an outpouring of the Spirit upon them. While we have felt this longing, a sense of unworthiness has kept us back from directly and freely turning our faces towards God in the secret of our soul, and speaking in full supplication to him. Our way seems hid, and a cloud seems to cover the throne away from us. The Lord seems so high and holy, and far off, and we so poor and weak and sinful, that we could not feel free or able to stretch out our hands towards him. Too unworthy. We may have engaged in the audible sounds and forms of prayer in the company of brethren, and may have had freedom, and have spoken for the edification and



comfort of the brethren; yet we have been conscious all the time of this holding back, this lack of full confidence and communion in our entreaty upon the subject of our longings, this secret fear and hesitancy that can only be expressed to the recognition of those who have experienced it. Now our Savior suddenly breaks down all these barriers by the power of his grace, and all at once our soul is engaged in prayer, in strong and importunate cries to the God of our hope, and the Father of mercies. We are no longer at a distance or in the open and wide range of the world, but are in the closet, the secret of his presence, and are engaged in communion. The fountains of the heart are broken up, the earthly bars and hindrances are swept away, and we make known our requests unto God with urgent beseeching. And thus asking, we receive; thus seeking, we find; thus knocking, it is opened unto us. God gives us an answer in such a way as becomes him, and assures us of the sufficiency of his grace for us unto the end.

For these sweet seasons of effectual fervent prayer we are dependent, as for every other blessing, entirely upon God. How sweetly his sovereign and absolute control harmonizes with all the promises, and exhortations of the gospel, so that every need of theirs is supplied, and in every various season they find a present and suitable help provided. We are exhorted to pray without ceasing, and in every thing, by prayer and supplication with thanksgiving, to let our requests be made known unto God, and the faithful assurance is that it will not be in vain. And yet, our times are in his hand.

Our Savior knows all our weakness, and ministers to us most tenderly, bidding us come without fear, for he is the friend that sticketh closer than a brother. He will never be wearied with us, nor repel us on account of our frailty, though he sees it as no human eye can. He can be touched with the feeling of our infirmities, having been tempted in all points like unto his people, yet without sin. The blessings he designs for us he makes us long and earnestly pray for before he gives us to enjoy them. Our prayer can change no purpose of his, nor can we desire that it should, for our wills are lost in his when we pray. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

WM. L. BENEDICT, Clerk.

*The Elders and messengers composing the Chemung Old School Baptist Association, in session with the Charleston and Sullivan Church, June 16th, 17th and 18th, 1869, to the churches of the same, sendeth christian salutation.*

DEAR BRETHREN:—Another year has passed since our last communication. It is with profound gratitude to the giver of all good that we would acknowledge his great mercy which, notwithstanding our unworthiness, has been extended to us through another year. We are now disposed to call your attention to the foundation of the christian's hope; and this foundation is the one spoken of in Isaiah xxviii. 16: "Therefore, saith the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste," or, as the apostle expresses it, "shall not be confounded." Now, dear brethren, unto you therefore which believe he is precious. Yes, he is precious to believers, because they have the evidence within that they have been redeemed by 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 all those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Surely he manifests himself to no others as he does to the poor trembling child of grace, who is by nature a child of wrath even as others; and when he is brought to see his awful situation—that he is a thousand talents in debt and not one farthing to pay—that he has always been a transgressor of God's holy law which demands perfect satisfaction, and feels that the sentence is about to be pronounced upon him, Depart, ye cursed, into everlasting fire prepared for the devil and his angels; when it appeared that there was no eye to pity, nor arm to save, Christ appears to him as his great deliverer, and says, Live, for I have paid the debt; I have satisfied the full demands of the law; I have borne thy sins in my own body on the tree; the law has no more dominion over you; I am the end of the law for righteousness to every one that believeth; you are no more under the law, but under grace. His feet are taken out of this horrible pit and miry clay, and placed upon this great foundation that was laid in Zion, and a new song is put in his mouth, even praise to our God. And none can sing this song but the redeemed—those that have been taught by the same spirit that was in the Elders, which were spoken of in Revelations x. 9, "And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Why do they sing this song? Because the eyes of their understanding have been enlightened, that they might know what is the hope of his calling, and what the riches and the glory of his inheritance in the saints. Yes, blessed inheritance, which is pure and undefiled, and that fadeth not away. No, it can never fade away. The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Yes, they are safe; for they have this sure foundation to rest upon. And our dear Redeemer has said, "Upon this Rock will I build my church, and the gates of hell shall not prevail against it." So to the household of faith, you have nothing to fear; for our dear Redeemer is not only the foundation, but he is head over all things to his church. He is their Rock, their hiding place, their mercy seat, their all; and he bare them and carried them all the days of old; and in his love and pity he redeemed them. Yes, he has loved them with an everlasting love; therefore with loving kindness he has drawn them. Now when this great love wherewith he loved his people, even when they were dead in sins, is made manifest unto them, no wonder that they should cry out, like one of old, "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." Now the cause of the Savior appearing so precious to the believer is, because he which caused the light to shine out of darkness, has shined in his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. And there are none that Christ will ever appear precious to, but those who have had the love of God shed abroad in their hearts by the Holy Ghost. In all others he will be as a root out of dry ground, having no form nor comeliness. To all those who love him, he says, "Keep my commandments," and to none others is this language addressed. Now, do we really love the Savior? This is a question we often ask ourselves. "Do I love the Lord or no? Am I his, or am I not?" If we can answer this as one of the dear disciples of Jesus did, happy are we. We can then say with Job, "I know that my Redeemer liveth." And if he is indeed our Redeemer, this language will apply to us. But now, saith the Lord God that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire thou shalt not be burned, neither shall the flames kindle upon thee; for I am the Lord thy God, the Holy One of Israel, thy Savior. Blessed consolation, when we can feel that though this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal and in the heavens.

Now, brethren, may the God of peace that brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the 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.

A. ST. JOHN, Moderator.

S. H. DURAND, Clerk.

### CORRESPONDING LETTERS.

*The Baltimore O. S. Baptist Association, convened with the church at Black Rock, Baltimore Co. Md., May 19th, 20th and 21st, to the several churches and associations with whom she corresponds, sends christian salutation.*

DEAR BRETHREN:—Another year has become one of the things that were, and through the kind providence of God we have been permitted to meet once more in an associate capacity. We feel that we have the greatest reason for thanksgiving to the author of every blessing for his mercies towards us. We would mention the loving kindness of the Lord according to his great goodness towards us. Our meeting has been pleasant, and we trust profitable to us. Our hearts have been made glad by the coming of your messengers and letters of love. We see in them evidences of that spirit which is pure and peaceable and leadeth into all wisdom. The ministers of Christ have come to us richly laden with the glad tidings of salvation, and Christ from first to last has been their theme. Our meeting has been harmonious, and we feel that it has been good for us to be here. We solicit a continuation of your correspondence as heretofore.

Our next associational meeting is appointed to be held with the Harford church, Harford Co. Md., to commence on Wednesday before the third Sunday in May, 1870, at 10 o'clock, a. m., and continue three days.

WILLIAM J. PURINGTON, Moderator.

JAMES BLIZZARD, Clerk.

*The Delaware O. S. Baptist Association, convened with the church at Rock Springs, Lancaster Co. Pa., May 26th, 27th and 28th, 1869, to the associations, corresponding meetings and conferences with which we correspond, send love in the Lord.*

DEAR BRETHREN:—Through the abounding goodness of our heavenly Father, 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 covenant-keeping God; to speak of his goodness and talk of his power, and to mingle our songs of praise, we trust, in love and harmony. Since our last anniversary as an association, many of the true, tried and faithful followers of the Lord Jesus Christ have been called home to rest forever in the mansions of glory; but we still remain in this world of sin and gloom, and our only trust is in the mercy and faithfulness of our God. The commotions amongst the children of men at the present time, we are confident, are ominous of great and appalling events; but we would rest in hope, assured that all of God's purposes must be accomplished according to his will, and that whatever may betide the family of man, Zion is safe; for her walls defy the assaults of earth and hell; and while false teachers and deceivers have gone out into the world so numerous that their name is legion, not one of the feeblest children of our God shall fail of receiving his inheritance; for every member of the family of God is enchaind in the arms of his everlasting love, and the powers of earth and hell combined can never take from our heavenly Father one of his jewels, which glorious truth we hope comforts and sustains us in the darkest hours and during the most severe afflictions.

Our ministering brethren have seemed to contend with much earnestness for the faith once delivered to the saints; and if we are not deceived, we have been comforted and edified during the session of our meetings, and built up in the faith of the gospel.

We earnestly desire a continuation of correspondence with you. May our God enable us to love one another with a pure heart fervently; to seek the welfare of Zion, and abstain from every appearance of evil.

Our next association (the Lord willing) will be held with our sister church at Cow Marsh, Kent Co. Del., commencing on Wednesday before the last Sunday in May, 1870.

THOMAS BARTON, Moderator.

JOSEPH HUGHES, Clerk.

*The Elders and messengers composing the Delaware River Old School Baptist Association, to the Associations, Churches, &c., with whom we correspond, Greeting.*

BELOVED BRETHREN:—Through the abounding goodness of our



heavenly Father we have had another anniversary meeting of our Association, which has given us the opportunity of openly renewing our expressions of love and friendship for you; and we have felt that our obligations towards you have been made more clear and binding upon us, if possible, than heretofore. Your letters have been comforting to us, and the ministering brethren came to us richly laden with gospel treasure. The servants of our God from eight different States have been with us; and it has cheered our spirits to see the love, unity and harmony manifested by them; for while strife and discord are abroad in the land, and the so-called religious world has not only divided, but become intoxicated and frenzied upon the various topics of the hour, the servants of our heavenly King have given God all the glory, in the redemption and salvation of his people, showing conclusively that the kingdom of our dear Redeemer is not of this world, and that Christ is not divided.

Our meeting has been very pleasant, and we hope, the season has been profitable to the children of God. Our dear brethren in the ministry have manifested a deep regard for the truth of God, and have certainly contended earnestly for the faith once delivered to the saints. We anxiously desire the continuance of your correspondence by messengers and minutes, and, so far as our God may enable us, we will endeavor to reciprocate.

Our next Association will be held with our sister church at Southampton, Bucks Co., Pa., commencing on Wednesday before the first Sunday in June, 1870, when and where we hope to meet you again.

WM. J. PURINGTON, Clerk.

P. HARTWELL, Moderator.

*The Warwick Old School Baptist Association in session with the church of Middletown and Wallkill, to her sister Associations with whom she corresponds sends Christian salutation.*

**BELOVED IN THE LORD:**—It is our privilege to address you once more, after enjoying again the high privilege of meeting together for the delightful worship of our God, who is a Spirit, and can be worshiped only by those who have been taught by him, and qualified to worship him in spirit and in truth.

While the numerous gods which are worshiped in the world are supported and sustained, by their deluded followers, our God hath no need of being worshiped by men's hands, seeing he giveth to all life and breath and all things. Forasmuch then as we are the offspring of God, we trust that he has taught us that the Godhead is altogether unlike the idol gods, which are made of gold or silver or stone, and graven by art and man's device, and must be sustained by worldly wisdom and human contributions. But blessed be the name of God, we have not so learned Christ, but have been taught that in him dwelleth all the fullness of the Godhead bodily, and that the saints have been blessed with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.—Eph. i. 3, 6.

Dear brethren, it is our happy privilege to state that we have enjoyed another precious season, in uniting with your ever welcome messengers in the solemn and delightful worship of the King of saints. They have come to us richly laden with the precious things of the kingdom, and have brought to us only such fruit as grows in the garden of our Beloved, and which is ever sweet to our taste. Our meeting has been numerous attended, and has been one of great harmony, where love and christian fellowship have been so happily blended that no discordant note has been sounded, and no root of bitterness has been suffered to spring up. The railings of strange children, and the scoffs of mocking Ishmaelites, have not been heard; but the great theme of salvation by the blood and righteousness of our Lord Jesus Christ, has been declared and listened to with increasing delight by the children of our God.

The subject to which we called your attention in our last Corresponding Letter, relative to the order to be observed by us, as to whom we should recognize and invite to seats in our meetings, and to participate with us in our privileges as the children of God, is of great importance, as we deem, to the peace of the church and the comfort of the household of faith. Rid and deliver me from strange children, was the prayer of the inspired psalmist; and the Zion of our God is, and should be a quiet city, where no enemy should be admitted to trouble and distress the inhabitants thereof.

Our next meeting will be held, by divine permission, with our sister church at Warwick, beginning on Wednesday before the second Sunday in June, 1870, when we hope to welcome your messengers to seats with us.

WM. L. BENEDICT, Clerk.

GILBERT BEEBE, Moderator.

*The Chemung Old School Baptist Association in session with the Charleston and Sullivan Church, at Cherry Flats, Tioga Co., Pa., June 16th, 17th and 18th, 1869, sendeth love and Christian salutation to the Associations with which we correspond.*

**BELOVED BRETHREN IN THE LORD:**—We have just reason to bless and adore God our heavenly Father for his goodness to us, in permitting us again to meet, and for the privilege of receiving your messengers, who have come to us in the fullness of the blessing of the gospel of peace, declaring to us a free, complete and finished salvation for the church of the only living and true God. We mourn the absence of many precious brethren, with whom we have formerly mingled our hearts and voices in songs of praise to God, who hath begotten us again to a lively hope by the resurrection of Christ from the dead.

Dear brethren, while strife and confusion surround us in the kingdoms and elements of this world may we be enabled by grace divine to rejoice that we have received a kingdom which cannot be moved, a kingdom wherein there is no strife, but all is righteousness and peace and joy in the Holy Ghost.

Our next meeting will be held with the Asylum Church, at Vaughn's Hill, Bradford Co., Pa., beginning on Wednesday after the second Sunday in June, 1870, when we hope again to greet you and receive your messages of love and fellowship.

S. H. DURAND, Clerk.

A. ST. JOHN, Moderator.

## Marriages.

May 6—By Eld. L. B. Hanover, at his residence, Mr. John A. Harris, and Miss Chloe P. Baker, both of Licking Co. Ohio.

## Obituary Notices.

**DEAR BROTHER BEEBE:**—Please publish the obituary of my dear father, Eld. Wm. C. Meador, who died at his residence in Calcasieu Parish, Louisiana, October 3, 1867, in the 84th year of his age. He had faithfully contended for the truth as it is in Jesus about twelve or fourteen years, shunning not to declare the whole counsel of God. He expressed his willingness to die, for death had lost his terrors to him, even when disease was preying upon his mortal body. He bore his sufferings with christian fortitude, desiring to be clothed upon with that immortality which awaits all those who die in the Lord. He leaves a large family, with many friends and brethren to mourn his loss, but we mourn not as they who have no hope, for we believe that our loss is his unspeakable gain.

Wm. C. MEADOR.  
Calcasieu Par., La., March 21, 1869.

**DIED:** Of consumption, at Middletown, Delaware Co. N. Y., May 11th 1869, Oscar T. Fuller, in the 22d year of his age. He was unconscious of his condition as a sinner until he began to waste away by disease; then it pleased the Lord, as we trust, to quicken and bring him to realize his lost and helpless condition as a sinner, dependent on the mercy of God. He expressed his sense of the justice of God in his condemnation. I visited and prayed with him during his sickness, and some time afterward the Lord gave him a cheering evidence of the forgiveness of his sins and acceptance in Christ, and he rejoiced in hope of immortality. He spoke of his love to God and to the people of God, and of his desire to depart and be with Jesus and said: "I can make a dying bed."

While on his breast I lean my head,  
And breathe my life out sweetly there.

He leaves his father and mother, brothers and sisters, and many other relatives and friends to mourn their loss, which we trust is his gain. May the Lord sustain and reconcile the bereaved, and sanctify their affliction to their good and his glory.

ISAAC HEWITT.

**DEAR BROTHER BEEBE:**—I send you for publication in the "Signs" the obituary of John Lewis, who died at Lewisburg, Pa., on Thursday, May 20, 1869, at the advanced age of 90 years. He was born in Bethlehem, Hunterdon Co. N. J., Sept. 24, 1778. In 1798 he removed to Sunbury, Pa., where he married in 1800, and removed to Lycoming Co. in 1803. In 1807 or 1808, he could not remember which, he was baptized by Eld. Thomas Smiley, a faithful minister of the gospel, who is well remembered by the aged brethren of the Chemung Association. The experience of brother Lewis, as he related it to me, was very striking, and I would be glad if he could have written a particular account of it. After he was given a good hope through grace, he went to Bradford County, along distance through a wilderness country, in search of Elder Smiley, who returned with him and preached the gospel in that region, and baptized some. A church was organized in White Deer Valley, of which Elder Smiley was pastor until his death in 1832. Soon after his death the errors that began to abound among the Baptists, made great headway in that church. Brother Lewis stood firmly in the old path, and tried to restrain his brethren from wandering in false ways, but without success. He therefore left that church, and removed in 1833 to Nittany Valley, Center Co. But he found about the same difficulty there. As he expressed it, he could not go fast enough for the Baptists, and was in their way. They were for im-

provements, and he thought the old ways the only right ways. He does not seem to have known, at the time of the separation that was taking place all over the land between the lovers of truth and those who had only taken the name of Baptists to take away their reproach; but he stood separate from those about him upon the same grounds, that caused his old school brethren all over the land to separate themselves. In 1855 he removed to Lewisburg, where he resided till his death. The New School Baptists there are quite numerous, and there has been a theological seminary there until within a year. It is now removed to Chester. They tried to make brother Lewis believe they were sound in doctrine, and were perfectly agreed with him, and wanted him to go along with them. But he could not credit their words about their soundness, unless they would give up their "new things"—Mission Societies, Tract Societies, Sunday Schools, and the like, which he continued to contend against as unscriptural. I visited him first about three years ago. The religion of Christ was his continual theme. It was instructive to hear him talk on the subject, and to hear him speak of the errors that abounded. Previous to my visits I believe Elders Housel and Conklin had each been there and preached. Brother Lewis seemed very anxious to have preaching there. He was not able to attend any of the meetings when I preached there, but seemed to rejoice greatly that the gospel was preached. He had a great anxiety to see some signs of returning to gospel order in the old church at White Deer Valley, where the early years of his experienced life were spent. At his request I preached to that church last winter. I spent nearly a week with him at that time, and though suffering great pain, and hardly able to sit up, his mind was clear, and he conversed freely and with force upon the subject that was so dear to him, salvation by grace. He composed two poems, in which doctrine and experience were set forth clearly, in opposition to the false notions and practices of carnal professors. He talked so freely with all who called to see him that the New School D.D.'s, who are connected with the college there, could not get courage to call upon him during his last sickness, evidently not relishing the manner in which he rebuked their errors, and exposed their pet idols. During my visit he repeated one morning some verses that had run through his mind during the night, while pain kept him wakeful. I can only remember two, with the help of the family.

Permit me, Lord, to rest awhile,  
And let my pains all cease.

And if I have a few more days,  
May they be spent in peace.

But if my pains must still remain,  
I nothing have to dread.

For Jesus says he'll watch his saints  
Upon a dying bed, till dead and laid to rest.

I think he manifested most remarkable strength of mind for so great an age. I would like to dwell more particularly upon his later experience, and repeat some of his instructive conversation upon the scriptures, but time and space will not permit. Four children and a son-in-law were the members of his family. They watched him faithfully and tenderly for many months. He was ready to go, and often expressed a wonder that he should be left so long. He died quietly and peacefully. He leaves four daughters and a son surviving him, with a great number of descendants and relatives, who mourn one loved and highly respected. A large congregation was gathered at his funeral on Sunday afternoon, and I tried to preach from I Cor. xv. 57, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ. Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I think he manifested clearly that the exhortation of the apostle had been sealed to him, and obeyed. He has written for the "Signs" some within the past few years,

and you, brother Beebe, remember to have met him once at Kingwood, and can appreciate more fully than I the trials he passed through in having to separate from his former brethren, and to stand alone all his life, far from those of like belief. There were a few, including some members of his family, who fully agreed with him in sentiment. To the last he expressed a hope that the Lord would build up his cause in that place, and establish a church there. And I feel encouraged to think that the spirit raised this strong desire and hope, and that it will be fulfilled. The work is the Lord's. To his name be the glory.

SILAS H. DURAND.

June 16, 1869.

**ELDER BEEBE:**—Please publish in the "Signs of the Times" the death of brother **Archibald O. Campbell**, of the township of Howard, in the county of Kent, who died on Wednesday, the 17th day of March last. He had been some time ago dropsical, but of that disease he was cured. On the day previous to his death he was apparently in his usual health; took supper as usual without complaining of anything wrong, but about 3 o'clock at night he was taken suddenly ill, and died the same morning. He had been a consistent member of our church for many years. Guarded and exemplary in his walk and conversation, he left many friends, and but few, if any enemies behind him. His wife, who was also a member of the church, died some years ago. They leave behind them sons and daughters, of good character, to mourn their loss.

ALSO,

**Euphemia**, daughter of Archibald and Isabella McIntyre, of this place, who died on the 10th inst., of slow consumption. From her exceedingly kind and friendly manner, her amiable disposition, and unblameable character from her youth up, she had endeared herself to all that were acquainted with her. She had been ailing for many years—spent much upon physicians, "and was nothing bettered by them, but rather grew worse." (Mark v. 26.) until death relieved her of her sufferings. She had a great love for the people of God, and for his word, and always went to hear it where it was preached in its purity when she was able to go; and thought it was evident at times that the spirit of God was striving with her, yet it was not until some months past that she became fully alive to a sense of the exceeding sinfulness of sin—the hardness and wickedness of her own heart, the total depravity of human nature, and her entire dependence for the salvation of her soul upon the merits of the atoning blood of a crucified Redeemer. She could see nothing but darkness before her, and she was constantly praying to God for mercy, and expressed a strong desire for an interest in the prayers of those she believed were the children of God.—James v. 16; Rom. xv. 30. For her consolation and encouragement she was told that God, who by his spirit had opened her blind eyes and showed her that she was a sinner, and now had granted her repentance, would pardon all her sins, and would ere he called her away, dispel the dark clouds and give her an evidence of her acceptance with him. On Tuesday morning, the 4th, it was thought she was dying, and when the family were called in, they found her in ecstasies, with up-lifted hands, praising God, and singing a part of the 116th Psalm, which was applied by the Holy Spirit to her soul. She was troubled with a distressing cough, and her mother said to her, "My dear, you are much distressed." She replied, "I have now but bodily distress, but before the Lord revealed himself to me as my Savior, the distress of my soul exceeded that of my body; but now my distressed soul has found rest in Christ my Redeemer." On Monday the 10th she requested all the family to stand around her bed in such a position that she could see them all. She then exhorted them to seek the Lord while he is to be found, for he was worthy to be sought after above everything in this world. She told them to avoid vain

and foolish company, and to keep close to the doctrine of election and salvation by grace alone, which she believed and knew was preached in this church. About 10 o'clock, a. m., as Elder Pollard and I arrived at the street gate, we heard singing in the house. She had told them to sing that beautiful hymn of Addison's:

"The hour of my departure's come,  
I hear the voice that calls me home;  
At last, O Lord, let trouble cease,  
And let thy servant rest in peace.

The race appointed I have run,  
The combat's o'er, the prize is won;  
And now my witness is on high,  
And now my record's in the sky.

Not in mine innocence I trust;  
I bow before thee in the dust;  
And through my Savior's blood alone  
I look for mercy at thy throne, &c.

About an hour after this she yielded up her spirit unto him who gave it. The saving change wrought in the soul of this young woman was manifest to many. She left her father and mother, brothers and sisters to mourn their loss in time, though it is her eternal gain. Elder Pollard preached a sermon from Rev. xiv. 13 on the following Wednesday, to a large concourse of people, who assembled to pay their last tribute of respect to her whom they so much respected and loved.

THOS. MCCOLL.

Dunwich, Elgin Co. Ont., May 13, 1869.

**DIED:**—At North Berwick, April 30th 1869, **Mrs. Susan Jenkins**, wife of Mr. James Jenkins, aged 78 years. She was not a member of our church, but in her youth she gave good evidence that she was heaven born, and her life and conversation ever after that time until death was agreeable to what she had professed. She was an Old School Baptist in sentiment, and would very understandingly talk about the doctrine of Christ and of the experience of the children of God. She has been waiting patiently for some time for God to take her home to himself, and now we believe he has. She has left a kind aged husband with children and other relatives to mourn, but not without hope.

ALSO,

On the same day, about sunset, brother **Isaac Bennett**, of Wells, aged 87 years. He has been a member of our church a great many years. He was sound in the doctrine of Christ, and last summer, although so aged, attended a number of meetings that I held near his house. He was very clear in telling his experience in his last years, of how he was brought to see that his salvation, if saved, depended wholly upon what Christ had done, and not upon anything that he could do; but he has now gone to rest we hope. He has left children and other relatives to mourn.

WM. QUINT.

Since writing the above I have been called upon to attend the funeral of Mr. Philander Libbey's babe, of this place. It died May 11th 1869, aged three weeks.

W. Q.

North Berwick, Me., May 12, 1869.

**BROTHER BEEBE:**—Please insert the following in the "Signs of the Times":

Departed this life on the 6th day of February, 1869, after a brief illness, **Larkin Robertson**, aged 66 years and about 5 months. Brother Robertson came to this State from Kentucky in 1833, and in 1836 located in Knox Co., where he resided until the time of his death. He was baptized and united with the Regular Baptists in Kentucky in 1831, and after he came to Knox county, Ill., he united with the Henderson church, and for many years served as Clerk of said church. He was a faithful and prominent member, generally leading in singing the songs of Zion; his house always open, and his table always spread with refreshments for his brethren and friends. He was an unshaken believer in the doctrine of salvation by grace, a subscriber to the "Signs of the Times," and a decided opposer of modern innovations. In his last sickness

he prayed to go home and be at rest, and so he gently fell asleep in Jesus. The church and the community have lost a worthy member, his family an affectionate father and husband. He has left his faithful and sorrowing companion and six children to mourn his absence, and may the God of all grace support them, and prepare them to meet him in a state of immortality. The writer attended meeting on the 5th Sunday, instant, at Henderson, in respect to his memory, and spoke from Ps. cxvi. 15.

ALSO,

**DIED:**—Of membranous croup, Nov. 17, 1868, **Mattie Robertson**, aged 3 years and 7 days.

It was a blooming flower,  
But oh, it bloomed to fade!

Affectionately,

I. N. VANMETER.

Macomb, Ill., May 31, 1869.

## MONIES RECEIVED FOR "THE EDITORIAL."

Mrs J Hulse, N J, 2, Eld J H Gammon, Ky, 2 30, R W Jones, Mo, 2 30, Saml Smith, Ala, 2 30, Isaac Hershberger, Va, 2 30, J J McElroy, Ark, 43, Nicholas Chambers, Ind, 5, A Louderback, Mo, 2 30, DB Duglass, La, 2 30, Gray Anders, Miss, 2 30, A C Hart, Ohio, 2 30, Miss M M Rittenhouse, N J, 10, Lou Park, Ill, 2 30, Sarah M Wood, Ill, 2 30, J W Alexander, N Y, 5, Robert Alexander, N Y, 2 30, Wm Lewis, Mo, 2 30, Nancy C Gillett, Pa, 2 30, Daniel Montgomery, Pa, 2 30, W J Daniel, Ala, 2 30, E W Berry, Mo, 2 30, Lucinda W Brown, Texas, 2 30, J R Dunlap, Ill, 2 50, C Hogaboom, N Y, 6, Eld R M Simmons, Ill, 13 80, Thos Moss, Ark, 2 30, G B, N Y, 2 30.—Total. 121 30.

## Subscription Receipts.

**New York:**—Mrs Isaac Smalley 1, Theodore Uptegrove 2, Fanny Carey 2, Enos Smith 2, Mrs Julia McNish 4, Mrs L Moore 2, Wm M Hart 2, J Elmdorf 2, J Lane 2, Thos A Harding 2, Eld S Moore 7 40, C D Wood 2, C Hogaboom 14, Dea H Horton 2, Peter Vannatta 2, Geo Fryer 2,.....\$50 40  
**New Jersey:**—Miss Sallie A F Conklin 7 00  
**Pennsylvania:**—Eliza Hagerman 2, Chemung Association 17 60, Lydia Holden 2, Miss E Webber 2, A Boughton 2, Betsey Jennings 3, Ella Jennings 2, James Cudworth 2, Eld J Beaman 6, Eld C Schoonover 2, E Vermilya 1, Miss Abbey Dodge 2, Wm Creighton 1, Nancy C Gillett 2, Hannah Rorick 2, Nathan Broughton Jr. 2, John Watkins 2, Thankful Duryea 2, E Maynard 1, W J Luce 2,..... 57 60  
**Delaware:**—B C Cabbage 12, Mrs Lizzie Clendenin 2,..... 14 00  
**Maryland:**—Jesse T Fox,..... 2 00  
**Virginia:**—James Roby 2, Ludan Starr 2, F A Weeden 2, I Hershberger 1 18, A Megeath 4,..... 11 18  
**North Carolina:**—Osfeld King,..... 4 00  
**Georgia:**—Eld C B Tator,..... 1 00  
**Alabama:**—T D Brantley 2, W J Daniel 8,..... 10 00  
**Arkansas:**—W H Wright,..... 1 00  
**Mississippi:**—B J Sanders,..... 4 00  
**Texas:**—J M Robertson,..... 2 00  
**Oregon:**—Eld Joel Sanford,..... 2 00  
**Tennessee:**—O B Hickman 4, Sarah J Oneal 2, M F West 2, Wm White 2, Thos W Roscoe 4,..... 14 00  
**Kentucky:**—Eld J H Gammon 1, Mrs Geo Lancaster 2, Lewis Helm 4, E Helm 4, John Hoolselaw 2, John Sanderson 2, Malinda Askin 1, Mrs E A Allen 2, Eld Thos P Dudley 23, Eld D S Bradley 2, B Q Morton 2, Reuben McDonald 6, Charles R Ware 4,..... 54 00  
**Ohio:**—S Brady 1 20, Eld L B Hanover 2, D G Barker 9 50, L Vanbuskirk 2, M A McDonald 3, W J W Chaffin 2,..... 19 70  
**Indiana:**—J P Jones 12, D Bennett 2, B Richardson 3 75, Eld Wm H Darrell 5, J Latham 1,..... 23 75  
**Illinois:**—David Smith 2, Eld I N Vanmeter 9, S R Patton 2, A Wood 2, Simon Haffer 4, T J And 6,..... 25 00  
**Missouri:**—Mrs Sarah A Allyn 2, Wm Lewis 7 70, E Y Berry 4 70, D S Woody 2, M K Wilson 2,..... 18 40  
**Iowa:**—Benj Hume,..... 2 00  
Total,.....\$345 03

## YEARLY MEETINGS.

**BROTHER BEEBE:**—Please publish that by permission of providence a Yearly Meeting will be held with the Old School Baptist church of Middleburgh, Schoharie Co. N. Y., on the third Saturday and Sunday in July, 1869, to commence at 10 o'clock each day, at the meeting house, near James Borthwick's. We earnestly desire our brethren and friends from sister churches to meet with us, especially the ministering brethren.

In behalf of the church.

JAMES BORTHWICK, Church Clk.

## Associational Notices.

The Corresponding Association of Virginia will be held with the church at Frying Pan, Fairfax Co. Va., commencing at 10 o'clock, a. m., on Wednesday before the third Sunday in August, 1869.

Lexington Association will be held with the Schoharie church, Schoharie Co. N. Y., to begin at 10 o'clock, a. m., on the first Wednesday in September, and continue two days.

Maine Conference will be held at North Berwick, York Co. Maine, on Friday after the second Monday in September and two succeeding days.

Maine Association will be held with the church at Bowdoinham, Maine, beginning on Friday before the second Sunday in September, and continue three days.

Licking, Ky., will be held with the Little Flock church, five miles from Lawrenceburg, Ky., on the second Saturday in September, and two succeeding days.

Euharley will be held with the Euharley church, six miles east of Van Wert, in Polk Co. Ga., on Saturday before the third Sunday in September, and two following days.

Yellow River with the Holley Spring church, in Newton Co. Ga., seven miles south of Covington, on Saturday before the fourth Sunday in September, and continue three days.

Oconee will be held with the church at Jack's Creek, Walton Co. Ga., seven miles east of Monroe, on Saturday before the second Sunday in October, and two following days.

Kehukee, with the church at Flat Swamp, Martin Co. N. C., to commence on Saturday before the first Sunday in October, and continue until Monday evening following.

Contentna, with the church at Rose of Sharon, Lenoir Co. N. C., nine miles north of Kinston, commencing on Friday before the second Sunday in October, at 10 o'clock, a. m., and continue till Sunday evening following.

White Oak, with the church at Newport, Carteret Co. N. C., on Saturday before the third Sunday in October, and continue three days.

Salisbury, with the church at Indiantown, Wicomico Co. Md., commencing at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, and continue three days.

Nodaway, with the Nodaway church, Andrew Co. Mo., four miles west of Savannah, on the first Saturday in October, 1869.

Siloam, with Sugar Creek church, three miles east of Vancroft, Davis Co. Mo., to commence on the first Saturday in September, 1869.

Western Cor. Association, with the church at Hillsborough, Platte Co. Mo., beginning on Friday before the first Saturday in October, 1869.



AGENTS FOR SELLING THE FIRST VOL.  
OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md.; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va.; Eld. Thomas Barton, near Newark, Del.; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky.; Eld. G. W. Staton, Berlin, Worcester Co., Md.; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss.; Joel J. Halbert, Columbus, Miss.; Wm. P. Cotton, Sarepta, Miss.; Wm. C. Thomas, Bainbridge, Decatur Co., Ga.; Thompson Plank, Iowa Point, Doniphan Co., Kan.; J. J. McElroy, Lisbon, Union Co., Ark.; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga.; Eld. C. B. Hassell, Williamston, Martin Co., N. C.; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y.; C. Hogaboom, Lexington, Green Co., N. Y.; Eld. B. O. Allen, Fredericktown, Mo.; Eld. Wm. L. Beebe, Covington, Ga.; Eld. John H. Myers, Decatur, Ill.; Alfred M. Horton, Horse Heads, N. Y.; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon; W. S. Harris, Stark, Bradford Co., Fla.; Eld. Wm. M. Mitchell, Opelika, Ala.; Wm. P. Linkous, Baptist Valley, Tazewell Co., Va.; Elkanah Johnson, Powers, Terrell Co., Ga.; Eld. P. Hartwell, Hopewell, Mercer Co., N. J.; Eld. R. M. Simmons, Greenbush, Warren Co., Ill.; Cyrus Risler, Stockton, Hunterdon Co., N. J.; F. M. Taylor, Auburn, Lee Co., Ala.; Eld. J. A. Whiteley, Attica, Marion Co., Iowa; Eld. D. Bartley, Willow Hill, Jasper Co., Ill.; Eld. S. H. Durand, Salisbury, Md.; Jehu Byrnside, Kanawha C H, west Va.; D B Almond, Camden, Ark.

## 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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860 MILES WITHOUT CHANGE OF COACHES BETWEEN  
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ABSTRACT OF TIME TABLE ADOPTED APRIL 26, 1869.

## TRAINS GOING EAST.

**Cincinnati Express**, leaves Cincinnati, by Columbus, Ohio, time, (Sundays excepted,) from Depot Cor. 5th & Headley Sts., 7.00 a. m.; Cleveland, Sundays excepted, from A. & G. W. Division Depot, by Columbus time, 3.25 p. m.; Dunkirk, Sundays excepted, from Union Depot, by N. Y. time, at 9.50 p. m.; Buffalo from Depot Cor. Exchange & Michigan Sts., Sundays excepted, by New York time at 11.25 p. m., arriving at Hornellsville, 3.02 a. m. Elmira, 5.10 a. m., Susquehanna, 7.55 a. m., (Bkft.) Turners, 1.42 p. m., (Dine); New York, 3.30 p. m. Sleeping Coaches accompany this train from Meadville to New York, and from Buffalo to Susquehanna.

**Lightning Express**, daily, leaves Cincinnati 9.45 p. m.; Cleveland, 7.20 a. m.; Dunkirk 11.30 a. m.; Buffalo, 2.50 p. m.; and Rochester, (except Sundays) at 4.00 p. m., arriving at Hornellsville 6.14 p. m. (Sup.) Elmira, 8.23 p. m., and New York 7.00 a. m. Sleeping Coaches accompany this train from Cincinnati, Buffalo and Rochester to New York.

**Day Express**, leaves Cleveland, Saturdays excepted, at 9.20 p. m.; Buffalo, Sundays excepted, at 7.00 a. m.; Rochester, Sundays excepted, at 7.40 a. m., arriving at Elmira 12.26 p. m., Susquehanna 2.12 p. m., (Dine.) Turners 8.42 p. m., (Sup.) New York, 10.30 p. m. New and improved Drawing Room Coaches accompany this train from Buffalo to New York, and Sleeping Coaches from Cleveland to Hornellsville.

**Night Express**, Sunday excepted, leaves Dunkirk 5.00 p. m., and Buffalo 6.00 p. m., arriving at Hornellsville 10.02 p. m., Turners 8.58 a. m., (Bkft.) New York 11.30 a. m. Sleeping Coaches accompany this train from Buffalo to New York.

**Express Mail**, Sundays excepted, leaves Dunkirk 7.30 a. m., Buffalo 7.30 a. m., Rochester 9.25 a. m., arriving at New York 7.00 a. m.

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## TRAINS GOING WEST.

LEAVE NEW YORK FROM DEPOTS  
FOOT OF CHAMBERS STREET,  
AND FOOT OF 23rd. ST. AS FOLLOWS:

**8. 00 A. M. Day Express**, Daily, (except Sundays,) arriving in Rochester 11.00 P. M., Buffalo 12.15 a. m., Dunkirk 1.52 a. m., Cleveland 6.50 a. m., and Cincinnati 5.10 p. m. New and improved Drawing Room Coaches attached to this train at New York, running through to Buffalo, and Sleeping Coaches from Hornellsville to Cleveland.

**8. 30 A. M. Mhk and Way Train**, Daily for Greycourt and intermediate Stations.

**10. 00 A. M. Express Mail Train**, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.17 A. M., Dunkirk 8.02 a. m. and Cleveland 2.30 p. m. Sleeping Coaches accompany this train from New York to Meadville and from Susquehanna to Buffalo.

**11. 30 A. M. Way Train** Daily for Port Jervis and intermediate stations.

**3. 30 P. M. Way Train**, (Sundays excepted) for Middletown and intermediate Stations.

**4. 30 P. M. Orange County Express**, (Sundays excepted,) stopping only at Sterling Junction, Turners and Stations West of Turners,—to Warwick, Newburgh, Montgomery, Unionville and Port Jervis.

**5. 00 P. M. Way Train**, (Sundays excepted) for Suffern and intermediate Stations.

**5. 30 P. M. Night Express**, (Sundays excepted,) arriving at Buffalo 12.10 p. m., and Dunkirk 1.30 p. m. Sleeping Coaches accompany this train from New York to Buffalo.

**6. 00 P. M. Way Train**, (Sundays excepted) for Suffern, and intermediate Stations.

**6. 30 P. M. Night Express**, to Buffalo, Dunkirk, Cleveland and Cincinnati daily, and to Rochester daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11.10 A. M., Buffalo 12.10 p. m., Dunkirk 1.30 p. m., Cleveland 7.15 p. m., and Cincinnati 6.00 a. m. Sleeping Coaches accompany this train from New York to Rochester, Buffalo and Cincinnati.

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OF THE

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## READ THE FOLLOWING TESTIMONIAL

from

DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,  
M. B. WEEDON.

## CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The disease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,  
CHARLES JONES.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37.

MIDDLETOWN, N. Y., JULY 15, 1869.

NO. 14.

## POETRY.

### ONWARD! UPWARD! HEAVENWARD!

Onward, christian, although weary  
Are thy steps, and faint thy heart;  
Onward, though thy way is dreary,  
God, thy God, will strength impart;  
Though thy breast is fill'd with wo,  
And thy spirit seems to fail,  
Onward, christian, thou must go.  
Christ is thine; thou shalt prevail.

Upward, christian, past the mourning  
Of the spirits of the night.

Upward; O behold the dawning  
Of yon glorious heavenly light.  
'Tis thy Savior! He will guide;  
All thy way thy steps are sure.  
Upward, for thou shalt abide  
In his love for evermore.

Heavenward, heavenward, we are tending;  
Each day nearer to our home;  
While our Prince, his Spirit sending,  
Leaves us not to roam alone.  
Blessed Jesus! We would praise  
Wondrous love and grace divine,  
Hymning, with melodious lays,  
All the power and glory thine.

Christian, what a joyful meeting  
We shall have in yon bright land,  
When, 'mid sweet angelic greeting,  
We shall join the ransom'd band.  
O, I long for that bright time  
When my soul her Love shall see.  
Thought enchanting! thought sublime!  
And with him dwell eternally. C. W.

### HOSPITALITY.

The sun had set; the rain began to pour;  
A stranger halted at my cottage door.

"Ah me!" I sighed, "my food is almost  
gone,  
And so my strength; I wish he would pass  
on.

"His wants are many; hungry, soiled and  
poor;  
And I am weary—can I ope my door?

"But can I bar it?"—this the better thought,  
That with my kindlier self effectual wro't—

"And force the poor old stranger to retire,  
Who, but for God's mercy, were my sire?

"Come in! come in," I cried with hearty  
tone;

"There's little here—that little is thine  
own."

I served his need; I spread for him a bed;  
And, as I toiled, I felt strangely comforted.

When from my couch I rose ere morning  
light,  
I saw within my house an angel bright.

He smiled upon me as I trembling stood,  
And blessed my house, my garments and my  
food.

"Because," said he, "in spite of want and  
pain

Thou didst not let the stranger plead in  
vain.

Be want and pain henceforth unknown to  
thee,  
And God's own peace thy close companion  
be.

He waved his glorious wings, and through  
the room

Spread light divine and exquisite perfume.

Then while I gazed in reverent, rapt delight,  
He, from my threshold, rose beyond my  
sight.

—Augusta Moore.

## CORRESPONDENCE.

SOUTH FORK, Ky., May 16, 1869.

DEAR BROTHER BEEBE:—I am  
admonished that the time is drawing  
near when I should renew my sub-  
scription to the welcome visitor, the  
"Signs of the Times;" and having  
been so much comforted and edified  
by reading the many precious pieces  
of the saints scattered throughout  
the states and territories of the Uni-  
ted States, telling of the wonderful  
dealings of God in bringing them  
from nature's darkness into the light  
of his dear Son, that I have been  
prompted, the Lord giving me light  
and understanding, to tell them what  
I hope the precious Redeemer has  
done for poor me; but knowing my  
inability to write to edification, I  
have hitherto put it off, hoping to be  
better enabled to write. And now  
that I have sat down to write, I can-  
not say that I am any better prepared  
than I would have been at any past  
time. Nevertheless I will put in my  
mife, and leave you to judge whether  
you can discover any of the dealings  
of the Lord with me or not. If not,  
you can throw it aside, and all will  
be right; otherwise, you can pub-  
lish it if you choose.

I was born January 13, 1844, and  
was raised by parents strictly moral.  
My mother was a Baptist, and my  
father a *dry land* Baptist. My grand-  
father Gilbert was a Baptist preach-  
er. The various professions of the  
world may say this is the cause of  
my being a Baptist. Their parents  
may be the principal cause of their  
(nominal professors) being what they  
profess to be, but I hope to prove  
quite different in my case. If I do  
not, I will prove of a truth that I am  
yet "in the gall of bitterness and  
the bond of iniquity." When ten or  
twelve years old, I thought religion  
was not for young folks, and that  
when I grew old like father or grand-  
father, I would turn and get religion.  
So I was saved from the devil, I did  
not care; I could not see any sense  
in such language as—

Religion never was designed  
To make our pleasures less."

for I was sure if I ever got religion  
I would have to quit all my pleas-  
ures, or God would never love me. I  
continued in this way, setting a time  
when to begin, until I was about fif-  
teen years old, when I concluded to  
put it off no longer. Grandfather  
frequently asked me if I did not in-

tend getting religion sometime? I  
would answer in the affirmative. He  
would say, that was the intention of  
every one; no one intended living  
and dying in their sins; which is  
true. I began to get religion by  
breaking off my outward practices,  
and occasionally praying and reading  
the bible. I continued that way un-  
til the spring of 1867, doing good  
for a while, (as I then thought) and  
then got worse. I generally would  
set my birthday every year to do  
good and get religion. I would con-  
tinue pretty moral for a while, but  
would get worse, and say, I will in-  
dulge my carnal appetite this year,  
and surely I will be better prepared  
to get religion next year. But every  
year it was the same way; and I  
know I was more outbreking in my  
practices during that time than all  
the rest of my life. In the spring of  
1867 some Baptist preachers visited  
our county, and mother being a Bap-  
tist went to hear them, (her member-  
ship was twelve miles off—no nearer  
church) and invited them home with  
her to preach at our house, which I  
was very glad of, for I had become  
considerable wearied of my way of  
getting religion, as I seemed to grow  
worse instead of better; and I want-  
ed to see if they could or would tell  
me how to get it. (I all this time  
was taking morality for religion.)  
One of the preachers was a very able  
minister; so I seated myself in one  
corner of the house where I could  
see the preacher, and that my parents  
would not see me. He took his text  
in 1 Cor. xiii. 13. "Now abideth  
faith, hope and charity," &c. He  
had not been preaching long before  
I had to hide my face for my tears.  
Then I would have given any thing  
to have been hid in some secret place  
where no eye could see me; for it  
seemed to me that he knew what was  
the matter with me, and that while  
he had me down he would improve  
his time. And I verily believed that  
he preached his whole sermon at me.  
And for fear some one would think  
me concerned about religion, I slip-  
ped off, after preaching, washed my  
face and eyes, and came back into  
the crowd with a smile on my face,  
and commenced talking of something  
else than religion. This was the first  
sermon that I had ever heard that I  
felt convicted under. But I knew  
not then what was the matter with  
me. I went to work then, sure  
enough, trying to pray two and three  
times a day. And I will tell you how

I prayed. I had a place and time  
appointed for prayer, and when I  
had gone and kneeled down, I prayed  
the publican's prayer first, "God, be  
merciful to me, a sinner," generally  
repeating it two or three times. I  
did not look upon this as prayer then.  
Afterwards I would repeat my form  
of prayer I had fixed upon in my  
mind, which I then thought to be  
true prayer. I continued this way  
for some time. My prayers did me  
no good; they seemed to ascend no  
higher than my head; and often af-  
ter repeating my prayer I felt so  
awful bad over it I was constrained  
to cry, "God, be merciful to me." I  
thought sometimes my position was  
not right, and would fall down with  
my face to the ground; but all did  
no good. I sometimes thought I was  
too proud for God to hear my prayers,  
and I would wear the worse suit of  
clothes I had, any where, to cut  
down my pride; but this did no good.  
Once on thinking how greedily I ran  
into sin, and how I took delight in  
it, and could not shed a tear nor  
mourn over it, I was made to mourn  
because I could not mourn. Once  
again I got to thinking over my con-  
dition, and looking over the pleas-  
ures of the world: were I to live one  
hundred years in all the pleasures  
this world could afford, I would still  
have to die and leave them all; and  
to die unprepared to meet God in  
peace, was to be eternally banished  
from his presence, and reap the wa-  
ges of sin; but what was I to do? I  
had sinned away my day of grace,  
and God would not have mercy on  
me. I thought if my parents had  
taken me when a babe and sung to  
me sweet songs of Jesus, instead of  
vain songs, and raised me up so that  
now I would have kept it, and known  
nothing else, and been prepared for  
Jesus to love me. I was often made  
to sing the song,

"O, wo is me! that I was born,  
Or after death have being:  
Fain would I be some earthly worm,  
That has no future being.  
Or had I died when I was young,  
O what would I have wiven;  
Now might with babes my little tongue  
Be praising God in heaven."

But I was born, and could not recall  
my past days. I would have ex-  
changed places with any beast of the  
forest, but could not do that. I would  
sometimes reflect upon God for  
making me, but thought that was  
like beating against the air. But  
what hurt me worse was, I believed



that God knew my doom as well then as he would when I died, which (my doom) I viewed to be horrible, and thought it would be right soon. So I resolved on praying, if I knew I would go to hell, thinking I might make my damnation less. I went to Old Baptist meetings, and would sit round to hear what they had to talk about, (but did not want them to notice me) and would invariably find them talking about Jesus, and what the Lord had done for their poor souls. But alas! for poor me, I could love every thing else, thought I, better than Jesus; for he seemed to have no form nor comeliness about him that I should love him. And I abhorred myself over it, to think I could love the things of this world so easy, and could not love Jesus. Becoming wearied with my prayers, I learned other persons' prayers that they said they had gained heaven by. But they effected nothing for me. I sought every means for relief that I could think or hear of, until I was made to embrace the Rock for want of a shelter, (Job xxiv. 8) which was brought about thus: I was riding alone one cold morning in January, 1868, where no human eye saw me. I was reflecting on my state as a sinner, when all at once the "light shone," and the "voice spoke," and the words were, "The soul that sinneth, it shall die;" and my whole life appeared to be one dark page of sin and corruption: no good thing had I ever done in all my life to recommend me to God. But in the twinkling of an eye, ever blessed be his holy name, he revealed his Jesus to me as the end of the law for righteousness; as the law-fulfiller. Then it was I rejoiced with joy unspeakable and full of glory; for it appeared to me I could see Jesus interceding for those he had redeemed from under the law; and the tears began to flow most freely. Had any one met me they would have thought me freezing; but I never once thought of being cold; for my soul was pouring out in praises to God for his mercy to me, a poor sinner. Then it was that all my works were dashed at my feet as filthy rags, and worse, if possible; for Jesus appeared to me the chiefest among ten thousand, and altogether lovely. And instead of working to save myself, it appeared to me I had been striving all my life to rob Christ of his glory; for he had died to redeem his people from their sins, having paid the debt justly due them, and now it was his own glory to save them from their sins, which glory he would not give to another. And right there I became an advocate for special atonement; for it appeared to me that he would save his people, in spite of all the arminian preachers and devils combined. I had often heard Old Baptists speaking of something being sweeter than honey and the honey comb, but never knew till then that it was his

words that were so sweet to the taste; yea, sweeter than the honey and the honey comb. And I thought myself a fool all my life before, never to see how it was that Jesus was to save his people; but thought I, if I were just at home, I could tell it to them all, and they could see it just as plain as I did; for it seemed so plain and simple. I thought then to go and lay my case before some minister and see what he had to say about it; for I did not know whether this was what religionists termed receiving a hope, or not. Nevertheless hope sprang up from that moment, and I was made to behold the beauty of following Christ in baptism, and yielding obedience to his commands. I had thought before, if ever I received a hope I would keep it to myself, and never be baptized. And something seemed to say to me now, that I had best not be too hasty, for if this is a genuine hope, you will receive more evidence of it; but this was refuted thus: Perhaps you will never receive any more evidence of it, until you yield obedience to what you have received. So I resolved on having the matter settled by some minister. So I would say to every poor, doubting, halting creature, that if they have received Christ as the end of the law for righteousness, and have a little hope that they may be they are numbered among the redeemed of the Lord, to never stop till they lay their case before some able minister, who is sure to do them no harm, if he is truly a minister of the Lord, and yield obedience to what he tells you, not desiring to be your own judge. I went on in a day or two to see a Baptist minister; but when I got there my heart failed me, and as he did not push me into a conversation on the subject, I went away without saying any thing to him about it. But shortly afterwards I got in company with another minister, but did not intend saying any thing to him about it, and he drew it out of me. And as he had meeting six or seven miles off, the next day, I stayed with him all night, and went to meeting with him the next day. I was very desirous of hearing a sermon preached, as I had not heard one since I had received a hope. There being but three or four persons there, he sang and prayed, and dismissed meeting. This was Saturday. The Presbyterians preached at the same house; and the Baptists being ruled by the Saturdays, and the Presbyterians by the Sundays, and the month coming in on Sunday, threw their meetings together. I had heretofore thought if I ever joined any church, it would be the Presbyterian. Sunday came, with a pretty large congregation. The Presbyterian was to preach first, and another Old Baptist coming in, was to follow him; so the one I went with did not preach. The Presbyterian delivered his discourse, and I

could see that he was an intelligent, highly educated gentleman, and I tried to give him my undivided attention, but came near going to sleep in doing it. He was a physician of no value to me. The Old Baptist got up, who had never rubbed his back against a college wall, except it was the outside, and he seemed to be in time. He took his text in Gal. i. 11, 12, where Paul is writing to the brethren says, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." And you may be sure he woke me up, and it seemed to me I felt all over joyful from the crown of my head to the sole of my foot, and could hardly refrain from shedding tears in the midst of those strange people. It seemed to be the shortest discourse I ever heard, being so carried away with the sermon. I went home with the old man that night, and thought to tell him the exercise of my mind, and let him baptize me; but something caused me not to; but I felt constrained to tell him my feelings under the two sermons; and his reply was, "My son, if ever I was sent to preach, I was sent to preach Jesus, and not philosophy." I am certain I had no prejudice towards the Presbyterian, but I felt if I were him I would never attempt to preach again, especially with an Old Baptist. These two sermons caused me to decide very quick with what people I wanted to live. It was with those people that were hated and despised every where by the world, for the name of Jesus. On my way home I felt so deeply impressed with the duty of submitting to the ordinance of baptism, that I wrote Eld. E. H. Burnam if he would meet me at Station Camp church, and thought me a fit subject for baptism, I would yield obedience to the ordinance. He met me there the second Saturday in April, 1868. He preached upon experimental religion. I disremember his text, but it seemed that he picked his sermon out of my heart. I thought of the Samaritan woman at the well with Jesus: "Come, see a man that told me all things that ever I did: is not this the Christ?" After uniting with the church, it seemed I had got in with the best people I ever saw; for they all began talking of the things of Jesus, and what they hoped he had done for their poor souls; and I felt perfectly calm and serene, and felt that I did not care what the world said about me, so I was right in the sight of God. And there seemed to be a sweetness in the words, "Thy people shall be willing in the day of thy power." So I was buried with Christ in baptism on Sunday, April 12, 1868, and have been battling with the world, the flesh and the devil, ever since, as best the Lord has en-

abled me. I was then led into the doctrine of Election and Predestination, (that, before receiving a hope, I despised) by the Spirit of the Lord, as I hope, leading me back over my experience, thus: Why do you love the Lord? "Because he first loved you."—1 John iv. 19. When did he begin to love you? "I am the Lord, I change not."—Mal. iii. 6. And if there ever was a time that he did not love you, then he has changed if he loves you now. Therefore he must have "loved you with an everlasting love."—Jer. xxxi. 3. And if he has loved you with an everlasting love, it was because he chose to do it. Therefore, you are elected and predestinated, that you "should be holy and without blame before him in love."—Eph. i. 4. Well, has the Lord died for all the sins you ever have committed, and ever will commit? or has he just pardoned your past sins, and now leaves you to battle with the rest of your sins for heaven and immortal glory, or sink down to hell at last? "I am God, I change not." Therefore if he now loves you, and ever ceases to love you, he will have to change. Hear what he says about that. "I give unto them eternal life, and they shall never perish."—John x. 28. And he will perform the work till the day of Jesus Christ.—Phil. i. 6. And again, you were not born in the flesh when Christ died upon the cross; therefore if he knew the first sin you would commit, he must have known the last one; and if he did not know the last one, he did not die for it, and one sin will damn you.—James ii. 10. And Christ is not coming again to die for sin, (Rom. vi. 9) but without sin, unto salvation.—Heb. ix. 28. Therefore by one offering he has perfected forever them that are sanctified, or, set apart.—Heb. x. 14. I was then taken to my worldly attachments.—Don't you belong to a secret society? Yes; but many great men of our nation belong to it; also men of ancient times. Are you commanded to follow great men, or Christ? Well, but it is a great institution of charity, and has saved many persons from starving and being killed, &c. More than that; you can travel the world over, and find friends, and get into any business you wish, and many other things to be accomplished, which could not be done out of this secret society. Christ is a friend that sticketh closer than a brother, (Proverbs xviii. 24) who is a strong hold in times of trouble, and he knoweth them that trust him, (Nah. i. 7) and has promised to deliver his people out of all their troubles.—Psa. xci. 15. Do you think he will fulfill his promises? All power is given him over all flesh.—John xvii. 2. Do you think he will fail? Will you lay aside all these promises and trust to a poor puny arm of flesh? If you do, you subject yourself to a curse. For it is written, "Cursed be the man that

trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Jer. xvii. 5. Well, but can't I serve God and belong to this secret order too? "Thou canst not serve two masters." Well, but I know of a great many *Old Baptists* of high standing who belong to this order, and why not I as well as they? You know the heart of no man, whether they be christians or not; and besides this, you are commanded to follow the Lamb of God whither soever he goeth; and if you can prove to me by the bible that he went into one of these secret institutions, you can prove to me that you ought to stay there. But the Savior says, "In secret have I said nothing;" (John xviii. 20) and also says, "There is nothing covered that shall not be revealed; and hid, that shall not be known;" (Matt. x. 26) and this might be revealed in a day you would not care about seeing. But it is useless for you to bring forward any more excuses to sustain you in this thing. If the Lord be God, serve him; but if Baal be God, follow him.—1 Kings xviii. 20. Thou canst not serve two masters; for either you will hate the one, and love the other, or you will hold to the one, and despise the other."—Matt. vi. 24. Thus I was driven out of every strong hold, until I was made to give it up, or deny the Lord that bought me. It may be that some will think hard of my sayings upon this subject. I can say of a truth, my conscience bearing me witness, I lie not, that I maintain not the least hard feeling toward any that may belong to any secret order; let them belong to as many secret orders as they wish; but suffer me to be ruled by my convictions. I can add the testimony of four or five other brethren living here, who belong to the same order, and who became members of the church at the same time I did, or nearly so, and neither of us knew of the other's convictions until I related mine to them, and we had all been convicted alike. But,

"Let others stretch their arms like seas,  
And grasp in all the shore;"

(By belonging to as many orders as they wish) but grant me the smiles of a loving Jesus, and I desire no more.

I was next taken to my enemies. You have enemies, haven't you? Yes, I have some that drove me from home, (during the war) burnt our houses, and came near killing me; and if ever I meet with them I intend to take vengeance on them. Ah! you profess to be a follower of the meek and lowly child Jesus, do you not? Yes. And you profess to want to live in obedience to his commands? Yes. Then how dare you speak of taking vengeance, right in the face of God's word? which says, "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay,

saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." "Be not overcome of evil, but overcome evil with good."—Rom. xii. 20, 21. Besides, look at yourself, you poor vile wretch, who have been living in open rebellion against God all the days of your life; and had God taken vengeance on you, you might now be venting your fruitless cries beyond the grave, where there is no redemption. And I tell you, dear brethren, such convictions came with such force upon me that I had to drop all vengeance; and to-day if it be God's will to turn any of them to the love of the truth, I could heartily give them the right hand of fellowship, and others who have treated me so badly, I have no disposition to take vengeance on them. That is God's work. And if I have been wronged, and I be what I profess to be, God will avenge me of all my wrongs.—Luke xviii. 7. So, "Be ye reconciled to God."—2 Cor. v. 20.

Brother Beebe, I have been rather tedious from lack of words to give utterance to the feelings of my heart in a shorter way. But why should I seek wisdom of words when Paul says, it makes the cross of Christ of none effect.—1 Cor. i. 17. Therefore do as you please with this, and all will be right. Yours in hope of eternal life,

JAMES J. GILBERT.

P. S.—Brother Beebe, if not inconsistent with your labors, I would like to have your views on Matt. x. 32, 33.

NEAR BLOOMVILLE, Ohio, June 21, 1869.

DEAR BROTHER BEEBE:—By your permission, I will give your readers the reason of the hope that is in me, with meekness and fear. My parents were Baptists before I was born, and were members with the Baptists in Rockingham Co. Va. They moved to Fairfield Co. Ohio in 1801. My father was a preacher when he moved to this state. I was born in 1802, and was the eleventh child, having five brothers and five sisters. When I was ten years old, all the children except the sister next older than myself went to meeting on Sunday. I being a mischievous boy, did something to displease my sister, and the instant I saw she was grieved, something seemed to say, There, you have hurt your sister's feelings; what do you think will become of you? You will have to die, and perhaps before long. This was the first time I ever had any serious thoughts about a judgment to come. I became so much distressed that I went up stairs to hide myself and laid down, and was so far overcome in my feelings that I could not refrain from weeping, and I exclaimed, Lost, lost forever! For a week I was much depressed and sorrowful, then again I gradually became the same rude boy.

But when I heard preaching, it would often so effect me as to cause me to shed tears; but I would try to hide my emotions from others. I would promise to do better, and I verily thought that I could reform, and that when I had done what I could do, I should be a christian, and I fancied that I would be a real and every day christiad, sober minded, so that a smile should not be seen on my countenance, but I would be grave and solemn, to convince others that I was not only a professor, but a real professor. In about this state of mind I continued seven years, promising to do better, and every promise I made I broke. When I entered my eighteenth year, my father and mother attended a meeting about four miles from our home. Returning home on Sunday evening after dark, my father, that evening, the only time he ever did to my knowledge, exhorted his own family, and then engaged in prayer. While he was thus engaged my sinfulness and wrong doings were presented to my view, and I felt as I had never felt before. As soon as prayer was ended I passed out of the room and went up stairs, and after a little while the other children came up and indulged in vain conversation as usual, which made me feel astonished and distressed, that they should do that which I so frequently had done, but what now caused me so much distress. I dreaded to fall asleep, fearing that I should awake with the rich man in torment. Soon after that evening all my wicked deeds were laid open to my view, that I had done for seven years, in an instant, and for six long weeks such was my distress that I ate no pleasant bread, nor did I drink any pleasant water, nor had I any pleasant sleep. I had the privilege to attend meetings, but all the preaching I heard was against me. I was told that Jesus was a Savior. This I admitted, but he was not my Savior. I also read in the scriptures that he was a Savior; but I could only see that he was a Savior for others, but not for me. I could not see how the justice of God could be maintained, if I were saved; for I knew I had transgressed the holy law. I heard the preachers say that God heard when sinners prayed, and would deliver them: but I said, that cannot be for me. My day of grace seemed to be past, the summer was ended, and I was not saved. Here I must state what a condition I was in for three days. It was as though I were asked this question: What are you troubled about? Be at ease: for as soon as you die, that will be the end of you. You have no soul; you are just like the brute, and when your life is gone all will be gone. I did not want to believe this, but it was certainly in my mind. At the close of the third day, when I had put hay in the racks for the stock, I stood leaning on my fork handle,

when suddenly these thoughts rushed through my mind. What will become of you? Be assured you have a soul that must be everlastingly happy or miserable forever. Then tears again flowed from my eyes. For during the three days past my heart was hard, and no tears did flow; yet I was in deep distress, and my heart was pained. Some days after this, after supper one evening, my father and mother being from home, I took the New Testament and sat down to read, hoping that I might find something to give me relief. I opened the book to some part of the evangelists, but to this day I cannot tell what I read; but as I was reading, something seemed to say to me, The day of Judgment is at hand. I closed the book and sprang to my feet, exclaiming, The day of Judgment is at hand! which astonished those that were present. But directly it seemed to me that it was not the day of Judgment, but that I must die before the rising of another sun, and go to judgment. I passed out into another room, and my strength gave way, and I fell to the floor. While lying there a few minutes, it appeared to me that the reason why my prayer was not heard was my wickedness. I thought there was a passage in the bible that said that the prayers of the wicked are an abomination to the Lord. I asked a brother-in-law to go and request brother John to come and pray for me. As he was a member of the Baptist church, I believed he was a righteous man, and God would hear his prayer, but would not hear mine. He went and soon returned with my brother, who first tried to direct me to the Savior, and then engaged in prayer, and soon left me. When he was gone I went out of the house and had stepped about three paces, when, in the twinkling of an eye, my trouble left me; my thoughts were borne upwards, and I had a view of Jesus, seated at the right hand of the Father, making intercession for such a lost sinner as I. My heart within me leaped for joy, and with my whole heart I could say, "Bless the Lord, O my soul, and all that is within me bless his holy name." This was in the month of February, 1820, on a Wednesday. I retired to bed that night with very different feelings than I had for six weeks. The thought of waking with the rich man in torment did not come to my mind, but all was well. The next morning when I awoke, my first thoughts were an enquiry as to what I felt the evening before, and the answer was, that that was the time my sins were forgiven. Then something suggested, Be sure and know that it is so, for to be deceived would be dreadful. Then I began to think if what I had experienced was not of the Lord, I was in a more hopeless condition than before. I could not now weep over my sins, for the weight of them



was gone. I tried to get my burden of sin back; for I thought that if I could, and it should ever be taken away again, I would watch and know more about how it was taken, and by whom it was taken. In this state I continued some time. I asked the Lord that my distress might return, and more powerfully than before; but while on my knees, my heart was overflowing with praise to God. From February to the following July I did not know that I had any passions. When I drove my team, they went right without whipping, or fretting; the stock, and every thing, seemed to go right. But in July a trial came that made me very angry, and as soon as my passion subsided, something said to me, You are not a christian. You have been trying to think you were, but now you can see you are not; for christians do not get angry. This trial sank me very low; my burden of sin did not trouble me, but my fears were that I was deceived, and I was even tempted to think I had committed the sin against the Holy Ghost. This distressing state of mind continued about six months. Often dreaming of being pursued by enemies, and of sailing, or flying through the air to escape them. Sometimes they would almost get me in their power, and yet I would escape them. I was now a young man, nearly of age, and fond of young company; was looked on as a leader among the youth of our neighborhood. One day while I was engaged in play, a young lady remarked, "I believe Lewis is going crazy." The remark struck me like a thunderbolt. I replied to myself, Not going, but am crazy, or I would not be here. I took leave in silence, leaving two younger sisters behind. When I got home my mother asked me, Where are the girls? I replied, I suppose they are coming. That day separated me from young company, never again to return for company sake. In May 1823 my father died, in the August following I was married, to Barbara Kagy, the wife of my youth, who fell asleep in Jesus as I trust, nearly twenty-one years ago. In less than a month after our marriage, I was thrown upon a bed of sickness which lasted about three months, with bilious fever, which ended with every other day chills and fever. One Saturday while the chill lasted, my wife being at the bedside giving me teas, my fever rose, my lungs seemed to suspend action, and I thought I must suffocate. I did not know what to do. I was not afraid of the consequence of death, neither was I satisfied that all would be well with me. On the following Monday my chill was light, with but little fever. On Tuesday my wife went to visit her friends—with my consent; but on the following Sunday I was again taken with difficulty in breathing. It was suggested that the room was too warm; but I ex-

claimed, My sickness is not unto death, and sprang upon my feet, and began to talk of God's love and mercy, and continued to talk, as others said, about an hour; and then I desired to die and go to heaven. I then desired to see and converse with my wife, and sent for her, and she returned in the evening. But I could only tell of the joy I had felt, for it had greatly subsided. From that day I was willing to go to the church and tell them what I had experienced, and if they could be satisfied to receive me, I desired to be baptized. But I had no opportunity until the next spring. In March, 1824, after preaching, by Eld. Thomas Snelson, I gave a short account of what I had experienced, expecting to be asked many questions, but only one was asked: I was received, and baptized on the following Sunday. But before I left the meeting house I was dissatisfied because the brethren had not examined and questioned me more thoroughly. On the day of baptism a large assembly collected, and among them many of my associates from whom I was now to be separated, and after prayer by brother C. Kaufman, I was baptized by Eld. Thomas Snelson; and on that day I sat under the preaching with a calm satisfaction. One month passed away pleasantly, but before the next had passed I feared that I was deceived, and had deceived the church, for I had so many vain thoughts which I thought God's people did not have. I went to the church meeting fully resolved to tell the church to put me away; but when I saw them engaged in the order of God's house, they looked so lovely to me that I could not carry out my intention. From that day to this I have not thought of being separated from the Old School Baptists; for, dear brethren, I must and can say, "In me, that is in my flesh, there dwells no good thing." I believe God has given me a love of holiness, and hatred to sin; for if it were not so, I should have no warfare. But I find that the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that I cannot do the things I would.

Brother Beebe, if you think the foregoing worthy a place in the "Signs of the Times," you may publish it; but if you think otherwise, withhold it, and all will be right. I am, as ever, your brother, and servant of the church for Jesus' sake,  
LEWIS SEITZ.

SOUTHAMPTON, Bucks Co., Pa., June 20, 1869.

DEAR BROTHER BEEBE:—I am constrained again to attempt to write a brief article for "our" valuable paper, although my mind is not so elated as it was about two weeks ago; but, at that time, there seemed to be no opportunity granted me to write, as there is now; yet as I hope

I feel my dependence upon him who is able at all times; when according to his will, to give matter to his children, and endow them with wisdom to declare it, I trust that he has made me to feel it a privilege to cast in my mite with the dear saints, whom I esteem as the excellent of the earth.

Dear brethren and sisters, when I consult my own feelings, knowing, in some measure, the plague and deceitfulness of my own heart, and feeling that I act so little like a christian should, it almost makes me decline attempting to write again for the "Signs of the Times;" but when faith enables me to look away from myself, and all the fading and transitory things of earth, as I trust I am sometimes permitted to, it is then I feel exalted above the things of time and sense; and I seem to mount up with wings as an eagle, and to rise above the summit of Pisgah and see the "land that is far off." At such times I feel that I can run and not be weary, and walk and not faint.

O! what precious seasons such are to the children of God, when we are thus raised above the cares, toils, perplexities and trials of this life, and soar away to our Jesus, and rest by faith in him—what a rest to feel the blessed assurance that we are embraced in the arms of his love.

Five weeks to-day I was much cast down with gloom and sorrow, as it had been just one year since the death of my daughter, which I still deeply feel; and such was my distress that I could not rise above it, nor banish the dark cloud, until I took up the "Signs," and the first that met my eyes was Eld. S. H. Durand's communication, for May 15th, 1869. O! with what interest I read it, and it seemed so powerfully applied to me as to help bear my burden. I was relieved, and felt to praise the Lord for such a medium as the "Signs of the Times," through which the children of our God, however remotely situated one from another, could express each to the other the trials, sorrows and afflictions of this life.

I feel my inability to say any thing comforting to our brother Durand, seeing he has such a manifestation given him from above; and that his Savior is all in all to him; but I feel like saying to him as he did to me some time ago, when I was telling him some of my trials—said he, "Cast thy burden upon the Lord, for he cares for you;" which I trust I was enabled to lay hold of, and it has been a comfort to me to this day. My dear brother in the Lord, I can deeply sympathize with you and the rest of your dear family; for the Lord has from time to time removed from your society loved ones; and such deep afflictions are sore trials to bear; but O! what a consolation to realize that your loss is their everlasting gain. When such is the evidence concerning loved ones, tears

are mingled with joy; and such dispensations of providence should remind us that we too are mortal and must die. But the great question often arises, have we the evidence that we are prepared for that great change now awaiting us? The witness, to do us any good, must be in ourselves individually. I have heretofore dreaded death and the grave; but I feel to say, Praise the Lord, O my soul, and all that is within me magnify his holy name. For he has removed those gloomy forebodings, and given me a hope that he will grant me strength and grace in the "dying hour," as I trust he has granted me living faith to overcome the world. But I know not what he has in store for me in the future; it is only known to him; yet it is my desire to be still and know that he is God; ever remembering that none can turn him, nor stay his hand. May I ever be subject to him, and bow submissively to his holy mandates. But often, before I am aware, I find my heart rising in rebellion against his sovereignty; and how unhappy I am until brought again to realize my condition, and led to ask forgiveness of my heavenly Father.

I read with much interest the editorial for May 1, 1869; the remarks on Heb. x. 26-29; for my mind has been dwelling upon that portion of scripture for some time previous; and it was full of instruction to me; for the longer I live the more ignorance I discover in myself; and if I have any proper view of my condition, I wish a heart of thankfulness to the great Head of the church that he has called and sent forth his ministering servants, and given them wisdom from on high to explain the scriptures to such frail, erring creatures as his children are. I desire to ever feel that holy gratitude to him which he only can give, that I trust he has given me a good hope that my eyes have been opened by his power, and that my heart has been made to understand the truth; for what would all the treasures of earth avail me were I without hope, and without God in this present evil world.

How beautiful are the feet of them that preach the gospel, and bring glad tidings of good things. May I ever appreciate the gospel of peace, for it does bring glad tidings of good things. I often feel grateful that my lot has been cast in a locality where I am permitted to sit under the sound of the gospel from time to time. O how refreshing it is, especially when our Jesus is manifested to us, in his blessed followers. I feel very much for them, who have not such a privilege; but our precious Savior is able to keep you, dear brethren and sisters, and bestow upon you such blessings as he sees you need; and may you be enabled to cast all your care upon him, for he careth for you; for our God is faithful, and will not suf-

fer you to fall nor be disheartened; also "God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it." This passage of scripture has lately been a comfort to me.

Brother Beebe, I have been attempting to finish this letter for more than a week, but I will now try and conclude it, and send it to you to dispose of as you think best. I ever wish to submit myself to your judgment, and to the church of which I am a member, desiring ever to be kept humble at the foot of the cross; and may I ever be permitted to praise the name of Jesus for his goodness and mercy to me, in giving me to hope I have a part in the great matter of salvation; and may I ever be kept by the power of God; for there is no other power that can keep me; and may the Holy Ghost ever keep me from bringing reproach upon the sacred cause of truth, which I sincerely love above all other things.

May the Lord be with you in all your trying circumstances, whatever they may be. David says, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." What a comfort to rest upon.

Eld. Wm. J. Purington is still with us, and is much beloved for the firmness with which he advocates the doctrine of God our Savior, and the order and discipline of the house of God; and may our heavenly King still, in mercy, grant him strength to discharge the arduous duties devolving upon him. At our last communion season, which was the second Sunday in this month, in the morning before service, he led three willing subjects down into the watery grave, and it was a joyful season to the church.

ANN M. FETTER.

ARKANSAS, May 16, 1869.

ELD. G. BEEBE—DEAR BROTHER FATHER IN ISRAEL:—If one so unworthy as I am may use such endearing appellations. I feel very serious this evening, the children having gone to a so called church to see and be seen. I have been looking over your editorial reply to brother Hugh Johnson's request, to see if I could find a gleam of hope that I may escape the wrath and vengeance of Almighty God when time shall be no more with me; when I shall appear before that great and terrible God who is every where present, and who knoweth the secrets and intents of all hearts. Then, if my sins have not gone before to judgment, if I have not been already judged, I shall stand at a guilty distance from Christ and his spouse, and be numbered with those whose worm dieth not, and whose fire is not quenched. I feel to exclaim, O thou King of kings and Lord of lords, why is it thus with

me, that I dare not lift up my head and call thee my heavenly Father? Am I a deceived creature, or are these the buffetings of Satan, because I have transgressed the laws of Christ and his chastening rod is upon me? I know that once, when I was a poor ignorant boy, I experienced a love which surpassed anything I had ever witnessed before, and I then supposed it to be the love of God shed abroad in my poor sinful heart. I could then say, My Lord and my God; and, as ignorant as I was, I remembered that that was said to be believing. But without going into a detailed account of the exercises of my mind, in passing from nature to grace, (if indeed I know anything of an experience of grace) I will say I never have been able to see my way as clearly as it seems I have seen that of others when I have read the account of their sense of their lost condition, and their clear deliverance. But to return. After this I participated in those things which are said to be "not convenient," and eventually became worldly-minded, and served mammon in hoarding up the perishable things of this world; but I never did forget the preciousness of that sweet love. Those passages which some claim, to show a possibility of falling from grace, harassed me not a little. But after the lapse of many years, whether it was of the Lord or not, I became willing to present my case to the church, and I was received and baptized in a stream which has ever since seemed to be too clear and beautiful for such a rebel to be immersed in. But, when I came up out of the water, I had a taste of that sweet love; but from whence it came I cannot say. But ever since that time I have fallen so far short of a faithful obedience to the commandments of Christ, that I am often made to lament, and say, My leanness! my leanness! Yes, when I take a retrospective view of my life, and consider the goodness of God in sparing and delivering me from the many dangers, seen and unseen, I try to be thankful; but I cannot feel as I desire to feel. And I often fear that I have never been born again, and that that is the reason I have these strong forebodings, and "fearful looking for of judgment," &c. If I am mistaken in all this, I know not how to begin to lay hold of eternal life; for when I try to humble myself, and to think of the goodness of the Lord, my mind is often drawn away by some unimportant matter, and I feel to enquire of others, if it be thus with them? Although I dare not compare myself with David, nor have I committed the same crime that he committed, I have often desired to know if he had an acquitted conscience all through his later life, after that offence was forgiven him. As to the way and plan of salvation, it seems very clear to my imperfect understanding, that

it is all of the Lord; and that it is the Word that quickens, and that the sinner in nature's darkness must be quickened, and the fallow ground of his heart be broken up, before he can become truly interested. Then when quickened the law is to convince him that there is no other name under heaven given among men whereby we must be saved, before he can receive Christ as a full Savior. Even then I suppose he is only prepared to feed on milk, and to see men as trees walking; and it seems to me that some christians never have sufficient growth in grace and knowledge of the Savior, to clear the veil of Moses from their eyes. I love sound doctrine, and good church discipline, and for all the brethren to be of one size, and myself sufficiently humble to be at their feet.

Brother Beebe, whether this imperfect scribble will have any tendency to admonish any distrustful and unguarded christian, to be more cautious than the unworthy writer has been, I leave for you to judge. In my lonely hours the "Signs of the Times" are a welcome visitor, and when I read the experiences of grace my own hard heart softens down, and I shed tears of joy. This may seem strange, but it is so. I can sympathize with those who have not the privilege of hearing the gospel preached. I think such must be greatly benefitted by the reading of the communications of brethren and sisters who write for your columns. May the Lord be with and comfort the disconsolate, humble the proud, and give us a perfect resignation to his will. Yours in tribulation,

A. FRIEND.

NEAR JAMESTOWN, Ind., June 25, 1869.

DEAR BROTHER BEEBE:—As I have to write to you on business, I thought I would say a few words, by your permission, to our brethren in general throughout the country, and as a theme I will quote Heb. xii. 1. "Let brotherly love continue." Brethren and sisters, are we all of one spiritual Father, who reigns and rules the armies of heaven and all the inhabitants of the earth? Is Jerusalem which is above, the mother of us all? If so, then we are brethren and sisters indeed. If we are begotten of God, generated in Christ Jesus, and born of the Spirit, then we are manifestly brethren and sisters, and belong to the family of God, and to us the admonition is addressed, "Let brotherly love continue." If we are born of God, we are born of love; for God is love. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. Again, "He that loveth his brother abideth in the light, and there is no occasion for stumbling."—1 John ii. 10. Now if God loveth his children so well, ought we

not to cultivate and cherish that love which is so abundantly bestowed on us by the Spirit, and so let brotherly love continue? Just as long as we are governed by that divine love, and live according to its influence, we abide in the light, and brotherly love will continue. The 11th verse of the same chapter says, "In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteously, is not of God, neither he that loveth not his brother." Now, dear brethren, are we all manifesting by our course that we desire to let brotherly love continue? Do we manifest that spirit of love and humility that becometh the saints of God? Do we all manifest that spirit of forbearance towards each other that we should? Is not the language of some in Zion becoming confused? Are there not some who claim to be Primitive Baptist ministers, speaking hard things of some of their brethren who seem to differ somewhat from them in some of their peculiar views? Brethren, if our ranks are broken, and our leaders divided, how can we successfully fight the armies of anti-christ? Let me urge you to let brotherly love continue. When you received a manifestation of the pardon of your sins, did you not love God? did you not love his cause and his people your brethren? If so, then let that love continue. When you went to the church and told what you hoped the Lord had done for you, was it because you loved God, his cause, and your brethren? Then, let brotherly love continue. The time has been when our ministers preached that "Except a man be born again, he cannot see the kingdom of God," and we thought we all understood them. And when they preached that "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," we thought we understood them. And when they would expatiate on the words of Peter, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever," we all understood them. But, for some time past, we have got to dividing the man up, and telling the people what part of man, or what man is born again, and by our language there seems to be a great difference; for one will tell us, it is the soul that is born again; and another says it is the mind that is born again; and another says it is the heart; and still another, that it is the Adamic man that is born, while others say the Adamic man is not effected by regeneration and the spiritual birth. Some say it is the natural man, and others again that it is the spiritual man that is born of the Spirit, &c.

Now, my dear brethren, what does all this confusion of language mean? Is Zion divided? has her language become confounded, or have we not



rather become heady, high-minded, and ambitious to occupy the highest seats in the estimation of our brethren? Are not our seeming divisions prompting such a state of things as existed in the days of the apostles, when one was for Paul, another for Apollos, and another for Cephas, and some for Christ?

Dear brethren, although there seems to be so much difference on the subject of Regeneration and the spiritual birth, I trust it is mostly if not entirely a war only of words, and that all these brethren are honest at heart, and in reality mean about the same thing; but the words used by them seem to leave the impression on the minds of their hearers, or readers; that they mean something else. If any of us are troubled with the *big I, and little you*, such had better turn their eye inwardly and search the deep recesses of their own heart, and be sure that there are no lions or ravenous beasts lurking therein, and prompting them to bite or devour one another. We should carefully examine if there be not a beam in our own eye, before we attempt to pull out the mote from our brother's eye.

My dear brethren, I am a poor, weak, ignorant, and unworthy creature, and feel myself unfit to enjoy, in any degree, a name and place among the saints of God; and, shall I say, I possess a depraved nature, and a carnal mind that is enmity against God, not subject to the law of God, neither indeed can be? Yes, that is my condition as a partaker of flesh and blood; but may I not hope there is another nature in me, which "after God is created in righteousness and true holiness?" One, the principle or nature that belongs to the flesh; the other the principle or nature that belongs to the Spirit. And is not this what the apostle means when he says, "In me, that is in my flesh, dwells no good thing?" And of the spiritual nature he says, "To will is present with me; but how to perform that which is good, I find not;" and finally concludes by thanking God, and saying, "So then with the mind, I myself serve the law of God; but with the flesh, the law of sin."

Brother Beebe, I know that I am ignorant in many things, but I hope I have an interest in the blood of Jesus Christ. If I am a saint at all, I must adopt the language of Paul, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Dear brethren and sisters, if you esteem me as a brother, let me exhort you to Let brotherly love continue. Let there be no bickerings or back-biting, nor any busy-bodies in other men's matters; but rather let us try to build up broken confidence, repair the waste places, cultivate a spirit of love to the brethren;

for as God for Christ's sake has loved you, so ought ye to love one another. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, brotherly-kindness, &c. —Gal. v. 22. Let these things be in us and abound, and brotherly love will continue.

Oh, brethren and sisters, I seem to be troubled on every side, and have many dark seasons, and that darkness is so great that I feel it forcibly. I have many doubts and fears, and often ask myself, Can it possibly be that one who has such darkness, doubts and fears, is a christian? I look on my brethren and sisters, and esteem them as christians; their walk is orderly and their conversation is godly, and they seem to live soberly, righteously and godly in the present world; but your poor unworthy servant does not feel that his walk is orderly, or such as becomes a christian. I do many things that I ought not, and leave undone many things that I ought to do.

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

Dear brethren and sisters, I desire an interest in your prayers, for I am, by the grace of God, as I trust, through the Spirit, placed on the walls of Zion. O that the good Lord may lead, guide and direct my steps in every path of duty, and into all truth, that I may have an understanding heart and speaking tongue, that I may speak to the edification of his dear children, and that they may be built up in their most holy faith, and feed on the preaching of such a poor worm of the dust, and that their spiritual strength may be renewed, day by day. May he rule in our hearts by his Spirit, that we may all, as willing subjects of his government, walk worthy of the vocation wherewith we are called, with all lowliness, and meekness, and long-suffering, forbearing one another in love; and may we all endeavor to keep the unity of the Spirit in the bond of peace. Then, dear brethren, we shall Let brotherly love continue. For we are the body of Christ, and members in particular. There is one body, and one spirit, to give life and activity to all the members of the one body, which members are God's children. "Even as ye (the children) are called in one hope of your calling. One Lord, one faith, and one baptism. One God and Father of all, who is above all, and through all, and in you all." Then, brethren, ought we not to Let brotherly love continue?

Now, in conclusion, I wish to drop a word to my preaching brethren, although I am poor, weak and ignorant. Brethren, you stand as sworn servants of the Lord. You are charged before God and our Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, to preach the Word.

This word is Jesus Christ, with all his saving benefits. Are you living up to your solemn charge? Are you preaching all things whatsoever Christ has commanded you? If so, you are doing well. But, it may be that some are preaching more, or some things that Christ has not commanded; that would be worse, if possible, than to preach less than he has commanded; but in either case, you violate the solemn charge that is upon you. I fear that our failure to declare the whole counsel, or preach what Christ has not commanded, is the cause of all the trouble that Zion has experienced. It was said of Israel, "For the leaders of the people do cause them to err." Then, dear brethren, if you are messengers of peace, preach peace, by Jesus Christ. Cultivate peace in your hearts, and among the brethren, and such discord and divisions will not so frequently occur, as are stated in the two communications which appeared in the "Signs of the Times," concerning the troubles last fall in the Salem Association, in Indiana.

In conclusion, let me entreat you to "Let brotherly love continue."

I am, as I hope, your brother, in gospel bonds.

WM. H. DARNELL.

Woburn, Mass., May 23, 1869.

ELDER BEEBE:—The little band of Old School Baptists in this place meet together on the first and third Sundays of each month, and perfect harmony prevails; and we are often refreshed. We feel sad on account of the death of two of our most valued members in one month.

For the last few years we have been destitute of a pastor, to preach to us the word of life; but we are highly favored in having in the church gifted brethren, among whom is our esteemed Deacon F., who aforetime felt so diffident and distrustful of his abilities to serve the church, that he but rarely exercised his gift. But when the necessities of the case were laid upon him, like a faithful steward he was found in his lot. Being blessed with a good share of intelligence, and an understanding of the scriptures, he is able, not only to lead in the devotional exercises, but to speak with acceptance and edification to the brethren, who are ever ready to bear their share and fulfill their part with sympathizing hearts.

On last Sunday, the tenth chapter of John was read, which afforded a fruitful theme, especially the 5th and 27th verses. "My sheep hear my voice, and I know them, and they follow me: and a stranger will they not follow." Many interesting thoughts were elicited, and those present were comforted with the blessed assurance of the Good Shepherd that he knows his sheep, and is known of them.

I was forcibly struck by an incident illustrative of this subject, which

occurred on my last visit to New York. While I was standing at the foot of Courtland St., waiting for the Ferry Boat, on the boat's arrival a flock of sheep disembarked, led by a youth of about sixteen years of age. He walked on ahead, and amidst the noise and confusion usual in that crowded and busy street, the sheep regardless of every body and every thing, pressed on after their youthful leader, and at the sound of his voice followed hard after him. I was much interested in the scene, as illustrative of the truth of our blessed Master, who said, My sheep hear my voice; and a stranger will they not follow. In conclusion, I will ask you to reprint the following:

"HIS SHEEP KNOW HIS VOICE.—Not long since, a man in India was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep was also present. Both claimed the sheep, and had witnesses to prove their claims, so that it was not easy for the judge to decide to which the sheep belonged. Knowing the customs of the shepherds, and the habits of the sheep, the judge ordered the sheep to be brought into court, and sent one of the two men into another room, while he told the other to call the sheep and see if it would come to him. But the poor animal not knowing the "voice of a stranger," would not go to him. In the mean time the other man, who was in the adjoining room, growing impatient, and probably suspecting what was going on, gave a kind of "chuck!" upon which the sheep bounded away toward him at once. This "chuck!" was the way in which he had been used to call the sheep; and it was at once decided that he was the real owner.

Thus we have a beautiful illustration of John x. 4, 5. "And the sheep follow him; for they know his voice; and a stranger they will not follow, but flee from him; for they know not the voice of strangers." Jesus said, "I am the Good Shepherd, and know my sheep, and am known of mine."

A. ROUNDY.

CARROLLTON, Ky., June 30, 1869.

BROTHER BEEBE:—In 1837 I became a subscriber for and reader of the "Signs of the Times," and have been ever since. But when I look over the vista of thirty-two years and witness the innumerable changes that have occurred during that apparently long period, changes that have rent churches, separated those who had hitherto taken sweet counsel together, removed the earthly props and stays of families, and carried to their long resting places those to whom we had been wont to look for spiritual instruction and comfort. Nay more, changes that have deluged this and other countries in blood. I am made to inquire, Is there anything that is immutable? The answer to which

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1869.

PALMETTO, TEN., JUNE 7, 1869.

BROTHER BEEBE:—If it is not too much trouble, please give your views on Romans ix. 11-13, and thereby oblige your sister in the Lord, if a sister at all.

SARAH J. ONEAL.

REPLY.—The words on which we are requested to write are as follows: "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

The great theme of the apostle, in vindication and illustration of which he used the words proposed for consideration was the Righteousness of God, of which his Hebrew kindred after the flesh were so profoundly ignorant as to excite his passionate sympathy as a man; for he says, They being ignorant of God's righteousness, and going about to establish their own righteousness, have thereby repudiated the righteousness of God.

The righteousness of God, especially as it is demonstrated in his absolute sovereignty in the election, redemption, and everlasting salvation of his people, has never been palatable to the depraved taste of men in their fallen state; for the carnal mind is enmity against God, and they have a much more exalted appreciation of their own fancied righteousness than they have of the righteousness of God. In vindication of the supreme sovereignty of God, Paul did not attempt to apologize for God, or to soften down what God has said upon the subject, in order to make it seem less objectionable to carnal reason. Knowing perfectly well what would be the caviling and blasphemy of men, he could even anticipate their very words, which have been reiterated thousands of times since he foretold, "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?" Such outbreathing blasphemy fully and fearfully demonstrates that they esteem their own righteousness as far superior to that of God, while they would arraign him at the bar of their carnal judgment and condemn his government, inconsiderate of who, and what they are: "things formed saying to him that formed them, Why hast thou formed me thus?" They are ignorant of God's righteousness, nor can they ever understand it but by immediate revelation. Should they be humbled under his mighty hand, and reconciled to him, by the death of his Son, then will they with all the sanctified gaze, admire and adore and praise him, and with humble reverence confess that, as the heavens are higher than the earth,

even so God's ways and thoughts transcend our ways and thoughts. The righteousness of the sovereignty of God appears to the enlightened child of grace, in all his works, of creation, providence and grace; for it is right that he shall work all things after the counsel of his own will. This must be right unless it can be made to appear that he is bound to work all things after the counsel of some other will. How blindly infatuated must he be who fancies himself capable of suggesting an improvement upon the will or works of the supreme God. A more sublime subject than this, of the righteous sovereignty of God, has never been contemplated by men or angels. Go back with us, in thought, into the ancients of eternity, strike from existence all created beings and things, and what would remain? Only the self-existent, independent and eternal God. There being none with whom to take counsel, was it possible that he should consult any but his own will in creating all beings and worlds that he has called forth into being? Being alone, and having the power and the wisdom, was it his right to create all things? If so, can we deny that he had a right to create just such worlds and things as were in accordance with the counsel of his will? We are told that, "For his pleasure all things are and were created." Was it right or wrong that he should work all things after the counsel of his own will? If it was right, then he is a rightful Sovereign. But if we say it was wrong, what law has he violated, and who shall call him to account? "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, to form one vessel unto honor, and another unto dishonor?"

"Shall the vile race of flesh and blood Contend with their Creator, God? Shall mortal man presume to be More holy, wise, or just than he?" If the righteousness of God's sovereignty shines in such resplendence in creating all things. If it be admitted that God had a sovereign and unquestionable right to make all beings and things just as seemed right to him, then let every mouth be sealed in silence that would complain because men were not angels, and angels were not Gods.

Waiving for this time, for lack of time and space, a discussion of the righteous sovereignty of the Supreme Ruler of the universe, in his works of providence, we will come to the subject more immediately embraced in the scriptures on which our views are solicited. The righteousness of God's sovereignty cannot shine with less resplendence in the economy of grace, than it shines in creation and providences.

In the purpose of God according to election, the discrimination set forth by the apostle in our context,

is, "I am God and change not, therefore ye sons of Jacob are not consumed." Then what a glorious thought to the wayworn pilgrim, that his entire reliance is not in a being who is subject to the mutations of earth; is not in a being who like himself is the subject of change so far as his earthly being is concerned. Yes, he rejoices to know that the God in whom he trusts "Has loved his people with an everlasting love, therefore with loving kindness he draws them." Draws them not by earthly coercive means, but by his own loving kindness, which was made manifest in the gift of his own Son to suffer the penalty of the law that they had violated and thus redeem them from all iniquity. God, who was of too pure eyes to look upon sin with the least allowance, so ordered in the great plan of life and salvation that justice should be satisfied by the fulfillment of the law on the part of one who was able to save that which was lost. One who was made of a woman, made under the law, to redeem them that were under the law. Hence it is declared that "The children being partakers of flesh and blood, he also likewise himself took part of the same, that he through death might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetimes subject to bondage." And he having thus suffered the penalty of the law, could extend mercy to poor sin-polluted mortals such as we are, and thus fit qualify and prepare all the subjects of his kingdom for the complete enjoyment of that inheritance which is incorruptible, undefiled and fadeth not away. Then amid all the cares, afflictions and sorrows of earth the children of the kingdom have this glorious and comforting assurance that their God is immutable, and that although they are poor, and ignorant, and helpless, and sinful in themselves, yet he is made unto them wisdom, righteousness, sanctification and redemption. What more ought they to desire; what more can they want? Ah yes, they want more—desire more. They feel the infirmities of the flesh, and they like the apostle desire to be clothed upon, clothed with the garments of salvation, with the robe of righteousness, and like David they say, "Then will I be satisfied when I awake with thy likeness; yes, in the likeness of the glorious and resurrected body of the Lord Jesus Christ. But while they are thus pressing onward for the mark of the prize of the high calling of God in Christ Jesus, would it not be well for them to adopt the language of that patient old servant Job, and say, "I will wait all the days of my appointed time till my change come." And although dark and portentous clouds overhang them, although old age comes stealing over them and admonishing them that at each succeeding night they have pitched their moving tents one

day's march nearer home, yet God has a purpose to accomplish with them here on earth, and their chief desire and prayer should be, Thy will be done on earth as it is done in heaven, being assured that, "Though the earthly house of this tabernacle be dissolved they have a building of God, a house not made with hands, eternal in the heavens." Not like our mud walled cottages, soon to fall by the ravages of time. Oh no, it is like its immutable builder; it is eternal, and they are kept by the power of God ready to be revealed in the last times. Yes, in the last times, when they shall be made to hear the voice of the Son of God and come forth to the resurrection of life—come forth clad in eternal youth and saintly beauty, come forth no more to suffer pain, disease and death, but clad in immortality, in the likeness of their risen and glorious Lord, and be bid to come in to the marriage supper of the saints. "Come in ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." O may this be the happy privilege of us all. May you, dear reader, and the writer of these poor thoughts, be part of that great throng to whom these words will be addressed, is the prayer of  
H. COX.

CARROLTON, KY., DEC. 29, 1863.

BROTHER BEEBE:—I subscribed for your paper in 1837, when a boy, and have been a constant reader of it ever since, making thirty-two years. I have ever been one of those who have claimed and exercised the right to think and investigate any and all subjects for myself; and occasionally I have found views of yours and also of other brethren, that I was not prepared to accept. Brother Beebe, we are all in the flesh, and while thus encompassed with frail mortality we are liable to err. And the errors that I have thought I detected in your writings and those of other brethren, may have been errors in me; hence I am taught by my experience to exercise charity. I have often thought that if brethren, when discussing controverted points, would leave out some sharp words that they use, they would accomplish more good. The great object of your paper is the edification and building up in their most holy faith the children of the kingdom; and it no doubt is the chief desire of the Editor and contributors to omit every thing that is calculated to mar the peace or disturb the joys of the scattered lambs of the fold. If we belong to that fold we are heirs of the same glorious inheritance, destined to the same blessed and eternal house; for we know that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. A few more days or years at most, and this grand question will be settled with you and I, brother Beebe. And I feel to say with Job, I will wait all the days of my appointed time till my change comes. I remain yours as ever,  
H. COX.



in the family of Abraham, between the children of the flesh, and the children of promise, and between the twin sons of Isaac, clearly shows the sovereignty of God in election, and rejection or reprobation. "For the children" (namely, Jacob and Esau) "being not yet born," (that is, they were not born when God told Rebecca that) "the elder of them should serve the younger." God's decision therefore was not influenced either by the good or bad works of the children, but upon his own unbiased decree. "That the purpose of God according to election might stand." If we admit then that God had a purpose in the matter, and that his purpose was not influenced by the good or bad works of either the elected or the rejected, we cannot avoid the inevitable conclusion that God's purpose was a sovereign purpose. But here arises the enmity of the carnal mind of man. If God had rested the destiny of these two children on the purpose of their own will, arminians would have been satisfied; but in resting his decision on the counsel of his own will, they rage and blaspheme.

In this part of our text, marked my parenthesis, as explanatory of the doctrine of Divine Sovereignty, the decree of God fixing the irrevocable destiny of Jacob and Esau before they were born, or had done good or evil, was, and is a purpose of God according to election, and therefore a divinely established exemplification, or illustration of God's sovereign and immutable purpose in the election of his people in Christ Jesus, irrespective of their works, as influencing his choice of them.

2. As the purpose of God controlling the birthright privileges of Jacob and Esau was according to election, even so God's purpose which he purposed in himself before the world began, controls the election of grace, otherwise the case referred to could not be according to election.

3. The irrevocability of the purpose of God in assigning to Jacob and Esau respectively their place and position in the family of Isaac, was cited to illustrate the inflexible perpetuity of the purpose of God in the election of his people to salvation in our Lord Jesus Christ. "That the purpose of God according to election might stand." God has provided against any or all opposing powers or influences, so that his counsel shall stand, and he will do all his pleasure. He is in one mind, and none can turn him; his purpose of election therefore must and will stand.

4. It is also infallibly provided as to how God's purpose in the election of his people shall stand, both negatively and positively. Negatively, "not of works." Neither the willing of Isaac, nor the vigorous running of Esau could shake or disturb the standing of God's purpose concerning them; and as the infallible stand-

ing of his purpose in their case is "according to election," so the election of grace shall stand unaffected by the will or works of men. "So then it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy."

In the affirmative, it is positively asserted that the purpose of God in election stands, and its unshaken standing is "of him that calleth." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Chapter viii. 29, 30. All is of him that calleth, their predestination to be conformed to a conformity to the Son of God, their justification, and ultimate glory, is of him "who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. That which was done before the world began, could not have been induced by anything done by us after the world began. Then let earth rebel, and hell despair, the purpose of God in, and according to election stands firmly as stands the throne and government of the eternal God, nor can the gates of hell prevail against it.

In farther confirmation the apostle repeats what is written of what God has said, in Malachi i. It is addressed to Jacob, as the type of his elect people. "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and I laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build 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." Here the discriminating love of God to his children or Israel is strikingly contrasted with his hatred to the persistent workmonger Edomites, or children of Esau, at which they murmur, and complain that they are impoverished, but not disinclined to build up the works which God abhors and which he will ultimately and forever throw down.

In answering the request of sister Oneal, it has not been our aim to palliate or apologize for the Supreme Potentate of the Universe, nor dare we. God will vindicate the righteousness of his eternal sovereignty, and crush beneath his wrath all opposing powers. His secret is with them that fear him, and to them he will show his covenant. They who

love this doctrine and rejoice that the Lord absolutely reigns, have the unmistakable evidence that God has chosen them to salvation through sanctification of the Spirit and belief of the truth. He has reconciled them to himself, (not become reconciled to them; for there is no change in him) and being reconciled to him, he cannot be exalted too high, nor invested with too much power and majesty to suit them. The doctrine that exalts their God and Savior and abases the creature, feeds and feasts their spiritual appetites; and their most exalted theme is to exclaim with all the heaven-born saints, "Great and marvelous are thy works, Lord, God Almighty; just and true are thy ways, thou King of saints."

OAKHURST, Mo., April 7, 1889.

DEAR BROTHER BEEBE:—I am permitted this once more, through the mercy of God to write you a few lines. I have received two numbers of the "Signs." \* \* \* They were gladly received, and as long as I can raise the means I wish them continued to me, although I hardly feel worthy to read them. I hear very little of the doctrine they contain, but much about the *do and live* doctrine. I am surrounded by arminians of different kinds, and I seem to be like one alone, and they seek my life also. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Brother Beebe, when it is so that you can, I wish you to give your views on 2 Tim. ii. 20, 21. I have but very little satisfaction in conversing with Baptist brethren, which would be a great comfort to me. I believe the all-seeing eye and the protecting hand of God is over his children wherever they may be. I cannot think our Savior suffered all that he did to redeem his bride, and then will finally leave her in bondage. Some of the heirs may stray afar off; but all who are born of his spirit will desire, like the prodigal, to return, and to fill even a servant's place. I can say, that is my case. I will close by asking you to remember me when it is well with you.

GRANVILLE B. HICKEY.

REPLY.—The passage on which brother Hickey desires our views, reads, "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and made meet for the Master's use, and prepared unto every good work."

The apostle in this connection was exhorting Timothy, as a minister of the gospel, and as a bishop, (or pastor) in the church of Christ, to be strong in the grace that is in Christ Jesus, and also in reference to those faithful men unto whom he should commit those things which he had

heard of Paul among many witnesses, that they might be able to teach others also. Not that Timothy had any power to call or qualify men for the ministry, but as an Elder he would have occasion to lay hands, by solemn ordination, on faithful brethren, such as God had called and made faithful. And in this, he was instructed not to lay hands suddenly on any man. He also instructs Timothy in regard to the indispensable qualifications of a faithful gospel minister. In his first epistle, the third chapter is devoted almost exclusively to a description of the character, gifts, and general characteristics of those who should be thus recognized and set apart to the work. And in this chapter in which our present subject is written, he says, They should not be entangled with the affairs of this life; and they must be partakers of the fruits of the gospel which they are to proclaim. That is they must be themselves experimentally partakers of the power and consolations of the gospel; and they must suffer cheerfully for the sake of the gospel. And in so setting them apart to the work, he says, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. He then tells Timothy of some things which are to be refused, or shunned, carefully avoided, such as profane and vain babblings, which are truly revolting when indulged in by any of the private members of the churches, but quite insufferable in those who minister in holy things. If indulged in to the smallest extent, they will increase to more ungodliness. The disgusting examples of Hymeneus and Philetus, are mentioned as a warning. But although the vain and unbecoming conduct of ministers and other members of the church may produce great disorder, and provoke reproach, "Nevertheless the foundation of God standeth sure." They cannot remove nor shake that, for it hath this seal, The Lord knoweth them that are his. The solemn charge is given, "Let every one that nameth the name of Christ, whether a minister or not, let every one making profession of that sacred name, depart from iniquity. Now in connection with, and to confirm the foregoing, and to show that the foundation of God cannot be moved, even by the wicked conduct of the ministers who have or do stand in connection with the church, the apostle uses the simile in the text to be considered. "But in a great house." The church of Christ is frequently compared to, and sometimes called a house. It is the house of God, and the gate of heaven: a spiritual house, composed of lively stones, and it is the dwelling place of God. It is truly a great house in many respects. As the temple in which God dwells, and which he has

chosen for his habitation, and in which he has said he will dwell for ever. It has many many mansions; if it were not so. Christ would have told us. Its Maker and Builder is God, and it stands eternal in the heavens. "Except the Lord build the house, they labor in vain that build it." It is exclusively his workmanship.

It is common in all great houses, when properly furnished, to have a variety of vessels, for as great a variety of purposes, and some of gold, or silver, according to the wealth and taste of the proprietor. So in the church, when regarded in her present organization, there is a diversity of gifts. The ministers of the gospel are called vessels, and earthen vessels, &c. "This treasure (the gospel ministry) we have in earthen vessels, that the excellency of the power may be not of men but of God." It should not be regarded strange therefore, as the ministers in the church are but vessels containing treasure for the Master's use, that from her first organization to the end of her development, there should be found in her connection a variety differing in honor and utility, as golden vessels differ from those of wood, or of earth, or as widely as the inspired apostles differed from Hymeneus and Philetus.

The apostles, like vessels of gold, when the Son of man sits in the throne of his glory, also sit with him on twelve thrones, judging the twelve tribes of Israel. Truly they are vessels of honor. While Timothy, Titus and others in the primitive state of the church, as vessels of silver, were next to the apostles in honor, and they who purge themselves from the corruptions against which Paul warned Timothy, are vessels of honor, fitted for the Master's use, in degree as they approach the purity in doctrine, order and practice of the apostles of the Lamb. While all those who are loose, and reckless, in their doctrine and deportment, though they may be in connection with the church of God, like Hymeneus and Philetus, and Judas Iscariot, who had even had part of the ministry, or like the Judaizing teachers of the early days, or the workmonger interlopers, who manage to connect themselves with the church of Christ and to get into the ministry, in the present times, are vessels to dishonor and like Edom, the Lord's "wash pot," to catch the filth which is washed from the daughters of God's people, and to draw from the communion of the church such unstable and fickle souls as are not built upon the immovable foundation which bears the indelible seal, "The Lord knoweth them that are his."

If a man therefore purge himself from these. These things against which Paul has warned Timothy, vain, foolish and profane babblings, and flee also youthful lusts, avoid the heresy of Hymeneus and Philetus,—in short, if a minister avoids all that

is forbidden, and faithfully performs all that is enjoined, he shall rise to fill a more important position in the house of God, and be accounted worthy of double honor by his brethren. As a vessel meet, or suitable for his Master's use, and for his holy vocation, as sanctified, or set apart, above the meaner vessels, which seem only meet to be wash-pots, in containing only that which is unclean.

Vessels in the house of God may differ in capacity, as the vessels of cups differ from vessels of flagons, and yet be equally honored, and meet for the Master's use. Indeed in our figure, it is usual to find in a great house, vessels of smaller size and capacity, made of the more precious material. Vessels of flagons are not made of gold or silver, so we see the vessels of God's holy sanctuary are esteemed precious, according to their purity in faith and practice.

Our subject presents a solemn admonition to those who have entered the ministry. If they would be approved of God and useful to the church to purge themselves from everything incompatible with their holy calling. Alas! how many wooden, earthen or defiled or cracked vessels there are which seem unfit for use in the house of God. Some are entangled in the affairs of the world, some defiled by unlawful connection with anti-christ, mingling with the ministers of Satan, some by serving their own carnal lusts, some allowing themselves to be filled with politics, and very many by vain and profane babblings, mixing up with the foolish jestings and worldly broils that exist in the world. "If a man shall purge himself from these he shall be a vessel to honor. But even a vessel of pure gold, if it be cracked, will not ring out the right sound, and if defiled or filthy is not fit to drink from; but thoroughly purged from all defilement, the vessels of the house of God are prepared unto every good work. May the Lord wash us from all our defilements, and make us whiter than snow."

OUR SPRING ASSOCIATIONS have passed off very pleasantly. The Baltimore was held at Black Rock, Md. Much harmony and christian love prevailed. The Delaware followed one week later at Rock Springs, Pa. It was well attended, and a season long to be remembered. In consequence of ill health we were unable to attend the Delaware River, at Kingwood, but rejoice to learn that it was a season of refreshing from the presence of the Lord.

Our Warwick Association was held in this place, at which we were favored with the attendance of no less than seventeen ordained ministers of our faith and order, from many different states, extending from Maine to North Carolina, and a large number of other brethren and sisters. One of the Lord's hidden ones came

from Albany, N. Y., and related to us the reason of his hope, and as he could not remain with us over the following Sunday, he was baptized on Friday morning in the fellowship of the church in this place, and of the large number of brethren present with us from abroad. After a delightful meeting of three days the Association closed on Friday evening. On the day following, at our Church Meeting in this place, several of the bleating lambs of the fold, who had for a long time entertained a hope in Christ, were enabled to declare in Zion what great things God had done for them, and were received on profession of their faith, for baptism, and on Sunday, June 13th, five happy converts were baptized and received into the fellowship and communion of the Middletown and Wallkill church; and on the afternoon of the same day the ordinance of the Lord's Supper was administered to a very large number of communicants. Several of our ministering brethren remained with us over Sunday, and preached the word with power and grace to a deeply interested audience.

We were not able to accompany our brethren to the Chemung Association, but rejoice to learn that the meeting of that Association was heart cheering.

Yet notwithstanding the precious seasons enjoyed at each of these meetings, a solemn sadness was manifested at the remembrance of some of the dear faithful and able ministers who have been wont for years to attend with us; that we shall see them no more in the flesh; and that during the past year our dear brother, Elder R. C. Leachman has ceased from his labors, and gone to his inheritance above. Still the evidence that God will not leave himself without a sufficient number of witnesses, allayed our sorrow, as some new recruits in the gospel field made their appearance among us, with very promising gifts for the edification and comfort of the Zion of our God.

## CORRECTIONS.

BELoved EDITOR:—In the article on Adoption, the first item in the division of the subject, near the head of the article, should read, in both places, *The Adopter*, instead of *The Adoption*.

Again, same page, third column, near the top, instead of, "And upon this premise the position is taken, that Christ ever stood in actual vital relationship to us as sinners in Adam," &c., it should read, to as many as sinned in Adam, and was therefore bound to redeem and save them.

In love, D. BARTLEY.  
Willow Hill, Ill., June 30, 1869.

MINUTES OF THE TWELFTH SESSION OF THE CONFERENCE OF OLD SCHOOL BAPTISTS OF WESTERN NEW YORK.

Sunday, June 20, 1869.

Ministers present. A. St. John, K. Hollister, S. H. Durand and Wm. J. Thorpe. The day was devoted to preaching the word.

Monday, June 21.

Met at 8 o'clock a. m. Chose Eld. A. St. John Moderator, and P. West Clerk.

Received correspondence by minutes and messengers from the following associations: Licking, Ky., Lexington, and Warwick, N. Y., Delaware, Del., Delaware River, N. J., Baltimore, Md., and Corresponding, Va.

Resolved, that any brother attending this meeting, who may be able to attend any of our corresponding associations or meetings, be our messengers to the same.

Appointed the Clerk to prepare these minutes and a Corresponding Letter for publication in the "Signs of the Times."

Appointed to hold our next annual meeting with the church at Riker Hollow, to commence on Sunday and Monday succeeding the meeting of Chemung Association, in June 1870.

Adjourned.

A. ST. JOHN, Mod.

P. WEST, Clerk.

*The annual Conference of Old School Predestinarian Baptists of Western N. Y., in session at South Dansville, Steuben Co., N. Y., June 20th and 21st, 1869, to the associations and meetings with whom we correspond.*

DEAR BRETHREN:—Through the long-suffering and abounding mercy of our covenant-keeping God, we are blessed with the privilege of once more meeting together and receiving your messengers and epistles of love, and mingling our voices in praise to him who begat us to a lively hope in his mercy, through the merits of his Son; and our hearts are made glad by this assurance of your fellowship for us in the gospel.

Our meeting has been harmonious, and profitable to us, in that we feel our spiritual strength renewed, and our souls encouraged to endure persecutions for Christ's sake.

We notice the absence of correspondence from some of the associations with whom we have hitherto enjoyed a pleasant intercourse and fellowship, but attribute such absence to no intentional omission on their part, and feel to assure them of our continued fellowship. Any of our brethren who may be permitted in the providence of God to attend



any of your meetings, are authorized to appear as our messengers to you.

Our next meeting is appointed to be held with the church at Riker's Hollow, Steuben Co. N. Y., on Sunday and Monday succeeding the close of the Chemung Association in June 1870, when and where we hope to receive your messages of love, and greet your messengers.

A. ST. JOHN, Mod.

P. WEST, Clerk.

### TRIBUTE OF RESPECT.

QUANTICO, Va., April 11, 1869.

It has pleased the Lord to visit us with his afflicting rod; for in the death of our beloved pastor, Elder R. C. Leachman, this church feels that it is an affliction indeed, a great and irreparable loss. He has served us long and faithfully, through difficulties and under the most adverse circumstances, he was ever at his post of duty, and always ready to advise, counsel and comfort with words of truth from holy writ. His lucid manner of expounding the scriptures was seldom equalled. He was very tenacious of the order and discipline of the churches over which the Lord had made him overseer. He was bold and determined in defence of the truth, utterly regardless of the frowns or favors of men, yet socially kind and sympathizing. Never were a people more faithfully served; never a pastor more devotedly loved. Truly Zion mourns for one of her faithful watchmen, whose trumpet never gave an uncertain sound; yet we are firm in the belief that for him to die is gain. May the Lord enable us to bow submissively and acknowledge the justness of his sovereign will to bless and afflict, as may seem good in his sight.

This little church was organized by our late beloved pastor, and Elder Samuel Trott. Brother Leachman has always been the pastor, serving us not for filthy lucre, but out of love for his Master's cause.

In preparing this brief and imperfect tribute we feel that we have scarcely touched the surface, for our grief at our loss is too deep for words to express.

To our beloved sister Leachman we as a united church tender our deepest sympathy and regards in her loneliness and depression, and may that God who chasteneth whom he loveth, extend to her at all times the sweet consolations provided in his holy word.

Done by order of the church, and directed to be recorded in the church book.

A. B. WEEDON, Clerk.

### MONIES RECEIVED FOR "THE EDITORIAL."

Mrs Ann N Brown, Miss, 5, Jas A Weld, N. Y., 2.30, Zechariah Gills, Ont., 2.30, Isabella McKillop, Ont., 2.30, Eld S H Durand, Pa., 13.10, Eld J R Respass, Ga., 2.30, Miss Mary J Conklin, N. J., 12.—Total, \$39.30.

### Subscription Receipts.

<b>New York:</b> —Mrs L Morgan 2, John J Antes 2, Mrs W L Reeve 2, Capt Thos Denton 2, B J Overhiser 1, D F Weld 2, S Cotton 2, C A Graves 2, H Cotton 2, A Weld 2, D R Conley 2, James A Weld 1, Eber Hill 5, Mrs Mary Carrick 2.25, Mrs Sally Baker 2, Levi Drake 2, J B West 3, Mrs H Bowen 2, Eld K Hollister 5, Mrs Mary Northrup 2, H Wilkins 2, \$47 25
<b>New Jersey:</b> —Mrs M A Cornell 2, Miss Mary J Conklin 2.75, 4 75
<b>Pennsylvania:</b> —Eld Wm J Purington 2, Wm H Crawford 4, Eld Silas H Durand 15.85, Eld J Correll 2, 23 85
<b>Delaware:</b> —Mrs M E Griffiths, 4 00
<b>Maryland:</b> —Richard Stallings 6, Eld Wm Grafton 2, 8 00
<b>Virginia:</b> —Wm Long, 2 00
<b>North Carolina:</b> —Mrs Martha Bynum, 2 00
<b>Georgia:</b> —Elbert Fagan 2, Eld J R Respass 5.70, 7 70
<b>Alabama:</b> —Wilson Dyches 7, Eld B Avery 10, 17 00
<b>Arkansas:</b> —Thos Mess 5, Wm Davis 2, J C Higgins 2, John Still 2, E S Yarbrough 2, 13 00
<b>Mississippi:</b> —J C Nations 4, J C Mad-den 4, J B Alderman 2, 10 00
<b>Florida:</b> —Mary S Duval, 1 00
<b>Texas:</b> —Eld John C Hunton, 1 00
<b>Oregon:</b> —J L Coon, 10 00
<b>California:</b> —E Fithian, 2 50
<b>Tennessee:</b> —Eld W S Dougherty 13, Thos W Roscoe 4, 17 00
<b>Kentucky:</b> —A W Little 9, F D En-lee 2, A R Dorris 4, Ellis Kelley 4, Eld N A Humston 2, Mrs E F Winstead 1, Wm R Grayson 2, Adaline Close 2, 26 00
<b>Ohio:</b> —Wm Betzer 2, J S Webster 2, E Barker 2, L Van Buskirk 25cts, 6 25
<b>Indiana:</b> —J Billings 2, E H Boone 2, 4 00
<b>Illinois:</b> —Eld R M Simmons 6, Mrs L F Pettypool 2, M Whiteside 3, H B Smart 2, J C Simmons 4, Martha Mc-Cay 2, P Harris 2, Mrs A M Douglass 1, Eld I N Vanmeter 2, A H Bryan 2, 26 00
<b>Missouri:</b> —John R Coleman 1.50, Eld Wm C Stephens 4.75, Eld H Lou-than 2, C Alsberry 2, F M Fulkerson 4, 13 25
<b>Iowa:</b> —Henry Reel 5, J Chilcote 1.50, J B Lewis 4, 10 50
<b>Ontario Prov:</b> —John Blue 2, Thos P Woodbridge 2, Archibald Murray 1.50, 5 50
<b>Total,</b> \$262 55

### Obituary Notices.

**DIED**—At Mt. Salem, Sussex Co., N. J., June 28, 1869, of consumption, **Mary Hoyt**, youngest daughter of Mordecai W. and Mil-liscent Elston, aged 10 years, 2 months and 21 days.

**BROTHER BEEBE:**—Please publish the following obituaries:

**DIED**—February 12, 1869, our beloved sister, **Miss Hannah Scott**, in the 46th year of her age. She was a daughter of our aged sister Hannah Scott, of Lancaster Co. Pa., whose obituary will appear with this. Both the daughter and the mother died within three months of each other. Sister Hannah (the daughter) was baptized by Eld. Thom-as Barton, in 1839, and united with the church at Rock Springs, and continued an orderly and truly devoted member until her death. She possessed a very amiable disposition, and was greatly beloved by a very large circle of friends and acquaint-ances. As a sister she was kind; as a daughter truly devoted to her aged mother, who was for some years a widow. She was very attentive to her meetings, and greatly enjoyed the privilege of meeting with the saints, and greatly delighted in singing the praise of the Lord, and in talking freely on experimental and spiritual things, on which she had clear views. She had a quick dis-cernment of the doctrine of God's distin-guishing grace, and calmness and moder-ation seemed to characterize her life, and was clearly manifested in her death. The time of her departure came, which was rather unexpected until a short time before her spirit took its flight. But she is gone to return no more to this world of sin and sorrow, but to enjoy the presence of the Redeemer without a yail between.

This dispensation of providence seemed to fall heavily upon the mother and all the family and friends. May the Lord bless them, and enable them to mourn not as they who have no hope. Some remarks

were made on the solemn occasion by the writer.

"Why should we start and fear to die?  
What tenuous worms we mortals are!"

WILLIAM GRAFTON.

Forrest Hill, Harford Co. Md., July, 1869.

**DEAR BROTHER BEEBE:**—By the request of sister Ogan I send the following obitu-aries for publication in the "Signs of the Times."

**Mary Maria Ogan** died Nov. 8th 1867, aged 26 years, 8 months and 24 days.

ALSO,

**Hannah Jane Ogan** died April 2d 1868, aged 24 years and 19 days. They were sis-ters, and both died with the consumption. They both professed a hope through grace. The latter was baptized about three weeks before her death, in a very weak situation of body. She desired to show that she loved the Lord by following in his example, which was a great trouble to her mind, lest her bodily strength should not be sufficient to bear it, but after being baptized she died contentedly, and we trust that each of them are where sorrows will never come.

Yours in hope of a blest immortality.

D. G. BARKER.

Ewing, Ohio, May 25, 1869.

**DEAR BROTHER BEEBE:**—By request of the family of the deceased I send you the following notice, which you will please publish in the "Signs."

**DIED**—Of consumption, at his residence in Delaware, on the 11th of May, 1869, **Mr. James Jones**, in the 65th year of his age. He was confined to his bed for some two months, but has not been able to perform any labor or to get much from home for nearly a year. Mr. Jones never made any public profession of religion, but for many years has been a firm believer in the doc-trine held by Old School Baptists, and they always found a hearty welcome at his house. He was very fond of talking on experience. Some two years ago he told the writer he hoped he had been brought from darkness to light when about nineteen years of age, but had always had so many doubts about it he had been deterred from making a public profession of Christ for fear he should bring reproach on the church. I saw him about one month before he died. He talked freely of his approaching end and all doubt seemed to have been removed. He then saw it was his duty to have been baptized many years ago, and only regretted he had lived so long in disobedience. His hope seemed to grow brighter up to the time of his death. He said he was anxious to depart and be with Christ, and at last calmly and peacefully fell asleep almost without a struggle. I attended his funeral on the 14th of May and tried to preach to a solemn and attentive congregation, from 1 Cor. xv. 55-57. He leaves three children to mourn his loss, but not without hope. May the Lord bring them into the enjoy-ment of that precious faith which enabled him to triumph over his last enemy.

Asleep in Jesus, blessed sleep,  
From which none ever wake to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes.

Asleep in Jesus, O how sweet,  
To be for such a slumber meet!  
With holy confidence to sing  
That death has lost his cruel sting.

Your brother in hope,

G. W. STATON.

BERLIN, May 15th 1869.

**ELDER BEEBE:**—Please publish the fol-lowing obituary:

**DIED**—At her residence, near Union, Boone Co., Ky., April 9th, 1869, our beloved sister, **Maria Wilson**, relict of brother Thorn-ton J. Wilson deceased. Sister Wilson was born in Bourbon Co. Ky., Sept. 11, 1800, con-sequently she was 68 years, 6 months and 28 days old at the time of her death. She was received by experience and baptized by Eld. T. P. Dudley into the fellowship of the Old School Baptist church at Elizabeth, Bourbon Co., I think, in 1829. A few years afterwards brother Wilson removed his family to Boone, and himself and wife uni- ted by letter with the church at Gunpowder. In October, 1831, several other members

from Bryans and Elizabeth churches having moved to this county, the constitution of Sardis church was agreed upon. Brother and sister Wilson were in the constitution, where she remained a beloved and respected member until her death. She was a firm, unwavering Baptist, ever ready to contend for the truth, and although greatly afflicted for very many years with disease of the spine, so that she could but seldom meet with the church, it was her delight to have the brethren and sisters meet in her house and around her bed, to which she was often confined for months, to sing and talk of Jesus' love, herself the most cheerful of the group. Her patience and fortitude under extreme suffering were very remarkable.

"A stranger might have well presumed  
From what they saw her bear,

The burning bush was not consumed,  
Because the Lord was there."

The writer of this has heard her say, "If the Lord sees fit to afflict me thus why should I murmur? He is just and will do right." During her last illness, which lasted two weeks, her sufferings were intense, but were borne with the same humble sub-mission that had characterized her whole life. She was aware that the time of her departure was at hand, but manifested no alarm. Her sufferings were so great she could not talk much, but we who knew her well have not a doubt that she sleeps in Jesus, O how sweet,

"To be for such a slumber meet."

A heart-cheering sermon was preached on the occasion by our much beloved brother, Eld. J. A. Johnson, from these words: "I am the resurrection and the life." In his discourse he very aptly remarked that the life of our afflicted sister had been the best of funeral sermons. In the midst of afflic-tions the Lord had greatly blessed her in bringing her children into the church with her. The "Signs" were to her what they have doubtless been to thousands of the Lord's afflicted children—a source of joy and comfort; but she needs them no longer, for she is ever with her Head. She has left a large family of chil-dren and grand-children, together with the church, to mourn their loss. May this sad bereavement prove a disguised blessing.

MARY B. BRISTOW.

**MY DEAR BROTHER BEEBE:**—By request of sister Polly W. King, of Christian County, I send you an obituary notice of her step-son, and my dear friend, **Dr. N. W. King**, who departed this life on the 8th of May, 1868, of that dread disease consumption. He was the son of the late Deacon George King, whose obituary was published in the "Signs" a few years ago. Dr. King was born on the 14th of November, 1835, con-sequently he was in his 33d year. I had the pleasure of an acquaintance with him from early youth, and can bear witness to his character as a most estimable gentleman. He was educated by his father for the medi-cal profession and graduated at the Uni-versity of Nashville with eminent success, and settled at Lafayette, in Christian Co., where his kind and amiable manners en-deared him to all that knew him. Several years ago he professed to have a hope that God for Christ's sake had pardoned his sins, though for some cause, unknown to me, he never united himself with the visible church of the Redeemer here on earth, still he was a true friend of the Old School Baptists; he always loved their society and to con-verse on the things pertaining to the king-dom of God's dear Son. I have frequently met with him at meetings and associations where he appeared to enjoy the preaching. From the nature of his disease he gradually wasted away until he was compelled to re-linquish his profession, and died in a short time. I have no doubt but that Dr. King was a subject of divine grace and had tasted of the powers of the good world to come. I am told by the family that his last mo-ments were calm and tranquil, perfectly resigned to the will of God. The family feel that they have lost a dear and precious member, and the community an excellent physician and an accomplished gentleman.

With our dear and afflicted sister King I feel deeply to sympathize, and I pray the Lord to bless the dispensations of his providence towards her for her good and his glory. I tried to preach on the occasion from the words: "Jesus saith unto her, I am the Resurrection and the Life," &c. In hope of eternal life, I remain your brother and companion in tribulation.

JNO. H. GAMMON.

CADIZ, Trigg Co. Ky., June 11, 1869.

**ELDER BEEBE:**—It is with feelings of unfeigned sorrow that I inform you that the O. S. Baptist church in this town have been called to part with another of its beloved members by death. The church had hardly recovered from the shock sustained in the loss of sister Jane Beers, when like thunder in a clear sky came the painful intelligence that our good brother William Pray was dead; that we should no more meet him in the sanctuary, but "Fixt in an eternal state, he is done with all below." He was in the prime of life—about 50 years of age, full of vigor, of a kind and benevolent heart, as many of the tearful mourners could attest. To his esteemed companion and family it is a sad bereavement, and his loss is indeed irreparable. To other than human source would we commend them for consolation, in this, their hour of severe trial. To the church of which the deceased was a valuable member it is a heavy affliction, as at best we have but a few names, and the loss of two of our number in less than one month is a loud call to "set our house in order" and have "our lamps trimmed and burning." To a persistent belief of the doctrine of the scriptures was added a warm generous heart, always ready to respond to calls of duty. Often he would travel thirteen miles to meet with the few brethren and sisters on Sunday. To a human point of view the death of brother Pray was a mistake. But when seen in the light of the sacred word we are taught that "power belongs to God," and our province is to "Be still" and bow with submission although oppressed with grief. If the testimony of his employers and neighbors is to be received, his death has caused a vacancy not easily filled. I need not say that the North Berwick Conference will miss the cheerful face and the aid and comfort of the deceased at their annual gatherings. The last sad rites were paid our brother, at his late residence in Boston, a very large number of friends being present, thus testifying their appreciation of his worth. Eld. Wm. Quint, his former pastor, of the North Berwick church, Maine, preached a comforting discourse from the 5th chapter of Mathew, 6th verse, the beatitude of the Savior in his sermon on the mountain. After a feeling and appropriate prayer the last of earth of our brother William Pray was borne to Mount Hope Cemetery to rest until the morning of the resurrection. Affectionately yours, A. R.

P. S.—Since the above was written it is announced that Thomas H. Stebbins, the father of the widow of our brother Pray, will be buried this Monday, at 2 o'clock, p. m. May the promise, "The waters shall not overflow thee," be fulfilled in the experience of our afflicted sister. All will say, Amen.

ALSO.

In accordance with an expressed wish the following notice is sent to the "Signs."

**DIED:**—In Woburn, Mass., April 30th 1869, after a protracted and painful illness, Miss Jane R., daughter of Joseph W. and Jersha Beers, both veteran members of the Primitive Baptist church in Woburn. Jane early in life identified herself with the little band of Baptists that met in an upper room in this town. Until about fifteen years ago the question of the savior to Peter, "Lovest thou me?" seemed to follow her, when she was brought to say from the heart, "Thou knowest all things; thou knowest that I love thee." She then arose and followed in the footsteps of the dear Redeemer and was baptized and connected herself with the O. S. Baptist church in Woburn. Since

then she has continued a faithful, devoted disciple, and a consistent christian. Although for many years a sufferer from a pulmonary complaint, yet she would walk more than a mile to the regular meetings of the church and aid with voice in the praise of God. Her mother dying some ten years since, it left the care of an invalid father upon her, and well and faithfully did she perform her duty, until she herself required from the hands of her dear sisters those attentions she had so cheerfully bestowed upon her aged parent. Jane died as she had lived, strongly attached to the doctrine of grace, much lamented by a large circle of friends. The church while they mourn their loss would rejoice in the hope that she has entered into rest. A. R.

Woburn, Mass., May 24, 1869.

## Associational Notices.

The Corresponding Association of Virginia will be held with the church at Frying Pan, Fairfax Co. Va., commencing at 10 o'clock, a. m., on Wednesday before the third Sunday in August, 1869.

Lexington Association will be held with the Schoharie church, Schoharie Co. N. Y., to begin at 10 o'clock, a. m., on the first Wednesday in September, and continue two days.

Maine Conference will be held at North Berwick, York Co. Maine, on Friday after the second Monday in September and two succeeding days.

Maine Association will be held with the church at Bowdoinham, Maine, beginning on Friday before the second Sunday in September, and continue three days.

Licking, Ky., will be held with the Little Flock church, five miles from Lawrenceburg, Ky., on the second Saturday in September, and two succeeding days.

Uharley will be held with the Euharley church, six miles east of Van Wert, in Polk Co. Ga., on Saturday before the third Sunday in September, and two following days.

Yellow River with the Holley Spring church, in Newton Co. Ga., seven miles south of Covington, on Saturday before the fourth Sunday in September, and continue three days.

Oconee will be held with the church at Jack's Creek, Walton Co. Ga., seven miles east of Monroe, on Saturday before the second Sunday in October, and two following days.

Kehakee, with the church at Flat Swamp, Martin Co. N. C., to commence on Saturday before the first Sunday in October, and continue until Monday evening following.

Contentna, with the church at Rose of Sharon, Lenoir Co. N. C., nine miles north of Kinston, commencing on Friday before the second Sunday in October, at 10 o'clock, a. m., and continue till Sunday evening following.

White Oak, with the church at Newport, Carteret Co. N. C., on Saturday before the third Sunday in October, and continue three days.

Salisbury, with the church at Indiantown, Wilcomico Co. Md., commencing at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, and continue three days.

Nodaway, with the Nodaway church, Andrew Co. Mo., four miles west of Savannah, on the first Saturday in October, 1869.

Siloam, with Sugar Creek church, three miles east of Vancroft, Davis Co. Mo., to commence on the first Saturday in September, 1869.

Western Cor. Association, with the church at Hillsborough, Platte Co. Mo., beginning on Friday before the first Saturday in October, 1869.

**NOTICE.**—The Salem, Mt. Pleasant and Licking follow in regular succession, but one week intervening from the commencement of one to the commencement of the next, and so arranged that visiting brethren can with but little loss of time attend them all.

The Mt. Pleasant, Ky., Association will be held with the church at Sulphur Forks, immediately on the new railroad from Covington to Louisville, to commence on Friday before the first Saturday in September. Those who come from east or west will stop at Spring Hill or Campbellsburg stations, where they will be met and attended to. We affectionately invite our brethren generally to come and see us. Brother Beebe, can you not come?

N. A. HUMSTON.

The Washita Association will convene with the church at Bethel, Union Co., Ark., on Saturday before the first Sunday in October, 1869.

Yellow Creek, with the church at Liberty, four miles northwest of Brookfield, Linn Co. Mo., on the third Saturday in September, 1869.

Sandy Creek, with the Salem church, Marshall Co. Ill., six miles west of New Rutland, on the I. C. Railroad, on Friday before the second Saturday in September, at 10 o'clock, a. m.

Amite, with the Mt. Pisgah church, Franklin Co. Miss., on Saturday before the first Sunday in October, 1869.

Miami, with the West Lebanon church, Warren Co. Ohio, commencing on Friday before the second Sunday in September, 1869, at 10 o'clock, a. m.

Mad River, with the Miami church, Shelby Co. Ohio, near Pemberton, on the B. & I. Railroad, commencing on Friday before the second Sunday in September, 1869, at 10 o'clock, a. m.

**ELD. G. BEEBE:**—It appears that the Clerk of the Greenville Association, Ohio, has reported in his minutes the time of meeting of said association in 1869 to be the Friday preceding the fourth Saturday in August. This is an error. It should be the Friday preceding the 4th Sunday in August, which will make a week's difference in the time, as August comes in on Sunday, and the Sunday following the fourth Saturday will be the fifth Sunday, and as the notice of time as now printed may mislead some, it would be advisable to make the necessary correction to avoid confusion. Truly yours, JOHN P. PETERS.

Union City, Ind., June 22, 1869.

The original Little River Association of Predestinarian Baptists will be held, the Lord willing, with the church at Pleasant Hill, Crittenden Co. Ky., on Friday before the fourth Sunday in August, 1869, at 10 o'clock, a. m. Brethren and sisters of our faith and order are affectionately invited to attend. JNO. H. GAMMON.

The New Hope Association will convene with the church at Ephesus, Drew Co. Ark., on Saturday before the third Sunday in October, 1869. Ministers and brethren and sisters generally are cordially invited to attend. Cannot brother G. Beebe visit us once? Your presence among us would gladden the hearts of many. A. TOMLIN.

**BROTHER BEEBE:**—Please publish the meetings of the following associations:

The Point Remove Association of Regular Baptists will be held with the Magazine church, Yell Co. Ark., commencing on Friday before the third Sunday in September, 1869.

The Cash River Primitive Baptist Association will be held with Bethlehem church in Jackson Co. Ark., commencing on Friday before the first Sunday in October, 1869.

This church is some fifteen miles south-east of Jacksonport, on White River. Brethren from a distance are invited to attend both of these associations.

THOMAS MOSS.

Lebanon Association will be held with the Zion church, 12 miles west of Fort Wayne, commencing at 10 o'clock a. m., on Friday before the third Saturday in August, 1869, and be held three days. Those coming by public conveyance will be met at Arcola station, on the Pittsburg, Ft. Wayne & Chicago R. R., ten miles west of Ft. Wayne, and at Roanoke station on Thursday evening and conveyed to places of entertainment, and to the meeting. We cordially invite all, and especially ministers of our faith and order to attend. By order of the church, O. HATFIELD, Clerk.

The Salem, Ky., Association will be held with the Little Hope church, in Owen Co., Ky., commencing on the third Friday in August, and continue three days.

**DEAR BROTHER BEEBE:**—I am this day sixty-three years of age, and so feeble today that I have been most of the day in bed. While meditating on my bed upon the goodness of God, I was reminded of the promise I made last fall to notify our brethren who wish to attend our associations concerning the movement of our new Railroad, (the L. C. & L.) It is now in operation, and those who come to our Salem Association will take the cars at Louisville, Ky., at 9.35 a. m., and get off at Glencoe station at 12.49. Those coming from the east leave Covington at 7 a. m., and get off at Glencoe at 8.46 a. m., where teams will be waiting to bring the brethren to my house, which is one and a quarter miles from Glencoe Station. Brethren from a distance had better come on Thursday, as we are but few and scattered, to secure conveyance to comfortable lodgings. Those who wish to attend all three associations—Salem, Mt. Pleasant and Licking—can go from the Salem to Mt. Pleasant, which will be held directly on the line of our new railway, and from thence they can easily get on to the Licking. We hope our brethren and friends will come and see us, especially our preaching brethren. And you, brother Beebe, must come if you can, for there are many who desire to see and hear you. Your brother in the Lord,

HOWARD EARLY.

Owen Co., Ky., July 6, 1869.

The Corresponding Meeting of Virginia will be held this year with the church at Frying Pan, Fairfax Co. Va., to commence on Wednesday before the third Sunday in August. Brethren coming from the North or South will arrive in Alexandria by noon on Tuesday before the meeting, where they will find brethren J. Broders and E. Grimes, who will direct them how to get to the meeting. We earnestly invite and hope to see a goodly number of our brethren and friends, especially ministering brethren, in attendance. For the church, A. B. FRANCIS, Pastor.

The Sandusky Predestinarian Old School Baptist Association will, if the Lord will, convene with Eagle Creek church, in Hancock Co. Ohio, six miles south of Findley, on Wednesday before the first Sunday in September, at 10 o'clock a. m., and continue three days. Brethren coming by railroad will try to be at Findley on Tuesday before, where they will find teams to take them to places of entertainment, and to the meeting. Those coming from the South on the Cincinnati, Dayton & Sandusky R. R. will change cars at Cary and run directly to Findley. Those coming on the Pittsburg, Ft. Wayne & Chicago R. R. will change cars at Forrest, thence to Cary, and again change and run to Findley. Those coming on the Cleveland & Toledo R. R. will change cars at Fremont, and thence run direct to Findley. All should take the first morning trains to make connection where changes are made on Tuesday before the meeting. LEWIS SEITZ.



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DEVOTED TO THE  
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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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ABSTRACT OF TIME TABLE ADOPTED APRIL 26, 1869.

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**Lightning Express**, daily, leaves Cincinnati 9.45 p. m.; Cleveland, 7.20 a. m.; Dunkirk 11.30 a. m.; Buffalo, 2.50 p. m.; and Rochester, (except Sundays) at 4.00 p. m., arriving at Hornellsville 6.14 p. m. (Sup.) Elmira, 8.23 p. m., and New York 7.00 a. m. Sleeping Coaches accompany this train from Cincinnati, Buffalo and Rochester to New York.

**Day Express**, leaves Cleveland, Saturdays excepted, at 9.20 p. m.; Buffalo, Sundays excepted, at 7.00 a. m.; Rochester, Sundays excepted, at 7.40 a. m.; arriving at Elmira 12.26 p. m., Susquehanna 2.12 p. m., (Dine), Turners 8.42 p. m., (Sup.) New York, 10.30 p. m. New and improved Drawing Room Coaches accompany this train from Buffalo to New York, and Sleeping Coaches from Cleveland to Hornellsville.

**Night Express**, Sunday excepted, leaves Dunkirk 5.00 p. m., and Buffalo 6.00 p. m., arriving at Hornellsville 10.02 p. m., Turners 8.58 a. m., (Bkft.) New York 11.30 a. m. Sleeping Coaches accompany this train from Buffalo to New York.

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**5.30 P. M. Night Express**, (Sundays excepted,) arriving at Buffalo 12.10 p. m., and Dunkirk 1.30 p. m. Sleeping Coaches accompany this train from New York to Buffalo.

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OF THE

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### READ THE FOLLOWING TESTIMONIAL

from

DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,

M. B. WEEDON.

### CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The disease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,

CHARLES JONES.

# Signs of the Times.

Samuel McCall 1869

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37. MIDDLETOWN, N. Y., AUGUST 1, 1869. NO. 15.

## POETRY.

### BAPTISMAL HYMN.

What a glory from Jordan we see,  
On Jesus emerged from the wave;  
His people are there figured free;  
Yea, free from the bonds of the grave.  
He shows us how death is dispelled,  
With glory brought down from above,  
And the voice which from heaven was swelled  
Owned, with him, the sons of his love.  
What raptures the souls that believe,  
Feel thrilling, when owning their Head;  
His glory through faith they receive,  
In the figure, as born from the dead.  
With him, we to newness of life,  
Are raised up to walk in his faith;  
So let us avoid worldly strife  
And chide our old body of death.

Another—the same.

Hail holy voice, from glory heard!  
"This is my well beloved Son."  
Well pleased with all his work and word,  
The dove attests his glory, won.  
Ascending from the wat'ry grave,  
Christ shows his rising from the dead;  
And thus makes known his power to save,  
Through virtue shed from him, our Head.  
And, so, his victory over death,  
(Not then in full display made known)  
Is shrouded to the house of faith,  
A victory for us—all our own.  
Hail wondrous love, that worms of dust,  
Should such a great salvation know:  
Praise for the symbol of our trust,  
To strengthen us while here below.

—W. B. SLAWSON.

### "ABIDE WITH ME."

(John xiv. 23.)

Abide with me; fast falls the eventide;  
The darkness thickens: Lord, with me  
abide.  
When other helpers fail, and comforts flee,  
Help of the helpless, oh! abide with me.  
Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see;  
O thou, who changest not, abide with me.  
Not a brief glance, I beg—a passing word,  
But as thou dwelt with thy disciples, Lord—  
Familiar, condescending, patient, free,  
Come not to sojourn, but abide with me.  
I need thy presence every passing hour—  
What but thy grace can foil the tempter's  
power?  
Who like thyself my guide and stay can be?  
Through cloud and sunshine, oh! abide  
with me.  
I fear no wo, with thee at hand to bless;  
Ills have no weight, and tears no bitterness;  
Where is death's sting? Where, grave, thy  
victory?  
I triumph still, if thou abide with me!  
Reveal thyself before my closing eyes,  
Shine through the gloom and point me to  
the skies,  
Heaven's morning breaks, and earth's vain  
shadows flee;  
In life, in death, O Lord abide with me.  
And when my soul, released from earth  
shall soar  
To realms of bliss, where I shall weep no  
more,  
Oh! wondrous thought! oh! glorious ec-  
stasy!  
Forever, Lord, shall I abide with thee!

## CORRESPONDENCE.

MOUNT ARELI, 7th Month, 10th day, 1869.

DEAR FATHER IN ISRAEL:—As the King of Israel has raised you up to conduct a semimonthly paper, devoted to the cause of his people, through which those who fear him and think upon his name may speak often one to another, you will not deem it any intrusion, will you, should a way-faring man, though a fool, write occasionally, while sojourning, and tell you what he has heard and seen? For the way in which I am traveling is often very interesting, and sometimes even wonderful, to the pilgrim; on which account I cannot well refrain from speaking of those things to Zion's pilgrims, with the hope that they may be comforted and encouraged while on their journey. Whether my wayside talk will serve this end, or not, is cheerfully left to your riper experience and judgment.

The pilgrim's path is, I find, greatly varied; sometimes it lies through the wilderness, where night overtakes him, and the beasts of the forest creep forth, and his fearful heart is sorely tried; sometimes he is led through fertile plains, and sweetly reposes in green pastures, beside delightful still waters, and his soul is as a watered garden; anon, with great difficulty he begins to climb rugged and unfruitful hills, and almost faints with weariness and hunger; sometimes the sky is suddenly overcast with black and threatening clouds, which so effectually exclude the joyous light, he is in great fear lest he should lose his way, and is made to go softly in the bitterness of his soul; then, unexpectedly, he gains the mountain top, far above the clouds, where he sits down under the shadow of a Rock with great delight, and finds a rest so glorious, he forgets his past haltings, dangers and tears.

Your weary pilgrim is now resting upon one of those delightful mountains, called Mount Areli, because the light of God rests upon it. From this favored resting place I with joy wish to converse with Zion's dear pilgrims, and speak of the glories which await them at the end of their pilgrimage. And I hasten to do so, because I may not long remain upon this mountain; for I am reminded that here I have no continuing city, but am only a stranger and sojourner, seeking a better country, that is, a heavenly. Before me lies a chart of

the "Better land" whither we are journeying, and in the light which is shining so brightly upon it, I now plainly discern the outlines of the heavenly country which shall be our everlasting home. I say an outline only, because, owing to a dark or opaque glass through which I must now necessarily look, I cannot yet see the ten thousandth part of what I hope to see and enjoy when my pilgrimage is ended. But I see enough to assure me that a home of bliss does exist, and is in waiting for all Zion's earth-weary travelers. And the light and glory from that Holy City is, doubtless, wisely and beneficently adapted to my present powers of vision; for as we can best look at the sun through an opaque glass, owing to its dazzling splendor, so our loving Father shows only so much of the radiance of the New Jerusalem to his dear children as they can best receive in their present state.

Now, as I look through this glass, from this unclouded mountain, I descry the land that is very far off, even beyond time's boundary and death's dominion. Coming far down toward us, even to the border of the valley of the shadow of death, which lies before me, I view the better country all radiant and glorious with the light of immortality. And the very sight of so glorious and lovely a place fills me with wonder and delight, and raises my hopes so high that I shall soon go up and dwell there, that I am now full of happy assurance that the way in which I am now traveling will lead me up to that beautiful abode. I would not be understood that my unaided vision discovers this; for I am looking through a very simple yet very wonderful instrument, which is given to Zion's pilgrims, to enable them to behold distant objects, even to discern "the light of home," so that they may be encouraged and constrained to run with patience the race which is set before them. Now, when the sky is cloudless and the light very clear, (as it is upon this delightful mountain) pilgrims, when looking steadily through this medium, are presented with such joyful evidences that their labor, and work, and the toils of their journey are not in vain, that they are sweetly and powerfully assured of the things which they hope for, and for which they have undertaken this pilgrimage. Yea, not only are they assured of the reality of the things for which they have gone on pilgrimage, but

they already behold enough of the beauty, glory and excellency thereof, that they are made to rejoice with joy unspeakable and full of glory. And hence you may hear them say, in a tone of happy confidence, "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." O with what ardor and zeal and holy expectancy Zion's travelers now pursue their way! and with what meek submission they endure all the various trials of the way, as seeing him who is invisible. For they behold a prize at the end of their pilgrimage far richer than the Indies of gold,—a "sweet home" in waiting, infinitely more delightful and lovely than the beautiful Eden of Adam and his bride. Hence they look upon glittering gold as sordid dust, and turn with willing feet away from earth's sensual joys, and cheerfully "press toward the mark for the prize of the high calling of God in Christ Jesus." And now the language of their heart is, "Sweet is the work, my God, my King, To praise thy name, give thanks and sing." In this "sweet prelibation of the joys that await" them, their conversation is already in heaven, from whence they look with holy confidence for their victorious Leader to come quickly with power and great glory and take them home.

Now the name of this heavenly country, the house of pilgrims, is PARADISE. Nor do I wonder that it should be so called; for, from the view I now have of it, I see that it is a place of ravishing beauty and ecstatic bliss! And the glorious fashion thereof shall never pass away, but all this transporting beauty is incorrupt and unfading in its nature.

The country, and its inhabitants, are IMMORTAL. The tree of the knowledge of good and evil is not found there; but there, on either side of a beautiful river, I behold the "Wonderful" tree of life, which gives life, health and food, and is also a delightful bower to all the happy inhabitants. And I discover that the waters of this river are pure and everlasting, and as limpid as the transparent crystal; for they flow out from the Living Fountain of eternal love, and are known as salvation. These waters are so exhilarating, and possess such a joy-inspiring property, that they not only gladden the hearts of all who drink of them, but are in them a well-spring of life;



and hence they satiate every thirsty soul.

And now I can scarcely contain my joy! for I am presented with the most authentic evidence that the inhabitants of Paradise are not only forgiven their iniquity, but, in that "new heaven and new earth" "there shall be no more death, neither sorrow; nor crying, neither shall there be any more pains!" O how I long to go and dwell there! Yea, I see, (as I look through this wonderful instrument, which brings distant objects nigh) not only that the place and all therein are glorious with untarnished beauty and loveliness, but upon all is written, "HOLINESS TO THE LORD!" And then I am told, (and I know it is true) that perfect love and friendship reigns throughout all that blissful realm, and all its countless throng of happy inhabitants are so lovely and loving that God himself delights in and rejoices over them, and in this beatitude of love they are so transported with joy that HEAVEN is filled with the melody of praise! And my wonder and joy is heightened when I see that all this innumerable company were once pilgrims, afflicted and poor, and have come out of great tribulation, and washed their robes, (for they are arrayed in glorious white robes) and made them clean and white in the blood of the Lamb.

And how shall I speak of the LAMB? He is the light and the glory of this holy habitation! All the ten thousand times ten thousand, and thousands of thousands, of its glorified inhabitants say with a loud and harmonious voice, "Worthy is the Lamb that was slain to receive power, and honor, and glory, and blessing." "Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife has made herself ready." "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen."

Now who of all that love the holy and good, and desire perfection, would not joyfully turn away from the world, turn their face Zionward, and journey thitherward? To those who desire to take their cross and travel to the better country, and to those who are now on the way, let me say, Remember the pilgrim's chart, and not only take it with you, but also study it attentively, and it will be a lamp to your feet and a light to your path. And through the instructions, encouragements and promises, which you shall find therein, you will receive the so much needed patience and comfort to help you to press on hopefully in the pilgrim's self-denying path. And do not attempt to walk by sight; for the things which are seen are temporal and fading, and, if you seek after them,

(as many do) they will draw you aside from the "good way;" but walk by faith, (trusting in the Lord) and seek those things which are out of sight, even above, which are eternal, and fade not away. And—

"Still forward press, the day is yours.  
The good old way the crown secures."

For the present, my dear fellow-pilgrims, I must take my leave of you, and journey on, all alone, (How much pilgrims have to travel alone!) I may write again, if my sojourn should be prolonged; but should I walk through the valley of the shadow of death, and enter the Paradise of God, let me now assure you that though you must pass through this valley, yet you need fear no evil, for it at once terminates your pilgrimage and sufferings, and is the door into heaven your home. Adieu.

A SOJOURNER.

MONTANA, Kansas, July 4, 1868.

ELDER BEEBE:—Having been a reader of your valuable paper for some time, and having derived much comfort and satisfaction from reading the experiences therein published, I feel inclined to try to give you a sketch of how I hope one so sinful as I, have been brought from darkness to light, and from the power of sin and Satan, to the glorious light and liberty of the children of God.

In the providence of God, when I was quite young I was married to a man who belonged to, and was trying to preach the doctrine of the Old School Baptists, and my mother also belonged to that order, so that my feelings were enlisted in favor of that sect, as much so as possible for one who knew nothing only what nature had taught. In the year 1841, it pleased the Lord to bring several persons to the knowledge of the truth as it is in Jesus, who united with the church to which my husband belonged. Among the number was a young lady who was a near neighbor, and to whom I was strongly attached. At that time I was brought to see that I was a poor sinner; while others were rejoicing, I was mourning my sinful state, and my hard and impenetrable heart, and depraved nature; for at that time I understood what I had heard others express, but had never before myself realized, that my heart was deceitful above all things, and desperately wicked. It is not possible for me to tell all the conflicts and struggles of my mind for a period of ten or twelve years, while sojourning in different places and surrounded with cares and anxieties of no ordinary nature. While thus laboring, my mind was pressed down with a sense of my sinful state. Sometimes my heart seemed as hard as the rocks, and I often mourned because I could not mourn, and grieved because I could not grieve. At other times I was melted down in contrition, and my pillow was wet with my tears. Although I often

felt that I would like to hear my husband and others talk on the subject of religion, yet I endeavored hard to conceal my real feelings from them. Often when my husband has left me to go to meeting, I have thought I should never see him again; for I thought that God in justice would not suffer me to live till he returned. Thus I got along until we moved into the vicinity of Indian Creek church, in Montgomery Co., Ia., when my eldest daughter, who was a little child when my troubles first commenced, related her experience to the church, and was received, and baptized by Eld. J. N. Vancleve. No tongue can tell what were my feelings at that time. I was glad that one of my children was a subject of God's amazing grace; but as for myself, I felt that there was no mercy for me. Shortly after this my second son also joined the church, and I felt as though my children were being separated from me by an impassable gulf. No pharisee need tell me that poor sinners can do any thing to commend themselves to the favor of God, for I had all that time been trying unsuccessfully to do so. During all this time I had not the most remote idea that there was any thing like a work of the Lord going on with me. Had I been less backward in speaking of my exercises, perhaps I might have understood things better. I often went to meeting, and was much in company with the Baptists, and extensively acquainted with those people. As I could not always keep my feelings hidden, some would sometimes ask me questions in regard to my feelings, and why I did not unite with the church. I always replied that the Baptists would not have me, for I knew nothing to tell them. A circumstance occurred about the time my children joined the church, which I think I shall never forget while I live. I went one day to meeting at Indian Creek, and when I entered the house and saw the members sitting, I thought I never saw so lovely a people in my life; they looked to me like a company of angels, and O how I longed to be fit to be numbered with them. But, no,—they were so good and pure, and I was nothing but a vile sinner. A few years after this I seemed to be given up to hardness of heart, and to the buffetings of Satan to that degree, I doubted the reality of religion, or existence of a Savior, or that there was any future state. But sometimes I had some comfortable feelings and pleasant meditations on the scriptures, and on things pertaining to a future state. But for why I had those feelings I could not at that time tell. For some cause it was the will of God that we should emigrate to Kansas, in the fall of 1868. That God had a wise purpose in this, I cannot doubt. My mind was so impressed with the idea, that it was almost like

death to think of giving it up. When we arrived here, my husband made inquiry for Old School Baptists; he said he would not stay unless he could find some of them. We soon became acquainted with a Mr. Hart, who was an Old Baptist, and the only one he could hear of. Mr. Hart's wife was a Campbellite at that time. As soon as I got acquainted with them they seemed like kinsfolks. Mrs. Hart was not satisfied with the doctrine of that order to which she belonged. After hearing the doctrine of the Old School Baptists preached, and reading the "Signs," she became satisfied that they were the Lord's people; but she was for a time staggered with what is called *close communion*, and the idea of being baptized again. She wished to have meetings at her house, and to converse with my husband on those points. There was meeting appointed for the first Sunday in April at their house, at eleven o'clock, and at four. I went, and we stayed all night. At night they had a good deal of conversation, in the course of which Mrs. Hart related her experience. This recalled to my mind my former troubles. On our way home the next morning, my husband asked me if I thought Mrs. Hart would do for an Old Baptist. I told him I thought she would. He then asked me some questions in regard to my own feelings. I replied, The Baptists would not have me, for I know nothing, and could do nothing good; I thought I belonged to the other side. At this point my feelings so overcame me I could say no more, and the subject was dropped. Soon after this my husband was returning with me from a neighbors, and we were conversing in regard to a difficulty with some of the neighbors, in which a law suit was depending. The parties on the other side had proposed a compromise, through the man at whose house we had been. My husband was willing to compromise, but I opposed. I had said, I thought I could not forgive one of the persons concerned, even if he should ask forgiveness; for I believed he had grievously wronged my husband, and without cause. My husband said I was wrong; for if we do not forgive, how shall we be forgiven? As he uttered these words, there came a flow of love into my heart, and I felt that I could and did forgive him. From this period, for more than a month my distress was almost beyond endurance. I thought my fate was fixed, and everlasting banishment from the presence of God was my inevitable doom. But my distress did not arise from that reflection; for I felt that it would be just, and could say, The will of the Lord be done. I did not see how in justice such a sinner could be saved, and I did not wish to be saved at the expense of God's justice. My distress was because I was a sinner, and the

breathings of my heart were, Lord, keep me from sinning. My distress was so great that I desired to be by myself where no mortal eye could see me. On the morning of the second Sunday in May, at about daylight, I dreamed that the Savior appeared to me, to take me home with him, and I felt very happy at the time. And after I awoke I did not feel as distressed as I had been. On Saturday before the fifth Sunday in May, I went to the constitution of a church, and after the church was constituted an opportunity was given, and Mrs. Hart related her experience and was received, and on the next day baptized. I thought the meeting throughout was a very good one; but I felt as though I had no part in it. Mr. Hart was greatly rejoiced to have his wife with him, and I thought it was like heaven on earth. After I returned home my trouble continued. Sometimes I would think about reading the bible, but it seemed too holy for me to touch it. If I ventured to look into it, every passage seemed to condemn me. On the first Sunday in June, there was meeting at the school house near us, and I tried to excuse myself from going, with the plea that there would probably be some company to dinner, and I would stay and prepare for them; but my real reason was that I was afraid my feelings would overcome me, and I would expose myself. My husband insisted on my going, and I went, and after meeting we went to Mr. Hart's for dinner. On our way home I felt so miserable and utterly helpless that I was obliged to tell my feelings. My husband told me that was the way the Lord brings all his children to a knowledge of the truth, and that he had no doubt that in a short time I would be rejoicing in deliverance. But I replied, I did not believe there was mercy for me. I could not see how I could be saved. He said he understood my feelings, they were such as were felt by all who are taught of the Lord. He said he knew I could not see it then, but I would see it before long. My mind became calm right away, and I felt a tranquility that I had not felt before for weeks. This state of feeling remained with me until Tuesday, when I felt a degree of loneliness and dejection almost insupportable. My burden and distress was gone, and it appeared to me that the Lord had forsaken me. Under these feelings I could not stay in the house; I went into the garden, and went to work there, scarcely conscious of what I was doing. It began to rain, and I went into the house, and found I had fatigued myself very much. I took up the "Signs," and began to read, and fell into a doze of sleep, and when I awoke I found I had been dreaming of the things which had been on my mind. I went again into the garden, when the hymn,

"Jesus, thou art the sinner's friend,  
As such I look to thee;  
Now, in the bowels of thy love,  
Dear Lord, remember me."

kept running through my mind. Then the Savior's words to the disciples came forcibly to me, "Blessed are they that mourn, for they shall be comforted. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the pure in heart, for they shall see God." These with many other passages of scripture came forcibly to my mind, and something seemed to say to me, Praise the Lord, for he is good in all his works and ways. Pondering in my mind what these things meant, not thinking they were for me, I was working, with my head down, when I thought of my dream of seeing the Savior, and it appeared that a light shined around me, as though the sun shined in all its splendor. I looked up, feeling almost as though my dream was to be a reality. It was densely cloudy all around, but yet every thing looked bright and beautiful. I felt almost like shouting aloud. I returned to the house, my husband was sitting, and I thought I had never seen him look so beautiful before; he appeared like an angel. On the next day the same feeling of loneliness and desertion returned, and my distress was so great that I could not conceal it. My husband asked me what was the matter? I told him I did not know, for really I could not tell what it all meant. I asked him where these passages were, if indeed they were scripture. He took the Testament and read them to me, and remarked that they were very precious promises. I replied, they were, but they were not for me. He said they were for me, or they would not have come to me. He continued to talk to me sometime, and his words were words of comfort. I read the bible, in the psalms, and in the New Testament, and began to feel that they were for me. The following night my dreams were pleasant, and what I had been reading recurred to my mind. I awoke and found myself saying, "My Lord, and my God." It was the first time I ever could call him mine. The Savior's words, to Peter came to me with power, "Blessed art thou, Simon Bar Jonas, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Since that time I have enjoyed much comfort. Reading the bible affords me great comfort; in it I find a treasure beyond comparison. Now, dear father in Israel, if I may so call you, I have given you but a small sketch of the exercises of my mind, extending over a period of nearly thirty years; a volume would not contain it all. It all seems strange to me. Can it be a work of grace, a genuine christian experience? I fear sometimes that it is a delusion. I would like to know what is my duty, and to discharge it. But I do not

want to deceive, nor be deceived. My husband tries to encourage me, and says he has no doubt that it is a work of grace, and advises me to tell it to the church. I have every confidence in him, but fear that his natural affections may lead him to over rate what I have told him. I would like to have the judgment of one less interested. One thing I can say, if it be a delusion, it is a very pleasant one; for, I think I can safely say I have enjoyed more real satisfaction in the last few weeks than in all my life before. Sometimes when asleep at night it seems as though the Lord was hovering around my bed.

If you think these lines are worth a place in your valuable paper, I would like to have you publish them, as I have many friends in Indiana and elsewhere that may be interested in hearing from me. May the God of Israel be ever with you, and enable you to contend for the faith once delivered to the saints, is my sincere prayer.

HARRIET HEDGES.

RIKER'S HOLLOW, Steuben Co., N. Y.,  
July 3, 1869.

DEAR BROTHER BEEBE:—As this is the third day of July, and the busy world are celebrating the declaration of our national independence, and enjoying the pleasures of the world, I am at home with my wife and children, and have this morning been reading the "Signs," in which I find such precious experiences and blessed consolation, that I feel constrained to write a few lines, which if you deem worthy, you can give them a place in your columns. I will pen down a brief sketch of my experience, not knowing but that it may encourage some poor doubting child of grace. It is written, "Then they that feared the Lord, spake of ten 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 of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."—Mal. iii. 16, 17. This is the third time I have attempted to write you, but feeling my nothingness and inability, I have thrown my scribbles aside, concluding they were unfit to send. Now, if I were writing to a President, I should desist; but I feel that I am expressing myself to those who know my feelings, and to you, brother Beebe, I commit this scribble, as to a father. Don't let it hurt any one, if you deem it worthy to print, correct all mistakes, and all will be well.

At the age of about eighteen years, at times the thoughts would come into my mind that all was not right with me; that I was a sinner, and I would make vows to do better; but as often as I made them I would

break them, and still found myself as bad as ever. Then I thought I would wait until I had enjoyed more of the pleasures of this world. Time ran rapidly on, but I grew no better. I was frequently asked if I did not want religion; to which I sometimes replied, that I thought religion was all well enough; but if I had any, I wanted the real genuine kind; but I was at the same time ignorant of it. I attended a great many protracted meetings, and saw many converted, as they called it, and I verily thought that all that any one had to do, was to be as good as they could, and this was all that was required of them. But I think I can see differently now. Time passed on and at the age of twenty-two I was married. At that time I had become very profane, and scarcely uttered a word without an oath; and my wife, who was not a professor, would often check me for my profanity; but it seemed impossible for me to stop. But it seems the Lord did not suffer me to go much farther, for in about six months thereafter a fear came over me that I could not get rid of, although I tried to shake it off, but it increased more and more, until I was afraid to go to the field to work, lest I should die before I could return. I could not tell what this all meant, but I would think about dying, and of what would become of me. I was in great trouble. Sometimes when I was in the field at work, such feelings would come over me that I felt as though I must sink, and I would find myself trembling like a leaf blown by the wind. At one time I felt such a weight of guilt pressing upon me, that I thought I must die, and durst not remain in the field as I was alone; so I went to the house, and told my wife I was sick. I was working at the time by the month, so I stayed in the house the remainder of the day. On that night I was in great trouble, but kept it all to myself. On the next morning, I think it was, I got up and went after the cows, to milk, and while on the way I felt very wretched on account of my sins, and before I was aware I was weeping like a child, and it seemed to me that I heard something say, "Take off thy shoes from off thy feet, for the ground whereon thou standest is holy ground." O, what shall I do? What shall I do? It seemed that I must sink. How I wept and mourned. Am I a beast, or have I no soul? Truly the beasts seemed to be far better than I was. I got back to the house with the cows, and concealed my trouble, and dried my tears as well as I could; but I did not want to eat nor work. I continued in this way for several days, enquiring, Can this be religion? if it is, I never can endure it. I began to lose my flesh, and grow poor. My wife expressed fears that I was going to be sick, and I thought so too. But I kept to work and did the best I could. One



TITUSVILLE, N. J., July 6, 1869.

day I was in the field dragging, and it seemed to me I must pray; but I thought I would wait until I got to the barn, and there I would go up in the loft where no one could see me, and pray; but I broke my promise, and the next day it troubled me very much. Something accused me thus: Now you have lied! and you may as well give up all. This caused me much trouble. But I still thought I must pray, so I went up over head in the barn and knelt down to try to pray; but I could not utter a word; my tongue seemed to cleave to the roof of my mouth, and I was as dumb as an adder. I arose and went to my work feeling no better. So the time rolled on until one day I was at work in the field, and the thought came to me, You must pray right here, and at the same time something said, No, for some body will see you. But I thought I must pray, and I said to myself, Let the world see, if they will. So I fell down and tried to pray. What I said I cannot tell, but I arose feeling no better. On that night I went to the barn, and went into the granary and shut the door, so that no one could see me, and again tried to pray, but my heart felt harder than a flinty rock. O, what shall I do, or whither shall I flee? Was there ever a being that had such feelings? It seemed as though I would give all I had if I could be relieved from them; and thus I was troubled for many days, until one night I returned home from my work, and after I had retired to bed I was in such agony of soul that I thought I must tell my companion, for as yet neither she nor any one else knew of my feelings. So I began by asking her how she felt in regard to her condition. She replied that she had not thought much about it. I talked on a little farther with her on the subject, when there came a feeling over me that I cannot describe, but was immediately, as it were, raised upon my knees, and words were given me to pray, and I began to pray. O what agony I was in, and weeping like a child, and mourning like a dove. Brother Beebe, this place I never shall forget. Here my sins were opened to my view, my heart was uncovered, and what a wretch I was, what a miserable worm. I was made to cry, Lord, save, or I perish. All this time my wife was begging me to lie down and be calm. O Fanny, I said, don't entreat me, you poor soul, if you could see what I see, you would not urge me. How long I remained in this condition I cannot tell; but my sins were all set before me, and I could make no offering that would be acceptable to God; for he is too pure to look upon iniquity. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.—Rom. vi. 23. And right here, while on my knees, it seemed to me that I was just on the

brink of destruction, ready to fall, and nothing to save me. All my armor in which I had ever trusted was gone, and stripped and naked I stood before God. O, the agony of soul I was in, no tongue can express nor pen describe. But Christ at this trying time revealed himself to me with such power and exceeding glory as I can never express. By faith I saw my Savior afar off, but immediately he drew near, and touched me, as it were, and my load of guilt and sin was removed. Then O how happy I was. It seemed as though this world could no longer hold me. I laid down in bed and fell asleep, and on the next morning I arose and went on my way rejoicing, never expecting to see any more trouble; but to my surprise there was given me a thorn in my flesh, and the messenger of Satan to buffet me. O how I was tempted. The thoughts of swearing would come like a dart to my soul. O, I thought, can I be a christian, and have such unholy thoughts? It seemed to me that I could not, and I was tempted to give up in despair. As I went to bed one night I was most powerfully wrought upon again; and here the Lord, as I trust, showed me that I could not get rid of these temptations, but that his grace was sufficient for me, and he would deliver me from all my sins and temptations. O how happy I was again made. The next morning I arose, and not a trouble rolled across my peaceful breast. But I did not go in this way long before I was again in trouble. Now it seemed as though I must be baptized, and as there were some to be baptized on the next Sunday by the Methodists, I inquired of some friends what to do, and as I was ignorant of the doctrine of the bible, and they told me I had better be baptized and not join any where until I had time to look around and suit myself. I went forward and was baptized by them, and of course they put my name on their Class Book. But I soon began to learn doctrine, and to talk with them, and found that we could not agree; therefore I did not feel at home with them. I attended the Old School Baptist meetings, and they told my exercises better than I could, and I loved them, and could not help it; so I withdrew from the Methodists entirely, and they seemed to be my enemies, and said I had fallen from grace, and had no other refuge but the Old School Baptists. I continued in this way more than six years, in a great deal of darkness. The subject of being baptized again was not clear to my mind, but I believed the Lord would lead me aright in his own time, and I truly believe he has led me aright. The subject of baptism became clear to my understanding. All this time I desired to be with the Old School Baptists, but did not feel worthy, and still I could not stay away from them, and O how I loved them. Truly

it seems to me their God is my God; but they were so much better than I was. Thus the time passed on until one year ago last June, at the Association at Riker's Hollow, I attended, my mind being to offer myself to the church; but it seemed to me that I could not. On the last day of the meeting, and the last sermon, which was preached by you, brother Beebe, in which you took for your text the words of 2 Peter iii. 3, 4, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." O, it seemed to me that I could not stay away any longer. At about the close, brother Weld, who was sitting behind me, said to me, Is not this a good time to go forward? I could not answer, No. So there was an opportunity given, and I went forward and related something of the Lord's dealings with me, and was received, and baptized by Eld. Wm. J. Thorpe. O what peace of mind I had for some time; but I am not free from doubts and fears. Sometimes I have felt as though I must give up, and that I had deceived the church, and made a fool of myself; but still I think I can say, "By the grace of God I am what I am." And I hope the brethren and sisters will bear with me, unworthy as I am; for I have no home any where else. O let us give glory to the Lord, for his mercy endureth forever; for he hath taken me up out of a horrible pit, and placed my feet upon a rock, and established my goings, and put a new song into my mouth, even praise to his holy name. I have no goodness of my own, nor is there any good thing I can do, of myself. In Christ is all my sufficiency, my righteousness, my sanctification and redemption, my all, and in all. O what a blessed Savior he is to me! He needs none of the schemes of men to execute his plans; for, "A short work will the Lord make upon the earth." O, it seems as though I fail to appreciate his goodness and mercy as I ought. My daily desire is, Lord, cleanse me from secret faults, and from all sin.

Brother Beebe, I have thought a good deal about your position as editor of the "Signs of the Times," knowing that you are growing old, it must be hard to have so much upon your mind. May the Lord spare you long to wield the sword of the Lord, and of Gideon. Now, brother Beebe, I have given you a short sketch of the Lord's dealings with me. I submit what I have written to your judgment. I should not have written at all had I not felt constrained to do so. Dispose of it as you think proper, and all will be well. Yours in hope of a blessed immortality,

MANLY MAXIM.

DEAR BROTHER BEEBE.—I have been much exercised in regard to writing something for the "Signs," for some years, but feel so cold and dead that I do not think what I could write would comfort or edify any one; but it seems also that I am receiving so much and giving nothing in return, that I must be like the servant in the parable with the one talent. If I am, I pray God to forgive me, and make me willing to do all his pleasure.

Dear brother, I have not written this for the public, indeed I scarcely know what I have written for at all; but it is written, that those who feared the Lord spake often one to another, &c., and I thought I would pen these lines to you. If you could find time to write, I should like to hear from you. Pray for me, brother, for the prayer of the righteous availeth much. Could you give your views on those words, "The effectual fervent prayer of the righteous man availeth much," I should like to hear from you. It is written in another place, "There is none that doeth good, no, not one." Who is the righteous spoken of? Yours in hope through the merits of a Savior's blood, MARY A. CORNELE.

REISTERSTOWN, Md., July 5, 1869.

THOUGHTS UPON THE SILVER  
OF THE SANCTUARY.

Nothing brings to our view the all-directing and controlling mind of God in reference to his church, nothing shows the framework and foundation of that church, more clearly than the structure of the ancient tabernacle. And while many things pertaining to this tabernacle are to us dark and mysterious, and perhaps may remain so until the time when we shall see face to face; yet enough has been revealed to instruct and edify us, and to show us some faint glimpse of the wonder-working power of God, as manifested in the upbuilding of his church in this gospel dispensation. And only what God in wisdom is pleased to reveal, can even his children arrive at a knowledge of. The meaning and application of those ancient types must ever remain a secret to the world. The sublime truths set forth in them are for the comfort of the believer only. It is with the world who now look upon the church precisely as it was with the ancient Gentiles, who from without looked upon the tabernacle. The Gentile or Jew, who stood without and viewed the tabernacle, saw nothing beautiful there; nothing but a long, low structure, unsightly, and covered with badgers' skins, met his view. The church, in the eyes of the world, possesses nothing more attractive than this to-day. To those without she is black as the tents of Kedar. On the other hand, the priests whose duty and privilege it was to serve within, saw the true glory of the place. Curtains wrought with gold



and fine twined needle work, met their eyes. So the royal priesthood see such beauty in the church as ravishes their sight, and fills their hearts and tongues with songs of praise and rejoicing. They behold the King's daughter all beautiful within. It is no wonder the world, who see only a poor feeble band of the lame, the halt and the blind, should revile; but when brought, in the high and holy estate of a priest, to see all the hidden glory and beauty of the place where God dwells, it is no wonder that he now should join in the anthem of praise, and in rapture survey the workmanship of his God. Brethren in Christ, can you not bear witness to something of this rapture, when having received the anointing oil, the evidence of your priesthood, you first caught a glimpse of that heavenly glory, till then concealed from your eyes? But not only could the Jew in his priestly capacity survey the glory of the holy place, but he had another subject for delightful contemplation. This all stood upon a precious foundation; that foundation was the ransom money he had paid for his soul. So when we contemplate the church in all her beauty, we have a still more exalted theme to dwell upon—the foundation upon which it rests, which is the atoning blood of Christ. The silver is evidently a type of the blood and righteousness of Christ, and I wish to present a few thoughts showing how completely the type and anti-type agree in all their length and breadth. For a narrative of the collecting and use of the silver, turn to Exodus xxx. 11–17, and xxxviii. 27, 28. Moses was commanded, when he numbered the children of Israel, to take a ransom of them all, that there should be no plague among them. Here we see a type of the true Israel plainly set forth; for the Lord has all his people in remembrance, and for them all their Surety has paid a ransom price, that they might be saved from the plague of death and from the power of the grave. But now, how much and what must they all give? We are told it was a half shekal of silver, after the shekal of the sanctuary, for each one. Silver every where is an emblem of purity, as gold is of beauty or glory. To me it sets forth the spotless purity of the Redeemer, and the precious nature of his blood. The apostle (evidently referring to this ransom money) says, "Forasmuch as we are not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ." Our sins were a weighty load. They defiled us from the crown of the head to the sole of the foot. The heart was deceitful and desperately wicked above all things, and every imagination of the thoughts of the heart was evil, and only evil continually. Silver and gold had no power to efface the stain, to redeem us at once from the demands of the

law and the dominion of sin. Where shall a sufficient price be found? Man could not give it: the law was powerless to give life, and take away sin. What shall be done? He who alone is infinite in wisdom found a ransom price. Yea, the precious blood of Christ was found sufficient to cover the whole. This took the prey from the mighty, and delivered the lawful captive. All those who were numbered must give the same. The command was, "The rich shall not give more, nor the poor give less." So the blood of Christ alone is sufficient for all his people. Nothing more is demanded, nothing less will be sufficient, and this is so, that Christ may be all in all. This brings all the children of God on a level. It might have been humiliating to the man who had much wealth, that he could bring no greater amount than the poor man. He might wish to bring more. He might say, "I have great possessions, certainly I can give more than this poor man." But this could not be. So the pride of the haughty pharisee is humbled, when he is made to see that all his own free-will offerings avail nothing, that the law demands the ransom price, and will accept of nothing beside. On the other hand, how full of comfort is it to that poor man, to know that the half shekal is enough, than nothing more is demanded of him. If by faith we are enabled to say, Our half shekal has been paid, can we not rejoice? And why should we wish to add to what is already seen to be enough? Paul sums it all up when he says, "But we preach Christ and him crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

Perhaps, my brethren, you can recall the time when going about to establish your own righteousness, you had not submitted yourselves unto the righteousness of Christ. You vainly thought you could bring something in addition to the blood of Christ; some good works, some penances, some prayers of your own. In all this you were boasting, other than in the cross of Christ. O how humiliating it was when you heard that such as this was at best but a rag righteousness! How utterly broken down you were when you saw that even your prayers were mockery, and your fancied good deed were in fact your worse ones. By bitter experience you learned that the blood of Christ, the precious half shekal, was all that you could bring. Now, when in poverty and true humiliation you came, thinking there was no hope for you, how you rejoiced to know that the half shekal was enough.

The moral man and the vilest criminal here stand upon an equality. Nothing short of the blood of Christ

can cleanse any one from guilt, and that blood can save the vilest. A Magdalene and Manassah testify to this; the dying thief is a witness to its truth; while every saint of God here and in eternity must all unite in saying, "I am less than the least of all saints, and the chiefest of sinners."

This ransom money was demanded and received of none but the children of Israel. Here, as every where else, the doctrine of election is clearly set forth. The plain declaration of the angel to Mary was, that he should save his people from their sins. It extends to all the children, the smallest and weakest; yea, "He will save to the uttermost all such as come unto God by him," and there is a fixed and impassable boundary; it does not pass beyond. If we admit that the people of Israel were a type of the church, I do not see how it can be denied that the ransom price extends only to the church.

This ransom money was to be for the service of the tabernacle only, and for a memorial to the children of Israel before the Lord. Through the blood and righteousness of Christ alone cometh all spiritual blessings, and these blessings are bestowed upon none but the saints of God. Says the apostle, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." The blood of Christ is also for a memorial to his people. It is first and last to them, when meditating on the goodness and mercy. The ancient Israelite could not well help remembering the ransom price he had paid for his soul, when he looked upon the tabernacle. So the child of God to-day, whenever in his mind's vision he looks upon the church of God, must remember the atonement, and rejoice in it. Yea, of such vital importance does it seem to him, that he must cling to that, or all the blessings of Christ's kingdom are gone also.

This brings me to consider the use to which the ransom money was applied. By referring to the inspired account we find that nearly all the vast amount that was collected was used for sockets, in which the boards of the tabernacle were to rest. The sockets were to be of equal size. The silver then was the foundation upon which the tabernacle rested. So the church rests upon the same precious foundation. My brother and sister, where is your hope based? Where do you look for solid comforts? Is it not upon this foundation that you base them all? Not only is the church built thereon, but all the worship of God is there too. Take away this foundation and all is gone. We can offer no sacrifice of praise and thanksgiving; we cannot ask for mercies; for it is by this new and living way that we receive them, and are granted the unspeakable favor of coming to a throne of grace.

Take away this foundation and we have no throne of grace to go to. All will see that had the foundation of the tabernacle been taken away, it must have fallen, and the service there accomplished could not have been carried on. Thus we are taught the great lesson which I have tried to present above, that all our spiritual comforts, as well as eternal salvation, depends upon the blood of Christ. The Israelites could look upon that tabernacle and say, It stands upon the ransom money I have paid for my soul. With as much truth, and with far deeper meaning, the heir of glory can say to-day, as he looks upon the church, It stands upon the ransom price which has been paid for my soul. Brethren, is not this a sublime, soul-satisfying doctrine? In view of this we can say with the poet,

"Thine, thine shall be the praise,  
Mine, mine the joy."

Yea, like the Israelites, we can rejoice that in that holy place, through a mediatorial high priest, we can hold sweet communion with the shekinah, and catch a glimpse of heavenly glories, where Jesus dwells at the right hand of the Father. The hope of the christian rests entirely upon the blood of Christ. We may have perfect confidence in the security of such a foundation. Isaiah and Paul both unite in testifying that it is a sure foundation. Here alone can the christian rest. How sweet, dear brethren, when beset with foes and temptations, to hear the voice of the Savior saying, "Nevertheless the foundation of God standeth sure." When favored with such a view, together with the evidence that we are his, we forget the little pains and toils of time, and seem swallowed up in this sea of spiritual joy. On the other hand, could the christian be made to believe that the foundation was imperfect, and might be overturned, he would know nothing but misery. But the security is ample. Sealed with that seal that cannot be broken, well may the inhabitants of the rock sing, and all the saints in heaven and on earth swell the glad chorus, Unto him that loved us, and washed us in his blood, be glory and dominion now and forever.

In the silver we see endurance and incorruptibility. So the atonement made upon Calvary shall ever uphold the church. Its full perfection shall ever continue the same, and the spotless purity of the Lamb will ever be our plea for justification. That the blood of Christ is in itself sufficient for all this, is shown by the fact that nothing was to be mixed with the silver in forming the sockets of the tabernacle. It would have been vile rebellion for the Jew to have mingled or mixed aught else with the silver. May we, my brethren, be kept from the blasphemy of those who would mingle the wood, hay, stubble and



straw of their own good deeds, with the blood of Christ. May we be enabled to enter fully into that rest remaining to the people of God, through the assurance that the blood of Christ is sufficient. May we know by blessed experience that he that hath ceased from his own works doth enter into rest. Finally, brethren, farewell; be of good courage; live in peace, and the God of love and peace shall be with you.

Brother Beebe, I have written the above hastily, and have concluded to send it to you. Do with it as you think best, and all will be well with me. Yours to serve in gospel bonds,

F. A. CHICK.

DOVER, N. H., May 3d, 1869.

ELD. WM. QUINT:—Please give your views through the "Signs of the Times" on Luke x. 41, 42. Trusting the Lord will give you light and freedom, I subscribe myself yours very truly,

M. J. HAYES.

REPLY.—Believing you to be sincere in asking for my views upon this portion of scripture, (and of course in connection with other portions) I will do the best that I can. You, as a general thing, have been in the way of hearing that kind of preaching that I was raised up under, and believed it to be the right kind until I was about twenty years old, which in substance is this: That when God made man and put him into the garden, he intended for him to remain there in the same state that he made him; but against his will and purpose Adam sinned, and fell from his state of holiness, and became unfit for heaven. Then as God's will and purpose was overthrown in the transgression, he yet being merciful, did then study out a plan of salvation like this: That he would redeem man back into a *salvable* state, where his own salvation should depend wholly upon his own free will. That God would offer to save all mankind upon easy conditions performed by man. Then as man would have the power of choice within himself it was possible for all to be saved, and equally possible for all to be lost. With this plan of salvation in view it is said that man with only his mortal birth has that within himself which tells him of the importance of choosing the way of salvation, and so prepare himself for heaven before it is too late. It is also stated that God, as soon as man comes to years of understanding, strives with him, by his Spirit, to get him to make the wise choice, and that he will continue to so strive as long as he sees any prospects of his making the choice to be saved, and then if he don't, he withdraws his Spirit from him, giving him over to a hard heart and a reprobate mind, to be damned. Then again it is also stated, that those that do choose the way of salvation for themselves, are to become co-workers with God for

the salvation of others, and those that will use the most effective means, and get the largest number to be willing to be saved in this way, shall at last have the highest seat in heaven. You have also heard that after man makes the choice to be saved, and becomes wholly fitted for heaven, that if he sins again that God will not then regard that choice as being valid; but that he must make it over again or he lost. So you have heard all kinds of arguments used and frightful stories told about the damned, and of what horrors some had upon their death bed that God had given over, &c., saying how sorry they were that they had not chosen the way to be saved before it was too late, to arouse the minds of the people to choose the good part, the one thing needful, as Mary did, before it would be too late with them. So this scripture has been quoted to sustain this way of getting religion, which reads thus: "And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part which shall not be taken away from her." Other portions of scripture have been quoted and perverted in the same way, and this one in particular: How shall we escape if we neglect so great a salvation?—Heb. ii. 3, saying to the dead sinner, if you neglect to choose the way of salvation and put it off until it is too late, when you die, how can you escape being damned forever? But Paul wrote this to the Hebrew saints, (not to the world) including himself in with them, saying, How shall we, that is you and I that have been born of God, escape if we neglect so great a salvation. Then again on the other hand, at times you have read some in the "Signs of the Times," and a few times have heard preaching in this channel: That God is an Eternal Being, "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. God then being the sole Arbitrator of all events, created all things for the accomplishment of a certain thing, and that thing will be accomplished just as sure as he is God. So then, in the transgression of Adam in the garden, God's will and purpose were not overthrown, for he then had his Son as a lamb slain from the foundation of the world. And that if man had not sinned, Christ could not have been exalted with God's right hand to be a prince and a Savior, to give repentance to Israel and forgiveness of sins, as in Acts v. 31. And that all mankind with only their natural births are dead in trespasses and sin, so that he is wise to do evil, but to do good he has no knowledge.—Jer. iv. 22; and loved darkness rather than light, because their deeds were evil.—John

iii. 19. 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.—Cor. ii. 14. Then a man must be born again or he cannot see the kingdom of God.—John iii. 3. And that he must be born not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John i. 13. As in nature a child performs no works in order to become a child of his parents by birth, neither does he have any will or choice in his birth. Just so it is with the children in their being born again. Therefore there is not one command in the bible to be born again. Then in nature after the birth natural life causes natural hunger and thirst, and he then having a natural mind, loves the world and its blessings, and no farther, for the stream cannot rise any higher than its fountain. So in the spiritual birth, that life causes spiritual hunger and thirst, so that the spiritual mind loves the spiritual world and its blessings, and, like Moses, chooses rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season. Then all that are born of God are his children, so he feeds and clothes them and watches over them in all of their trials until he takes them to himself, for there is not any such a thing as to be born and then to be unborn.

Now after hearing and reading what you have with a mind to understand what truth is in this case, that the main question I presume with you is this: Did Mary choose that good part, the one thing needful, before she was heaven born of God, and that that was the cause of her being born of God (and if that be so, of course in your mind Martha could not be a child of God by birth,) or were they both heaven born, and if so, what good part was it, that one thing needful, that Mary had chosen that Martha had not? What I have written above with what follows is to prepare the mind to understand the thing in its true light. I will now take the bible ground, that Mary and Martha were both heaven born children, for in John xi. 5 we find that Jesus loved Martha, and her sister (Mary.) And Martha's belief in Christ, as declared by herself in the 27th verse, is proof enough that she was a true believer in Christ. Then again, all that are born of God are under a law to Christ to obey all of his commands. "If ye love me, keep my commandments."—John xiv. 15. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."—Col. iii. 1, 2. So the good part, the one thing needful that Mary had then chosen was to sit at Jesus' feet, to hear his words in the spirit

of obedience, taking no thought, saying, What shall we eat? or what shall we drink? or wherewithall shall we be clothed? (for after all these things do the Gentiles seek,) for your heavenly Father knoweth that ye have need of all these things. But seek first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. vi. 31-33. She was trusting in God for time and for eternity, and that shall not be taken away from her. With me it is harder to decide what Martha was careful about, and the many things that troubled her, than the good part that Mary had chosen. It is very evident that at the time their brother Lazarus died and then was raised from the dead by Jesus, that Martha was as much devoted to Jesus in hearing his words, and saying that she believed them, as Mary was, and more so; and yet when Jesus raised him from the dead, saying take ye away the stone, that Martha was troubled in her mind about Jesus raising him, saying, Lord by this time he stinketh, for he hath been dead four days. Jesus saith unto her, Said I not unto thee that if thou wouldest believe thou shouldst see the salvation of God?—John xi. 40. So in this case Martha was quick to hear and believe Jesus' words and to be happy in her mind, and quick to forget, and then be in a state of unbelief, doubt and trouble again. Then again it is evident that all of God's children after their heavenly birth, as long as they live here in the flesh, have a fleshly, worldly mind to contend with as long as they live in the flesh, and that some are troubled with it more than others, and at times more than at other times. So I have thought that at this time Martha might be taking thought, saying, What shall we eat? or what shall we drink? or wherewith shall we be clothed? &c., and of course was careful to see after all of these things, so much so that she did not seek first the kingdom of God, &c. Now when that is the case with any of the children of God things never go right with them, (for the path of disobedience is always a hard and thorny path for them to walk in,) so that they find troubles on every hand, such as the world know not of. So I have thought that this might be the case with Martha at that time, she being so careful to see after all of these things and that her service was so hard that Mary ought to help her. So I will close by saying that if you had written to most any other one for their views upon this scripture, you would have fared better than you now have; but such as I have give I unto thee.

WM. QUINT.

GINGHAMSBURG, Ohio, Dec. 1868.

DEAR BROTHER:—I have made some effort to enlarge the list of subscribers; not however so much for



the premiums offered as for the good of the cause; for indeed I feel that there is a needs-be for just such a paper as the "Signs of the Times" in every community. But alas! "The children of this world are wiser in their generation than the children of light." Old Baptists are but few in this section; yet few as they are, if they are what they profess to be they are nevertheless the salt of the earth, and the light of the world. But if the salt has lost its savor, it is therefore good for nothing, but to be cast out and trodden under foot of men. And if their light be darkness, how great is that darkness.

O whom shall Sion arise and put on her beautiful garments? May the Lord bless you. Yours in Christ,

WM. L. PRICE.

### Circular Letter.

The following Circular was written by brother J. George Bender, who having been appointed by the Warwick Association to write the Corresponding Letter for this year, was under the impression that it was a Circular Letter he was requested to write. The committee on the Circular approved both letters, and thinking this too good to be lost, recommended its publication in the "Signs of the Times."

*The Warwick Old School Baptist Association, to the churches composing the same, sends christian salutation, &c.*

DEARLY BELOVED BRETHREN:—

Another year has passed since last we met as an association, in which nations and kingdoms of the earth have been swept away as with a besom of destruction, and are now numbered with the past; power has been taken from one and given to another; promises and agreements have been broken; plans and inventions have sprung up and gone down. Within a short period past good and bad men have been called away from the scenes of earth, and have gone hence to meet their God. Yet amidst all these changes there is one thing that has not shared the fate of all things else. The word and testimony of our God stands to-day as firmly as it did in the eternal mind of God before the Holy Ghost moved men to write the sacred volume. And as you are expecting a Circular Letter from us, as on former occasions, we propose to say a few words about the precious promises and assurances contained therein, which are all yea, and amen, to the glory of God. We do not propose to write any thing that the church of God has not known before, for we do not think to improve on those great truths by inventing something new, but we wish to present to your pure minds some of those blessed comforts which all God's children have experienced. Although all the promises of God are full of marrow and honey, and volumes might be written on every

one, we do not know of any one better calculated to cause rejoicing in every trembling, doubting and fearful babe, than the one to which we call your special attention, namely, Rom. xi. 29. "For the gifts and calling of God are without repentance." That the effect must always follow the cause, is certain. The eternal God has before the foundation of the world chosen his people in his Son Jesus Christ, with whom he made the covenant to redeem them from all iniquity, and to bring all his chosen vessels of mercy home to eternal glory, according to the purpose purposed in himself before the world began. God has declared, by his prophet, "My counsel shall stand, and I will do all my pleasure." And our dear Savior when on earth told his disciples, "Because I live, ye shall live also." "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Jesus as our representative has been delivered up to suffer and die for our iniquities, that he by one offering should perfect forever them that are sanctified. He was made a little lower than the angels for the suffering of death, and crowned with glory and honor, and was set over the works of God's hands, and the reason is given, "That he by the grace of God should taste death for every man." And he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. "The gift of God is eternal life, through Jesus Christ our Lord." "Our life is hid with Christ in God." Did he not come to earth to manifest that light through the gospel, and to enlighten every man that is born in his kingdom? We know he did; "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." What power can hinder his shining in our hearts? Or who can control or prostrate his power, which is omnipotent? All power is vested in him as our head, in heaven and in earth, and all his sons and daughters shall come to him. The north shall give up, and the south shall not keep back; every one shall come that is called by his name. The redeemed shall walk in his highway. The whole flock are safe; all his redeemed vessels shall be brought, and the last stone of his spiritual temple shall be brought with shoutings of Grace, grace unto it. Out of every kindred, nation, tribe and people, he calls, and they obey. The proud and stubborn sinner shall obey; and why? Because the mouth of the Lord has said his gifts and calling are without repentance, and all his children shall be a willing people in the day of his power. God never calls in vain, nor to deceive. He carries his words and

counsel into effect; therefore, "All that the Father giveth him shall come to him; and him that cometh he will in no wise cast out." He goeth after his sheep in the wilderness; he findeth it, and taketh it upon his shoulder and bringeth it to his fold. He gathers the lambs with his arm, and carries them in his bosom. When the child of God sees this, he sings, "Not unto us, not unto us, O God, but unto thy name be the glory." He loves God because God first loved him. This is all against his former views and feelings, but what redeemed sinner can help giving all the glory of his salvation to God? They were all embraced in the everlasting love of God before the world began. He says to his church, Yea, I have loved thee with an everlasting love. According as he hath chosen us in Christ Jesus before the world began. Having predestinated us unto the adoption of Children, by Jesus Christ to himself, and they are called to walk with God as his children. Who would not desire to be in such company? Happy Zion! He calleth his own sheep by name, and they follow him. They are not driven, but follow the dear Redeemer's examples and obey his commandments. On the other hand the child of grace cannot be driven from his God; for where else could he go for comfort and consolation? God will never put him away, for he hates putting away, and our dear Jesus has prayed to his heavenly Father, that they all may be one, "as thou, Father, art in me, and I in thee." Who then, or what shall separate us from his love? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 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. In view of all this, should we not press forward towards the mark, for the prize of the high calling of God, in Christ Jesus? With boldness and courage oppose anti-christ and all her institutions. Another proof of God's love to us is in giving us faithful ministers of the New Testament, who have instructed those little ones whom God has called by his grace, and brought into our churches, teaching them the way of the Lord more perfectly, building them upon the foundation, Jesus Christ being the chief corner stone; for other foundation can no man lay. Contending for all the doctrine of the cross, as wise master builders, election, preservation, and even the despised doctrine of predestination, which christians hold so dear to their hearts. What a beauty in contemplating the mighty subject! All things are under God's control, and all must subserve his will; fire, hail, vapor, smoke, and stormy winds, shall fulfill his word. Our own troubles, tri-

als and sorrows must work together for good, and they all are for the lifting of Jesus on high. By our God all things were created, and for his pleasure all things are and were created; and without him was not any thing made that was made. He forms the light and creates darkness, yea, he has made the wicked for the day of evil. Let the saints be built up in this glorious doctrine, and they will grow and thrive thereby. Fed on such wholesome food, God's attributes will appear more glorious to their view. Our ministers have been faithful in the discharge of their duty; they have not shunned to declare all the counsel of God, the saints have been built up, and the little ones have been encouraged to press on; and being convinced that only the gold, silver and precious stones will stand the fiery ordeal, are inclined to take heed that they build not hay, wood or stubble, on this foundation. Our God is the fountain of light and life, and in him there is no variableness nor shadow of turning; he is the same yesterday, to-day and forever. All his promises are in Christ Jesus, yea, and amen; and he has redeemed us from all countries and nations under heaven. May he fill our hearts with gratitude for the revelation he has made of himself to us, by his spirit. May we revere him more and more. He has been manifestly with our churches, proving to us that his gifts and calling are without repentance,—by gathering in wanderers, strangers and foreigners, and making them partakers of the spiritual blessings in heavenly places in Christ, and by making us to be of one heart and one mind, to the praise of his glory.

Brethren, be of good cheer, lift up your heads and rejoice, for your salvation is nearer than when ye believed.

Why should the children of a king  
Go mourning all their days?"

Why hang our harps upon the willows? We are in our Father's house, let us rejoice and be glad; for the Lord God Omnipotent reigneth. Our Leader goeth forth conquering and to conquer. His own right hand and holy arm shall get him the victory. His church is safe, the gates of hell cannot prevail against it. Christ has abolished death, and brought immortality to light through the gospel. We shall soon be landed on that shore where the wicked cease from troubling, and the weary are at rest. The church of God has stood the test thus far, and she shall out-ride all future opposition. Let isms prevail in the world, and delusion draw away its followers; but let us who are of the day contend earnestly for the faith which was once delivered to the saints. Let us take the sword of the Spirit and smite the hosts of anti-christ with its sharp edges; it will cut and divide between truth and error, so that there be no halting between two opinions among the children of God. Come out from all error and delusion, and may we all be enabled by divine grace to see more clearly, and rejoice evermore that the gifts and calling of God are without repentance. AMEN.



## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1869.

## A CORRESPONDENCE.

A very highly esteemed friend, of our acquaintance, whom we fully recognize as a child of God and a sincere and earnest enquirer after the truth, with whom we have had conversation and correspondence by letter on the subject of salvation by grace alone, and one who has been in years past connected with the New School Baptists, but has now left them; but still being perplexed in regard to some points of doctrine and order held by us, has requested our views on some portions of the scriptures, to which we have written a somewhat lengthy reply. It has occurred to us that there are many others besides the enquirer, who may feel a deep interest in the investigation of the subject; and for their sakes we will give the substance of the correspondence through our columns. That we may not betray confidence however, we will withhold the name and residence of our correspondent, and will give only so much of the letter as will present the subject of enquiry.

"ELDER BEEBE:—Taking you at your word, that I am not a troubler, I am constrained to write to you again. I did think I would quietly await God's own time to give me light on the subject which is so dark to me, and in so doing, say nothing to any one. But I feel so strong a desire to write to you, that I cannot put it off any longer. I do not know why it is, but you are the only Elder I can open my mind to, though there are others more intimate, who visit our house more frequently. I do hope I may never tire you. \* \* \* \*

We were very sorry to hear of your illness, and hope ere this you have recovered. \* \* \* \*

I feel such a thirst,—such a grasping after that which I am not able to comprehend, that at times I cannot read at all, but have to shut the book. My mind is all confusion.—It does seem to me, if it were only our heavenly Father's good pleasure to give me light on this *one point*, every thing else would be clear. I commenced reading the prophecy of Ezekiel, but I have had to stop.

Elder Beebe, will you please compare Ezekiel iii. 16-22, with Acts xx. 26, and Acts xxvi. 18? Who are the wicked? and who the righteous? If you will, I shall be ever indebted to you. You have opened scripture to me in a new light,—in a different way from what I had understood it; and as I now read over such passages, I enjoy them better than I ever did before. But Elder,—

I am not one of those blest souls  
Who, standing in their earthly place,  
Can yet, through all their days, behold  
Their Father's face.

I am not,—I shall never be,—  
It is not willful unbelief;  
But doubts that fill my aching head  
With restless grief.

Yet there will come a time of peace,  
To souls with endless questionings torn;  
A time of joy, when breaks at last  
The endless morn.

O, spirits kept in perfect faith,  
One transport you can never know,  
One rapture that can fill the soul  
To overflow;  
What will it be, O Lord, my King,  
To know thy glory stands secure?  
Oh! heavenly bliss! at last, at last  
To be quite sure!

And so I trust thee, O my Lord!  
And, let the days be dark or bright,  
I love thee through them all, and wait  
The perfect light.

REPLY.—Esteemed child, you may rest assured of my sincerity and candor in saying that it affords me great pleasure to receive your communications, and to employ my feeble efforts to relieve your mind on those subjects which have caused you anxiety. And as I trust that, to me is this grace given, that I may preach among the Gentiles the unsearchable riches of Christ. I feel thankful to God that any of the dear bleating lambs of his flock can feel a freedom to open their minds to me without reserve on the subject that lies so near the hearts of all who fear the Lord. And could you know the pleasure I feel in replying to your enquiries, you would dismiss all fear of wearying me.

Your letter of the 25th of July came to me this morning, and I feel deeply interested in what it contains. From the kind confiding manner in which you have expressed yourself to me, and your appreciation of my feeble efforts to relieve your mind from perplexities which have given disquietude, I flatter myself that you will not be offended at my addressing you as a *child*, as it is only in the sense in which Paul said to one of the churches, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers." I truly feel a kind of paternal solicitude for those who are now passing through conflicts with which I have been familiar almost three score years.

Before I attempt to give you my understanding of those passages to which you have called my attention, I wish to premise, that all revelation by the unerring Spirit of God to the saints, is made to their faith, not to their reason. We are called to walk by faith, not by sight. And to look not on the things that are seen, but on the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. Faith is the substance of things hoped for, and the evidence of things not seen.—2 Cor. v. 7, and iv. 18, also Heb. xi. 1. What therefore God reveals to our faith is not to be doubted because of the blindness of our mental powers to comprehend it. The faith of Abraham impelled him to move forward at the command of God, not knowing whither he went. The natural man, (even in the christian) re-

ceiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spirithally discerned. You cannot discipline nor educate your reasoning powers so as to make them understand any of the things of the Spirit; for if that could be done, the conflict between the flesh and spirit in the christian warfare would cease. You think, if the Lord would give you light on the *one point*, every thing else would be clear; but it is like the poet's description of climbing up the mountain, where Alps on Alps appear. After we have learned all that we can know while here in the flesh, we shall have to exclaim, as did the apostle, "O the depth!" The *one* perplexing point, if I rightly understand you, is that on which we have conversed, namely, Is the gospel to be preached to the ungodly, as a means by which they are to be, or can be quickened and born again? In reply to this I can only repeat my former replies. "This gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come."—Matt. xxiv. 14. "Go ye into all the world and preach the gospel to every creature."—Mark xvi. 15. The commission to the apostles, and their example, shows that the proclamation of the gospel is to be made unrestrictedly, and justifies the practice of Christ's ministers now, in preaching the gospel, wherever a door is open, without excluding from the assembly such as are not born again. But this preaching to a mixed multitude is not to quicken them, but it is for a witness. It is a witness in that it discriminates between those who are, and those who are not born again. He that hath an ear, will hear, with joy, and gladly receive what the Spirit, in the gospel, says to the churches. As on the day of pentecost, all who are pricked in their hearts will gladly receive the word, while all who are dead, will fail to receive it. It is a savor of life unto life to them that are alive, and it is all a dead letter to them that are dead. Jesus has said, "As the Father raiseth up the dead and quickeneth them, even so the Son also quickeneth whom he will." Is there any other way, power or means, by which the dead can be quickened? "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life." (not shall, or may have it.)—John v. 21 & 24. The hearing of the gospel and reception of it, proves that the hearer and recipient has already passed from death unto life. None but God can make the dead hear his voice and live. This our Savior can and will do, for he says, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.—John v. 25. Can any other voice penetrate the dark

dominions of death? If not, why talk of preaching as being a means of doing what none but God himself can do?

The gospel is glad tidings to the meek.—Isa. lxi. 1, Luke iv. 18. But is the preaching of Christ glad tidings, or gospel, to any who are not meek, or who hate it? "For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard."—Heb. iv. 2. Faith is the fruit of the Spirit.—Gal. v. 22. And it is not of ourselves, it is the gift of God.—Eph. ii. 8. Jesus Christ is the author and finisher of it.—Heb. xii. 2. Now can any man who is destitute of faith, mix faith with hearing the preaching of the word? And if they cannot, will the preaching profit them? We in preaching say to all men, as our Lord said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." But that declaration is gospel only to them that love it; it is not glad tidings, and therefore not gospel to those who hate it, or to those who would prefer to be saved in some other way. The Sovereignty of God, Predestination, Election, Regeneration and the new birth, the preservation of the saints in grace to glory, with all the promises, instructions, admonitions, laws, and ordinances of Christ, are gospel, because they are glad tidings to the meek, to the heaven born; but they are not gospel, because they are not glad tidings to those who hate them. It is not mixed with faith in those who have no faith, and therefore cannot profit them.

But I will now attend to the passages to which you referred, in their order. First, Ezekiel iii. 16-22. The *wicked*, in the meaning of this text, is any member of the house of Israel, or any number of them, or even the whole house, when guilty of transgressing the law, or covenant of works which they were under; and the righteous were those who were ceremonially so, by their obedience to the requisitions of the old covenant. "The word of the Lord" came to Ezekiel, saying, "Son of man, I have made thee a watchman unto the house of Israel." Why not to the house of Esau, and to every body else? Because the word of the Lord confided his charge to the house of Israel, and if he extended his watch-care to any other people he would have disobeyed the word of the Lord. He was commanded to receive his instructions at the mouth of God, and from no other source. The house of Israel was the family of Israel, God's peculiar people. To them and to no other people he gave his law as a covenant of works, and if Ezekiel had attempted to apply that law to any of the heathen nations round about them, if he had called on the Gentiles to mingle with Israel, to be

circumcised, to worship with them in the tabernacle or temple, or at their altars, he would have transgressed the law of the Lord. The law and the priesthood of Israel differed from that of all other people. That law provided that an Israelite who had done wickedly, if he should turn from his wickedness and do that which was lawful and right, bring his sin-offering to the priest, &c., he should be restored to his place and privileges in that house; and his wickedness from which he had turned should not be remembered against him. And if a righteous Israelite, that is, one who had not transgressed the law, should turn away from his legal righteousness, by any transgression of the law, his former righteousness should not be remembered, but in his transgression he should die.

The fearfully responsible position of Ezekiel as a watchman to the house of Israel, imposed on him the duty to receive the word of the Lord, at the mouth of God, and bear that word or message, precisely as he received it from God, to every one to whom it was sent. Hence we find almost every chapter of his prophecy, and every message he delivered was preceded by the words, "The word of the Lord came unto me, saying," &c., or words of a similar import. He, as a watchman to the house of Israel, was required to stand in the watch tower, and there watch and wait for the word or message of his God, and when that word came to him, declaring either good or evil, he was to deliver the message faithfully, or the consequence of his negligence or disobedience would be required at his hands, or charged up on him.

Now the house of Israel under the law, was a type of the gospel church, under law to Christ, and the prophet was a type of Christ, as the prophet and high priest of our profession, and also represented, as a watchman, those whom God has called under the gospel dispensation, to take the oversight of the church which he has purchased with his own blood, as gospel ministers. Their watch-care is confined to the church of God, as Ezekiel's was to the house of Israel, and they too, like him, are to receive their message at the mouth of God, and having God's word, to declare it faithfully. And as Ezekiel declared to Israel their transgressions and to God's people their sins, so the faithful watchmen whom God has placed upon the walls of Zion shall never hold their peace, they are solemnly charged to reprove, admonish and rebuke, and warn the unruly in the church of Christ.

The law of Moses to the house of Israel, is figurative of the laws of Christ which he has given for the government of his church. The law of Christ is binding as well upon the watchmen, as upon all others who are of the household of God. They must receive their message only at

the mouth of God, that is the scriptures, in which God who spake to the fathers by the prophets, has in these last days spoken unto us by his Son. And the law of Christ forbids them to add to, or diminish from what they receive at the mouth of God. If they add to his words, God will add to them the plagues which are written, or if they take from his words, God will take from them their part out of the book of life, and out of the holy city—Rev. xxii. 18, 19. Life and death, by the law to the children of Israel, prefigured the gospel standing of the saints whose names are registered among the living in Jerusalem, as continuing steadfastly in the apostles' doctrine and fellowship; while such as are expelled from the church, by the laws of Christ, are excluded from a name in the registry of the church, and from all the privileges of the same. And we infer from the application of the figure of the responsibility of Ezekiel as a watchman, that if under the gospel any of the members lose their standing in the fellowship of the church, through the unfaithfulness of the ministers to warn them, and to declare faithfully to them the word of the Lord, such ministers, by the faithful application of the laws of Christ, shall also fall under the discipline and be expelled from the church. I understand, that death to the offending Israelite by the law, prefigured exclusion from the church by the laws of Christ. As I cannot in this letter dwell as extensively on this subject as I could wish, I will pass to consider the next passage you have referred me to.

Acts. xx. 26. This passage appears to me confirmatory and illustrative of what I have written. Paul assured the Elders of the gospel church that he had not shunned to declare all the counsel of God. As a faithful watchman he had delivered to those elders, and to all the churches, every word that he had received of the Lord, and he therefore stood acquitted from the blood of all men; from the blood of all who in any of the churches had disregarded the counsel of the Lord, and thereby lost their name and standing in the church. He was not held responsible for their heresy or apostasy, for he had faithfully and constantly warned them, with tears. And now as he knew that he should see these elders no more, he took the opportunity to exhort them to do as he had done; for he recognized them also as watchmen, whom the Holy Ghost had made overseers of the flock, to feed the church of God, which he had purchased with his own blood. As faithful watchmen, they were to look out for those things, which he knew would take place, after his departure, and to faithfully warn the churches to beware of grievous wolves, and also to be upon their guard against those, who, of their

selves should arise up, speaking perverse things, to draw away disciples after them. He solemnly charged them as watchmen, saying, "Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day, with tears." And yet he knew that some of the elders, or their own selves, whom he had so faithfully warned, would, after his departure, speak perverse things, and cause divisions; but he was pure from their blood. We cannot find in Paul's charge to these elders, that he gave them instructions to divide their watch-care, and bestow part of their labor outside of the church of God, nor did he enjoin on them to attempt to change those grievous wolves which should come, from their wolfish nature, and make them harmless lambs or sheep.

The last passage you referred me to is Acts xxvi. 18. In this passage we have a clear statement of the calling of Paul to his apostleship, and of the work which God would himself do through the ministry of Paul. "I have appeared unto thee for this purpose, to make thee a minister and a witness both of the things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified." Observe God's special purpose, for which he appeared to Paul. The people to whom God sent him, the assurance that he would continue to appear to him, and the particular work which God purposed to perform by him. Now let us consider the work and design of the gospel ministry as set forth in this passage. "To open their eyes." That is the eyes of those to whom God sends his ministers. What would be the effect of opening the eyes of a dead person? It can be done, for experiments have been made by galvanism, causing movement of the limbs, and opening of the eyes. But can a dead person see any better with their eyes open than when they are shut? But apply this figure where it belongs, to those unto whom God has given life. When Christ raised Lazarus, he came out of grave a living man; but a napkin was on his face, and had to be removed that he might see. The removing of the napkin would not enabled him to see before he was quickened. And it is the same when we apply the figure to spiritual life and spiritual sight. I have shown that none but God himself can give life to the dead; but the gospel ministry is designed to edify and enlighten the living children of God. Your own case is in point. I am fully satisfied that you have passed from death unto life; if I did not believe

this, I could not hope that any presentation of the truth would enlighten you. But being alive, you greatly desire to see some things which are still dark and mysterious to you. You have been laboring to understand the true meaning of these scriptures, and you think if the Lord would give you light on one point, every thing else would be clear. You certainly have eyes to see, or you would not have seen that you was a lost sinner, or that Jesus was your precious Savior. But still your eyes have not yet been fully opened to see those things which you are so earnestly seeking after. The apostle says, "The eyes of your understanding being enlightened, that ye might know what is the hope of his calling," &c. As when our eyes are shut, light is excluded from them, so when they are opened we can see. So the gospel is designed to enlighten the saints. Paul's preaching did not enlighten all the Gentiles; for it was to the Jews a stumbling block, and to the Greeks folly, but unto all who were called, and quickened, it was Christ, the power and wisdom of God. God's people among the Gentiles were sitting in darkness, surrounded by paganism, and Paul was sent to them, to turn them from darkness to light, by presenting to them the light of the truth as it is in Jesus. God's living children are frequently involved in darkness; but when the glorious light of the gospel shines even unto them, the preaching of the word dispels the darkness, and when delivered from the power of darkness, they gladly turn from error, and renouncing the unfruitful works of darkness, endeavor to walk as the children of the light. Deliverance from the power and gloom of darkness by the light of truth brought to them through the gospel ministry, they are delivered also from the power of Satan, as the ruler of the darkness of this world, and the spirit that worketh in the children of disobedience, they are turned from Satan to God, from error to truth, and from sin to the pursuit of holiness. But as the light of the gospel is life, as it is written, "In him was life, and the life was the light of men," so, until sinners are quickened, no preaching can possibly enlighten them, so as to turn them from darkness to spiritual light. In the darkness of death by nature, all are held under the power of Satan, and are led captive by him at his will. But when born of God they have eyes to see; new spiritual eyes, to see the kingdom of God, and to know the things thereof, because, "God who commanded the light to shine out of darkness, has shined in their hearts, to give them the light of the knowledge of the glory of God, shining in the face of Jesus Christ." God is himself the Father of lights, with whom there is no variableness, nor shadow of turning. The Gentiles to whom Paul was sent required the instruction which was



sent them by Paul, and by all the gifts which God has given to his church, to open their eyes, and enlighten their understanding in the truth, to deliver them from the errors which they had cherished, and so to deliver them from Satan's power, and lead them in the way of truth and righteousness.

God has forgiven the sins of all his chosen people, for Christ's sake, and put them forever away by the one offering of our Savior Jesus Christ. And this was accomplished for them when Christ bore their sins in his own body on the cross. But the joyful knowledge of the remission of their sins they could not have until they were quickened and enlightened, or until the eyes of their understanding were opened to know what is the hope of their calling. But when quickened and enlightened by the Spirit, and instructed by the preached gospel, they receive experimentally that forgiveness of sins which God had held in store for them, even when they were dead in sins. When they receive experimentally the forgiveness of their sins, they cease to rely on their own works to commend them to God, and gladly receive the word that assures them that God, for Christ's sake, has forgiven them, and they gladly receive the preached word, which testifies to them that all the provisions of salvation, and all the promises of the gospel are unto them, and unto their children, and unto all that are afar off, even as many as the Lord our God shall call. Then do they truly receive forgiveness of their sins, from him who is exalted to be a Prince and a Savior, to give repentance to Israel and the remission of sins, and in whose name alone repentance and the forgiveness of sins is authorized to be preached unto them.

This repentance and forgiveness being a part of the inheritance of the sanctified, consecrated, or set apart, people of God, in the reception of it the happy recipients of it receive an inheritance among them that are sanctified by faith that is in God.

God's purpose in appearing to Saul, in making him a witness, in delivering him from the Jews and Gentiles, and in sending him to them, is declared by God himself to Saul; and every Gentile convert is a witness that in this as in every thing else, God's purpose shall stand, and he will do all his pleasure. Through the preaching and apostleship of Paul, the eyes of millions of quickened Gentiles have been opened, and they have been turned from pagan darkness to the light of truth, and from Satan and his slavish service unto God; and they have received forgiveness of sins and inheritance among them that are sanctified by faith that is in God. But, "Who then is Paul, and who is Apollos, but ministers by whom ye believed EVEN AS THE LORD GAVE TO EVERY MAN?"

## Marriages.

At the residence of T. M. Brown, in Rushville, Mo., by Eld. Wm. Allison, Mr. J. S. Harmon, and Miss Permelia Kenly.

## Obituary Notices.

**DIED**—At North Berwick, May 22d, 1869, **Henry Clements**, son of brother E. D. and sister Ann Clements, aged 19 years and some months. His disease was a tumor, or something of that nature, inwardly. He suffered much before he died, but his parents have this to comfort them, that they did all within their power for him, and that when dying, being asked by his parents if he was willing to leave them, he said yes, if it was God's will.

WM. QUINT.

North Berwick, May 24th, 1869.

**ELDER BEEBE**—For the satisfaction of Mrs. Bibler and friends I am requested to send you a notice of the death of **Mrs. Elizabeth Wyett**, who departed this life at the residence of Mrs. Bibler, daughter of the deceased, in this place, October 10th, 1868, aged 81 years lacking one day. Her disease was old age and dropsy, being sick six weeks, during which time she suffered much, but bore her sufferings with christian fortitude and meekness, never murmuring. The subject of this notice was born in the state of Kentucky, but came to the state of Ohio when she was young; married and settled in Marion Co., and afterwards removed to Delaware Co., where she united fifty-two years ago with the Old School Baptist church called Milberry, and was baptized by Eld. William Brundage. After moving to this county she united with the little church called Beaver Creek, where she lived a faithful and devoted christian, relying wholly on the Savior for support. She leaves five children to mourn their loss.

REBECCA WYETT.

Bryan, Williams Co., Ohio, June 27, 1869.

**DIED**—Near Moncton, Md., April 11th, **Mrs. Pamela Bacon**, wife of John Bacon, and daughter of brother and sister Lewis R. Cole, of Black Rock, aged 42 years and 3 months. Her disease was consumption, together with tumors, from which she suffered extremely. She bore her sufferings with a christian fortitude, and even cheerfulness. She was lovely and pleasant in her life, and triumphant in her death. She had never made a public profession of religion, but in a conversation I had with her before her death, she told me she had entertained a hope for a number of years. She was brought to see the way of salvation by grace alone about ten years since, while listening to a sermon by Eld. Leachman from the text in Isaiah: "Unto us a child is born," &c. In conversation with her she gave me bright evidence that her hope was well founded. This is a source of unspeakable consolation to all her friends. They feel their loss to be her gain. She leaves a husband and children, some of whom are very young, brothers, sisters and aged parents to sorrow for their loss. May the blessing of God sustain and comfort them, is the prayer of your unworthy brother in gospel bonds.

FORRIS A. CHICK.

Reistertown, Balt. Co., Md.

**BROTHER BEEBE**—I am requested by brother David Odell and his affectionate family to send you the notice of the death of his beloved wife and their beloved mother, **Charlotte Odell**. She died on the 2d inst., at her home in Seneca, Seneca Co., N. Y., aged 70 years, having lived with her husband fifty-three years of that period. The nature of her disease appeared to be something like dropsy. She suffered much, but her end was peace through the blood of the cross. She was born in Mayfield, Montgomery Co., N. Y. She was an ardent lover of the truth of the gospel during the last forty-five years of her life, and a strenuous advocate for the doctrine of grace. She

was highly esteemed by all who knew her as a christian, and kind and generous to those who needed a helping hand. She was buried on Sunday the 4th inst., and by the request of brother Odell a discourse was preached by the writer of this notice, from 1 Cor. xv. 57, to a large and attentive congregation. She has left a sorrowing husband and family to mourn their loss, but with resignation to the will of God.

THOMAS HILL.

Utica, July 6, 1869.

**DEAR BROTHER BEEBE**—Will you please publish the following:

**DIED**—February 5, 1869, **Mrs. Catharine Dunham**, aged 79 years, wife of brother Ephraim Dunham, and sister-in-law of the writer. Her disease was paralysis. She could not talk much during her illness. She became a member of the Old School Baptist church in this place at the age of nineteen years; was baptized by Eld. H. Pettit. Her parents being of another denomination, were strongly opposed to her being a Baptist, so much so that her father never spoke to her after her baptism till a few hours before his death. She said the Lord had made a Baptist of her, and she could be nothing else. Her memory failed her in her last years very much; but she never forgot what the Lord had taught her by his Spirit. She loved the doctrine of salvation by grace, and that alone; nothing but eternal things could satisfy her. Eld. S. Moore preached an appropriate and very comforting sermon at her funeral from 2 Tim. iv. 8: "Henceforth there is laid up for me a crown of righteousness," &c. Our dear sister is gone, but we believe she sleeps in Jesus and is enjoying that rest that remains for the people of God. She leaves an aged husband, children and grandchildren, two sisters and the church, besides many friends, to mourn our loss. May we all feel from our hearts to say, "Thy will be done." Your sister in hope of eternal life.

ELIZABETH VAN V.

Lexington, June 24, 1869.

**DIED**—May 12, 1869, at her residence at Rock Springs, Pa., **Mrs. Hannah Scott**, aged 81 years, 2 months and 9 days. Sister Scott was the first, or among the first that united with the church at Rock Springs, which church was then a branch of the London Tract church. She was the last living of the seven members which were baptized at the same time by Eld. Jethro Johnson. She had lived to see her family comfortably situated in life, and being borne down with age and infirmity, having long been subject to shortness of breath, owing probably to a disease of the heart, she was fully conscious of her approaching departure; but all fear of death seemed to be removed, and she appeared to be perfectly ready and waiting for the change. She was a very consistent and orderly member of the church, and enjoyed the full fellowship and love of her brethren and sisters. Her house was a home for the Old School Baptists. She was a mother to the younger members and a pattern of good works, both in her family and in the church, of which she was a worthy member, which secured to her the highest esteem of those who knew her. But the Lord has taken her, and can we say, "Blessed be the name of the Lord?" Truly, it becomes us to submit patiently to all his dealings with us. His way is always best, although his providence may seem to fall heavily upon us. The flesh indeed is weak. She is now free from all the infirmities of the flesh, in which while here she groaned being burdened. We hope the Lord will sustain the bereaved ones, especially the surviving single daughter who feels so broken up. Some very appropriate remarks were delivered on the occasion by our beloved Elder Barton to a large and solemn audience.

And soon we shall see the bright day.  
And join with the armies above;  
Set free from these prisons of clay,  
United in mansions of love."

WILLIAM GRAFTON.

Forrest Hill, Harford Co. Md., July, 1869.

**ELD. G. BEEBE**—As ever esteemed brother and co-partner in the tribulations of the gospel of Jesus Christ. If he again become my painful duty to forward to you the following notices:

**DIED**—At his own residence, in Cumberland Valley, Bedford Co., Pa., **Cadwaleder Evans**, in the 68th year of his age. Brother Evans was a member of the Baptist church for many years, and a great portion of that time a Deacon of the Providence church, to which he belonged. He died with heart disease, or dropsy of the chest. He bore his affliction with much christian fortitude; a very attentive member, and filled his office with much candor and diligence, never too busy to go to meeting and associations far and near, as long as he was able, his hand and heart always open to the discharge of his duty. Brother Evans will be much missed by the church, both as a member and as a Deacon. His funeral was preached on the second Sunday in April, from Cor. xv. 55-57. But his day was come. We must, as it is said, "Be still and know that he is God." He leaves a wife, four sons and three daughters, with the church and many friends to mourn his absence, but not without hope. May the good shepherd provide for and protect the surviving widow and family, and sanctify this dispensation of his providence to his name's glory and their good, and in the end of their pilgrimage bring them home to meet where parting will be no more, is our prayer for Jesus' sake.

ALSO,

The death of our friend and neighbor, **James Lake**, at his own residence, in Fulton Co., Pa. In usual health up to a very short time before he died; ate his dinner, seemed cheery, went to the blacksmith shop to sharpen a hoe, and while engaged took a pain in his back; dropped his hoe, came to the house holding his back; his son met him; he came into the house; sat down on a chair; and perhaps in less than twenty minutes sank down. They laid him on the bed, and all was over; he never spoke, only said he had a pain in his back. He departed this life on the 15th day of March, 1869. A funeral discourse was preached on the occasion from Job xiv. 5, to a large and attentive concourse of people. His age was 71 years, 10 months and 29 days. Our friend Mr. Lake was not a professor, although he had much conviction of his duty, and often spoke of it, but always saw something in the way; gave every evidence of a change of heart, and of being a new creature in Christ Jesus; and a strong and bold contender for the doctrine of the bible as maintained by the Old Baptists; attended our meeting at the Siding Hill church Saturday and Sunday before he died on Monday, and spoke to his children of his enjoyments at the meeting, but it was the last time in the earthly court; but we hope and believe from every evidence that he has gone to a better meeting, where the congregation never break up. He leaves three sons and five daughters, and a number of grandchildren, brothers and sisters, to feel their loss, and to mourn the absence of a kind father, a good neighbor and a peaceable citizen, but hope their loss is his gain. Now may grace, mercy and peace abound in the blessing of kind heaven toward the still surviving and beloved offspring and friends, and prepare them by his grace to follow the faithful in Christ Jesus, and by his grace land them upon the shores of a blessed immortality, is our prayer, and to his name be all the glory forever and ever, Amen.

JOSEPH CORRELL.

Harrisonville, Pa., May 19, 1869.

**DEAR BROTHER BEEBE**—By the overruling providence of him who holds the destiny of all mankind in his hand, I have to inform you of the death of our aged brother, **William Chilcott**, who departed this life June 6, 1869, aged 85 years, 2 months and 3 days. He was a man of a strong constitution, who had had very little sickness, but about ten years ago his sight began to grow dim, and continued to fail as his physical powers decayed, and for the last several years he has not been able to see any one so as to know them; but his mind remained strong



and he gradually declined like the burning down of a candle till the messenger came to relieve him from his hours of darkness, pain and dreary waiting, and convey him, as we trust, to a brighter world. Brother Chilcott informed me that he was brought to see himself a condemned sinner before God at an early period of his life, and after continuing in that condition for a time, he experienced a great relief and felt happy, but his happiness lasted but a little time before the tempter persuaded him that he was deceived, and in that doubting condition he remained many years. He was convinced that salvation was of the Lord, and he was a regular attendant of the Old School Baptist meetings. About two years ago, he pleased the Lord to so impress his mind with a sense of his duty that he felt compelled to tell me that he could delay no longer, if I thought his experience was that of a Christian; this I could not doubt. He had not been able to go to the meeting house for several years—neither he nor his wife, whose obituary was published some time ago! So I had meetings at his house up to the time of his death. I led him down into the liquid grave with a dear sister on the fourth Sunday in July, 1867. He was before, as well as since his baptism, a lover of the truth and a very devoted worshiper of God, always desiring the company of the saints. His last disease was gravel, of which he suffered intensely, but bore his sufferings with Christian fortitude. He passed off calmly, and we hope he is with the Lord. His funeral (so called) was preached on the fourth Sunday in June, to a large and attentive congregation, from Job v. 26. He leaves two sons and three daughters, with many grand-children and the church to mourn their loss. He had one single daughter who faithfully attended on her aged mother, and after her death, upon her father, with the affectionate regard of a loving daughter. May the Lord reward her abundantly, and sanctify this dispensation to all the surviving children and friends, is my prayer.

JOSEPH CORRELL.

Harrisonville, Pa., July 7, 1869.

## YEARLY MEETINGS.

**BROTHER BEEBE:**—Please publish in the "Signs" that the Old School Baptist church of Columbia have appointed their Yearly Meeting to commence on Saturday before the fourth Sunday in September next, and we cordially invite all our dear brethren and sisters of our faith to attend, and especially our ministering brethren. We have the promise of brother Seitz to attend. Will brother Sherwood come with him? Those who come by railroad will come to Napoleon. They should start so as to be at Napoleon on Friday, and they will find teams to convey them to the meeting. Done by order of the church.

THOS. SWARTOUT.

**BROTHER BEEBE:**—Please publish that a Yearly Meeting will be held, providence permitting, with the Old School Baptist church at Rock Springs, on the third Saturday and Sunday in September, to commence at 10 o'clock each day. Brethren and friends coming by public conveyance will be met at Rowlandville on Friday preceding. Those coming from the north leave cor. Broad & Prince St., Philadelphia in the morning, by the Phila. & Balt. Central railroad. Those coming from the south leave Baltimore in the morning and come direct to Rowlandville. Those coming from Delaware will come on the Philadelphia, Wilmington & Baltimore road to Perryville, where they can change cars and come to Rowlandville. We will be glad to welcome as many of our brethren and friends as can come. Brethren in the ministry would be very gladly welcomed. The continued illness of our beloved pastor, Elder Thomas Barton, renders it very doubtful if we shall have him with us. Yours in Christian love,

GEO. JENKINS.

July 16th, 1869.

## Associational Notices.

The Corresponding Association of Virginia will be held with the church at Frying Pan, Fairfax Co. Va., commencing at 10 o'clock, a. m., on Wednesday before the third Sunday in August, 1869.

Lexington Association will be held with the Schoharie church, Schoharie Co. N. Y., to begin at 10 o'clock, a. m., on the first Wednesday in September, and continue two days.

Maine Conference will be held at North Berwick, York Co. Maine, on Friday after the second Monday in September and two succeeding days.

Maine Association will be held with the church at Bowdoinham, Maine, beginning on Friday before the second Sunday in September, and continue three days.

Licking, Ky., will be held with the Little Flock church, five miles from Lawrenceburg, Ky., on the second Saturday in September, and two succeeding days.

Uharley, will be held with the Euharley church, six miles east of Van Wert, in Polk Co. Ga., on Saturday before the third Sunday in September, and two following days.

Yellow River with the Holley Spring church, in Newton Co. Ga., seven miles south of Covington, on Saturday before the fourth Sunday in September, and continue three days.

Oconee will be held with the church at Jack's Creek, Walton Co. Ga., seven miles east of Monroe, on Saturday before the second Sunday in October, and two following days.

Kehukee, with the church at Flat Swamp, Martin Co. N. C., to commence on Saturday before the first Sunday in October, and continue until Monday evening following.

Contentna, with the church at Rose of Sharon, Lenoir Co. N. C., nine miles north of Kinston, commencing on Friday before the second Sunday in October, at 10 o'clock, a. m., and continue till Sunday evening following.

White Oak, with the church at Newport, Carteret Co. N. C., on Saturday before the third Sunday in October, and continue three days.

Salisbury, with the church at Indiantown, Wicomico Co. Md., commencing at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, and continue three days.

Nodaway, with the Nodaway church, Andrew Co. Mo., four miles west of Savannah, on the first Saturday in October, 1869.

Siloam, with Sagar Creek church, three miles east of Vancroft, Davis Co. Mo., to commence on the first Saturday in September, 1869.

Western Cor. Association, with the church at Hillsborough, Platte Co. Mo., beginning on Friday before the first Saturday in October, 1869.

Hazel Creek Association, Iowa, will meet with the Fox River church, in Davis county, Iowa, on Saturday before the fourth Sunday in August, 1869. Those coming from the south by railway, will stop at West Grove.

ISAAC BLAKELY.

**DEAR BROTHER BEEBE:**—Will you please give notice in the "Signs" that the Maine Old School Baptist Association will be held with the Bowdoinham Old School Baptist church, at Bowdoin Center, on the 10th, 11th and 12th of September, next. A cordial invitation is extended to our brethren in general, and to our ministering brethren in particular, to meet with us. There will be brethren at the Bowdoinham depot on Thursday afternoon before our meeting to take care of all the friends coming by railroad, and convey them to the place of meeting on Friday morning. By order of the Bowdoinham church. H. CAMPBELL. Bowdoinham, Me., July 19, 1869.

**NOTICE:**—The Salem, Mt. Pleasant and Licking follow in regular succession, but one week intervening from the commencement of one to the commencement of the next, and so arranged that visiting brethren can with but little loss of time attend them all.

The Mt. Pleasant, Ky. Association will be held with the church at Sulphur Forks, immediately on the new railroad from Covington to Louisville, to commence on Friday before the first Saturday in September. Those who come from east or west will stop at Spring Hill or Campbellsburg stations, where they will be met and attended to. We affectionately invite our brethren generally to come and see us. Brother Beebe, can you not come?

N. A. HUMSTON.

The Washita Association will convene with the church at Bethel, Union Co., Ark., on Saturday before the first Sunday in October, 1869.

Yellow Creek, with the church at Liberty, four miles northwest of Brookfield, Linn Co. Mo., on the third Saturday in September, 1869.

Sandy Creek, with the Salem church, Marshall Co. Ill., six miles west of New Rutland, on the I. C. Railroad, on Friday before the second Saturday in September, at 10 o'clock, a. m.

Anite, with the Mt. Pisgah church, Franklin Co. Miss., on Saturday before the first Sunday in October, 1869.

Miami, with the West Lebanon church, Warren Co. Ohio, commencing on Friday before the second Sunday in September, 1869, at 10 o'clock, a. m.

Mad River, with the Miami church, Shelby Co. Ohio, near Pemberton, on the B. & I. Railroad, commencing on Friday before the second Sunday in September, 1869, at 10 o'clock, a. m.

**ELD. G. BEEBE:**—It appears that the Clerk of the Greenville Association, Ohio, has reported in his minutes the time of meeting of said association in 1869 to be the Friday preceding the fourth Saturday in August. This is an error. It should be the Friday preceding the 4th Sunday in August, which will make a week's difference in the time, as August comes in on Sunday, and the Sunday following the fourth Saturday will be the fifth Sunday, and as the notice of time as now printed may mislead some, it would be advisable to make the necessary correction to avoid confusion.

Truly yours,

JOHN P. PETERS.

Union City, Ind., June 22, 1869.

The original Little River Association of Predestinarian Baptists will be held, the Lord willing, with the church at Pleasant Hill, Crittenden Co. Ky., on Friday before the fourth Sunday in August, 1869, at 10 o'clock, a. m. Brethren and sisters of our faith and order are affectionately invited to attend.

JNO. H. GAMMON.

The New Hope Association will convene with the church at Ephesus, Drew Co. Ark., on Saturday before the third Sunday in October, 1869. Ministers and brethren and sisters generally are cordially invited to attend. Cannot brother G. Beebe visit us once? Your presence among us would gladden the hearts of many.

A. TOMLIN.

**BROTHER BEEBE:**—Please publish the meetings of the following associations:

The Point Remove Association of Regular Baptists will be held with the Magazine church, Yell Co. Ark., commencing on Friday before the third Sunday in September, 1869.

The Cash River Primitive Baptist Association will be held with Bethlehem church in Jackson Co. Ark., commencing on Friday before the first Sunday in October, 1869.

This church is some fifteen miles south-east of Jacksonport, on White River. Brethren from a distance are invited to attend both of these associations.

THOMAS MOSS.

Lebanon Association will be held with the Zion church, 12 miles west of Fort Wayne, commencing at 10 o'clock a. m., on Friday before the third Saturday in August, 1869, and be held three days. Those coming by public conveyance will be met at Arcola station, on the Pittsburg, Ft. Wayne & Chicago R. R., ten miles west of Ft. Wayne, and at Roanoke station on Thursday evening and conveyed to places of entertainment, and to the meeting. We cordially invite all, and especially ministers of our faith and order to attend. By order of the church, O. HATFIELD, Clerk.

The Salem, Ky. Association will be held with the Little Hope church, in Owen Co., Ky., commencing on the third Friday in August, and continue three days.

**DEAR BROTHER BEEBE:**—I am this day sixty-three years of age, and so feeble today that I have been most of the day in bed. While meditating on my bed upon the goodness of God, I was reminded of the promise I made last fall to notify our brethren who wish to attend our associations concerning the movement of our new Railroad, (the L. C. & L.) It is now in operation, and those who come to our Salem Association will take the cars at Louisville, Ky., at 9.35 a. m., and get off at Glencoe station at 12.43. Those coming from the east leave Covington at 7 a. m., and get off at Glencoe at 8.46 a. m., where teams will be waiting to bring the brethren to my house, which is one and a quarter miles from Glencoe station. Brethren from a distance had better come on Thursday, as we are but few and scattered, to secure conveyance to comfortable lodgings. Those who wish to attend all three associations—Salem, Mt. Pleasant and Licking—can go from the Salem to Mt. Pleasant, which will be held directly on the line of our new railway, and from thence they can easily get on to the Licking. We hope our brethren and friends will come and see us, especially our preaching brethren. And you, brother Beebe, must come if you can, for there are many who desire to see and hear you. Your brother in the Lord,

HOWARD EARLY.

Owen Co., Ky., July 6, 1869.

The Corresponding Meeting of Virginia will be held this year with the church at Frying Pan, Fairfax Co. Va., to commence on Wednesday before the third Sunday in August. Brethren coming from the North or South will arrive in Alexandria by noon on Tuesday before the meeting, where they will find brethren J. Broders and E. Grimes, who will direct them how to get to the meeting. We earnestly invite and hope to see a goodly number of our brethren and friends, especially ministering brethren, in attendance. For the church.

A. B. FRANCIS, Pastor.

The Sandusky Predestinarian Old School Baptist Association will, if the Lord will, convene with Eagle Creek church, in Hancock Co. Ohio, six miles south of Findley, on Wednesday before the first Sunday in September, at 10 o'clock a. m., and continue three days. Brethren coming by railroad will try to be at Findley on Tuesday before, where they will find teams to take them to places of entertainment, and to the meeting. Those coming from the South on the Cincinnati, Dayton & Sandusky R. R. will change cars at Cary and run directly to Findley. Those coming on the Pittsburg, Ft. Wayne & Chicago R. R. will change cars at Forrest, thence to Cary, and again change and run to Findley. Those coming on the Cleveland & Toledo R. R. will change cars at Fremont, and thence run direct to Findley. All should take the first morning trains to make connection where changes are made on Tuesday before the meeting.

LEWIS SEITZ.



AGENTS FOR SELLING THE FIRST VOL.  
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Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va; Eld. Thomas Barton, near Newark, Del; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky; Eld. G. W. Staton, Berlin, Worcester Co., Md; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss.; Joel J. Halbert, Columbus, Miss.; Wm. P. Cotton, Sarepta, Miss.; Wm. C. Thomas, Bainbridge, Decatur Co., Ga; Thompson Plank, Iowa Point, Doniphan Co., Kan; J. J. McElroy, Lisbon, Union Co., Ark; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga; Eld. C. B. Hassell, Williamston, Martin Co., N. C; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y; C. Hogaboom, Lexington, Green Co., N. Y; Eld. B. O. Allen, Fredericktown, Mo; Eld. Wm. L. Beebe, Covington, Ga; Eld. John H. Myers, Decatur, Ill; Alfred M. Horton, Horse Heads, N. Y; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon; W. S. Harris, Stark, Bradford Co., Fla.; Eld. Wm. M. Mitchell, Opelika, Ala.; Wm. P. Linkons, Baptist Valley, Tazewell Co., Va.; Elkana Johnson, Powers, Terrell Co., Ga.; Eld. P. Hartwell, Hopewell, Mercer Co., N. J.; Eld. R. M. Simmons, Greenbush, Warren Co., Ill.; Cyrus Risler, Stockton, Hunterdon Co., N. J.; F. M. Taylor, Auburn, Lee Co., Ala.; Eld. J. A. Whiteley, Attica, Marion Co., Iowa; Eld. D. Bartley, Willow Hill, Jasper Co., Ill.; Eld. S. H. Durand, Salisbury, Md.; Jehu Byrnside, Kanawha C. H., West Va.; D. B. Almond, Camden, Ark.

## 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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ABSTRACT OF TIME TABLE ADOPTED APRIL 26, 1869.

## TRAINS GOING EAST.

**Cincinnati Express**, leaves Cincinnati, by Columbus, Ohio, time, (Sundays excepted,) from Depot Cor. 5th & Headley Sts., 7.00 a. m.; Cleveland, Sundays excepted, from A. & G. W. Division Depot, by Columbus time, 3.25 p. m.; Dunkirk, Sundays excepted, from Union Depot, by N. Y. time, at 9.50 p. m.; Buffalo from Depot Cor. Exchange & Michigan Sts., Sundays excepted, by New York time at 11.25 p. m.; arriving at Hornellsville, 3.02 a. m. Elmira, 5.10 a. m.; Susquehanna, 7.55 a. m.; (Bkft.) Turners, 1.42 p. m.; (Dine); New York, 3.30 p. m. Sleeping Coaches accompany this train from Meadville to New York, and from Buffalo to Susquehanna.

**Lightning Express**, daily, leaves Cincinnati 9.45 p. m.; Cleveland, 7.20 a. m.; Dunkirk 11.30 a. m.; Buffalo, 2.50 p. m.; and Rochester, (except Sundays) at 4.00 p. m.; arriving at Hornellsville 6.14 p. m. (Sup.) Elmira, 8.23 p. m.; and New York 7.00 a. m. Sleeping Coaches accompany this train from Cincinnati, Buffalo and Rochester to New York.

**Day Express**, leaves Cleveland, Saturdays excepted, at 9.20 p. m.; Buffalo, Sundays excepted, at 7.00 a. m.; Rochester, Sundays excepted, at 7.40 a. m.; arriving at Elmira 12.26 p. m.; Susquehanna 2.12 p. m.; (Dine.) Turners 8.42 p. m.; (Sup.) New York, 10.30 p. m. New and improved Drawing Room Coaches accompany this train from Buffalo to New York, and Sleeping Coaches from Cleveland to Hornellsville.

**Night Express**, Sunday excepted, leaves Dunkirk 5.00 p. m.; and Buffalo 6.00 p. m.; arriving at Hornellsville 10.02 p. m.; Turners 8.58 a. m.; (Bkft.) New York 11.30 a. m. Sleeping Coaches accompany this train from Buffalo to New York.

**Express Mail**, Sundays excepted, leaves Dunkirk 7.30 a. m.; Buffalo 7.30 a. m.; Rochester 9.25 a. m.; arriving at New York 7.00 a. m.

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## TRAINS GOING WEST.

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**8.30 A. M. Hk and Way Train**, Daily for Greycourt and Intermediate Stations.

**10.00 A. M. Express Mail Train**, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.17 A. M.; Dunkirk 8.02 a. m. and Cleveland 2.30 p. m. Sleeping Coaches accompany this train from New York to Meadville and from Susquehanna to Buffalo.

**11.30 A. M. Way Train** Daily for Port Jervis and intermediate stations

**3.30 P. M. Way Train**, (Sundays excepted) for Middletown and intermediate Stations.

**4.30 P. M. Orange County Express**, (Sundays excepted,) stopping only at Sterling Junction, Turners and Stations West of Turners, to Warwick, Newburgh, Montgomery, Unionville and Port Jervis.

**5.00 P. M. Way Train**, (Sundays excepted) for Suffern and intermediate Stations.

**5.30 P. M. Night Express**, (Sundays excepted,) arriving at Buffalo 12.10 p. m., and Dunkirk 1.30 p. m. Sleeping Coaches accompany this train from New York to Buffalo.

**6.00 P. M. Way Train**, (Sundays excepted) for Suffern and intermediate Stations.

**6.30 P. M. Night Express**, to Buffalo, Dunkirk, Cleveland and Cincinnati daily, and to Rochester daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11.10 a. m.; Buffalo 12.10 p. m.; Dunkirk 1.30 p. m.; Cleveland 7.15 p. m.; and Cincinnati 6.00 a. m. Sleeping Coaches accompany this train from New York to Rochester, Buffalo and Cincinnati.

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OF THE

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READ THE FOLLOWING TESTIMONIAL

from

DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE.—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,

M. B. WEEDON.

CERTIFICATE

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE.—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The disease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion, I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,

CHARLES JONES.

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1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.

2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is paid up.

3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

A strict compliance with the above rules, will greatly oblige us, and enable us, with greater accuracy, to enter the proper credits to each name.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37.

MIDDLETOWN, N. Y., AUGUST 15, 1869.

NO. 16.

## POETRY.

(Selected for the "Signs" by A. M. Fetter.)

### *TIMES AND VARYING EXERCISES OF A CHRISTIAN.*

Mixture of joy and trouble I daily do pass  
through,  
Sometimes I'm in the valley and sinking  
down with wo;  
Sometimes I'm exalted and wing'd with  
faith I fly,  
I rise above old Pisgah, and soar above the  
sky.

Sometimes I'm fill'd with doubting, and  
fear I have no grace,  
Sometimes I feel like shouting, and Bethel  
is the place;  
Sometimes my hope 's so little I think I'll  
lay it by,  
Sometimes it is sufficient if I were call'd to  
die.

Sometimes I shun the christian, for fear he'll  
speak to me;  
Sometimes he is the neighbor I most desire  
to see;  
Sometimes we meet together, the season's  
dry and dull,  
Sometimes we find a blessing, with joy it  
fills the soul.

Sometimes I am oppressed by Pharaoh's  
cruel hand,  
Sometimes I look o'er Jordan and view the  
promis'd land;  
Sometimes I am in darkness, sometimes I'm  
in the light,  
Sometimes in faith triumphing I upward  
take my flight.

Sometimes I go a mourning down Babylon's  
cold stream,  
Sometimes my Lord's religion appears to be  
my theme;  
Sometimes when I am praying it seems to  
be a task,  
Sometimes receive a blessing, the greatest I  
can ask.

Sometimes I read my bible, and 'tis a sealed  
book,  
Sometimes find light and comfort when in  
it I do look;  
Sometimes I go to meeting and wish myself  
at home,  
Sometimes I meet my Savior, and then how  
glad I am.

Lord, why am I thus crossed, thus tossed to  
and fro?  
Why are my hopes so crossed in every path  
I go?

O Lord thou never changest; is it because  
I stray?  
O grant divine protection and keep me in  
the way.

Such times and variations make me almost  
despair,

I meet so many changes and trials every-  
where;

No settled joy nor peace I find, but in my  
Savior's arms,

Whose word of grace securely keeps his  
children from all harms.

## CORRESPONDENCE.

MEMPHIS, Tenn., July 25, 1869.

**BELoved BROTHER AND FATHER  
IN ISRAEL:**—I feel unworthy to ad-  
dress you by the above endearing  
and familiar appellation, but judging  
you by all other Old School Baptists  
that it has ever been my happy lot  
to meet, I am constrained to believe  
you will pardon the familiarity. When I ordered a copy of the "Signs  
of the Times," I was not a member  
of any church; but on the third Sat-  
urday in April last, I resolved to off-  
er myself as a candidate for baptism,  
at the Horn Lake church, an Old  
School Baptist church six miles south  
of this city, having for its pastor  
brother N. N. Morris, living some  
eight miles west of Senatoba, Miss.,  
who is highly esteemed by all who  
know him, and dearly beloved by his  
churches. After making my state-  
ment to the church, which I endeav-  
ored to do as fully as I could, with  
the fear of God before my eyes, I  
was asked no questions, but was re-  
ceived into the fellowship of the  
church, and on the following morn-  
ing baptized by brother Morris. Eld.  
Simpson Parks, of Duck Hill, a pre-  
cious and faithful soldier of the cross,  
was with us on the occasion, and  
preached both Saturday and Sunday,  
followed each day by our dear shep-  
herd and pastor of our church, to  
the edification of the little flock there  
assembled. After preaching on Sun-  
day, the sacrament of the Lord's Sup-  
per and the washing of the saint's  
feet were observed. It was a pre-  
cious season with me, and one I shall  
be slow to forget, if I ever do. I  
felt very proud to be permitted to  
wash the brethren's feet, but when  
they came to wash mine, I felt so un-  
worthy I fain would have declined;  
but Christ said, "If I wash you not,  
you have no part with me." I read  
so many precious letters, brother  
Beebe, in the "Signs of the Times,"  
from the dear saints, both brethren  
and sisters, from the different por-  
tions of the United States, who all  
tell the same tale of love, and who  
all abide in the same faith with the  
few scattered ones of us here, that  
my heart bounds with emotions of  
love for them all, whether they live  
north or south, east or west, it makes  
no difference to me. I love them  
dearly, and I endeavor in my poor  
weak and imperfect way to comply  
with the requests of all those espe-  
cially who say, Pray for us. I have  
felt a peculiar anxiety ever since I

became a member of the Old School  
Baptist church, to relate to the saints  
at large, through your paper, what I  
trust and believe the precious Re-  
deemer has done for one who is the  
least of all saints, (if one at all), in  
the hope that if you or they should  
detect any thing that would lead you  
to conclude that I am not in the  
faith, and that my heart is not right  
before God, and that I am deceived,  
you will plainly tell me so, that I  
may repair the wrong done to the  
church in deceiving them, and ask  
their earnest prayers to God in my  
behalf.

As well as I can remember, I was  
only about ten or twelve years of  
age when I first began to have seri-  
ous impressions about my future hap-  
piness. Almost as far back as I can  
remember, when I was quite a child,  
my grandmother and my mother be-  
ing both widows, lived together, and  
frequently at night, after I had gone  
to bed, and they thought me asleep,  
I have listened to them, and neigh-  
bors calling to see them, telling their  
experiences over, and talking of their  
love for their precious Redeemer, un-  
til they would almost get to shout-  
ing, all the while praising and mag-  
nifying the God of Israel. My tears  
would be flowing like great drops of  
rain, so that my pillow would be per-  
fectly wet. But the reason I could  
not tell. I thought when I grew old  
enough I would seek the Lord, for I  
felt assured that a change of heart,  
or in other words religion, as I then  
termed it, was essential to salvation  
and happiness hereafter. A favor-  
ite cousin, but a few months older  
than myself, made a profession of re-  
ligion on his sick bed, and forthwith  
it flashed into my mind, if they were  
not too young, I could not be, that  
I would forthwith set out to get re-  
ligion. My cousin, my dearest asso-  
ciate, (having no brother about my  
age) had forsaken the world and  
worldly things, and had left me world-  
forsaken, and I thought almost de-  
spised. I felt like I was not good  
enough to keep company with him,  
that there was now a mark of dis-  
tinction between us that nothing  
short of religion could obliterate. I  
had always, as far back as I could  
recollect, felt myself a sinner, and in  
need of saving grace. I now formed  
a secret resolution to get religion.  
Like all poor blind mortals in a state  
of nature, I felt assured that I could  
by my good deeds, leaving off all my  
sinful tricks, and praying often, soon

get religion, and by a certain time,  
I had then fixed in my mind, I would  
get religion. I had the church I in-  
tended to join picked out, and the  
minister I intended should baptize  
me. My air castles all being fabri-  
cated, with a good prospect as I be-  
lieved of soon being able to enjoy  
again the company of my former  
companion, I set out on my journey  
to seek (as I believed) Christ. I was  
ashamed to let any body know I was  
seeking religion, and would therefore  
manage to get off by myself and  
pray, and pray at my work, and pray  
riding or walking, wherever my  
business called me. I never could be  
satisfied however with my would be  
prayers, they seemed not to go high-  
er than my head; and although "God  
be merciful to me, a sinner," was oft  
repeated during the day, when I  
came to lie down at night, and left  
to my own reflections, I felt that God  
had not nor would not hear me. It  
would last for a short time only,  
when Satan would enter my house  
and spoil all my hopes. I would in  
an unguarded moment say or do  
something that spoiled all that I had  
done, and I would have to begin  
again. This state of things contin-  
ued, simply a repetition of the above,  
for about eight or ten years. I was  
led to believe at one time that there  
was a fearful disease preying upon  
my vitals, which I finally believed  
would soon terminate my existence.  
At other times I was persuaded in  
my mind that I was going crazy, and  
would soon be a perfect maniac.  
And again I was led to believe that I  
was destined to die by my own hand.  
While squirming alone, this thought  
would suddenly rush into my mind  
so forcibly that I would brake off and  
run as hard as I could go towards  
the nearest probable place where I  
might get with company, and there-  
by prevent it. I was attending a  
Missionary Baptist protracted meet-  
ing near my home, then in Yalabusha  
Co., Miss. The minister warned sin-  
ners and told them of the terrors of  
hell, and the fearful retribution in  
store for them, unless they turned to  
God. I felt at a loss what to do. It  
seemed to me I had done all I could  
do, and instead of getting better I  
felt worse all the time, and that this  
fearful doom awaited me without any  
help for it; but being earnestly ap-  
pealed to personally by the minister,  
who, I presume, saw I was very much  
excited, I went to the mourners'  
bench, thinking it would do me no



harm if it did me no good. I went with an honest heart for the good it might do me, although I had not the least faith. I trembled from my head to my feet. I continued to go up to the anxious seat successively then for about ten days, all the while trying earnestly to pray to God to be merciful to me a sinner; trying to let go the world and cast all my hope and reliance on Jesus; but all was dark, and vain, and wild. I felt that I had to do more, that I had not done enough yet. I prayed to almost die. I just did barely want breath left in me, and then I believed I would be near the kingdom. I was now more than ever brought to see myself a lost and undone sinner, and without the aid of saving grace must be forever lost, and go where the worm dieth not and the fire is not quenched. I had not the least thought that I would ever get religion. Growing worse in my feelings all the time, I finally became discouraged and resolved to quit going to church. I got on my horse on Monday with a heavy and aching heart, to ride about two miles to assist a neighbor in doing some work on his house, and had for my companion during the ride, the cousin afore mentioned. We had rode about half the distance, he talking to me all the time about something, but I did not then know, nor have I ever since then been able to call to my mind one single word or syllable he uttered to me. I know however he was talking about something all the time. He, observing the state of my mind, finally said something about religion, the first word I recollect of hearing. This was first of all things with me, and uppermost in my mind and thoughts, and above all things I desired to hear about, but did not want to talk myself about. At the instant religion was mentioned I felt as no pen can paint, no tongue, no language can describe. I was weighed down with such a weight it seemed to me there was a pressure on all sides of me, and I felt almost suffocated and out of breath. I believed my time had come, and thought I was dying, and imagined my breath growing shorter apace, and felt as if I was choking. Every thing around looked dark as midnight, although it was a clear, bright morning. It seemed to me then that I was reeling on my horse, and I reckon I must have been. But thanks be to God for his precious goodness, this feeling soon passed away never more to return. Brightness succeeded the darkness which again beggars description. O! dear saints, how shall I describe it to you? Would to God I could. Imagination depicts it to my mind as being little like a sudden bright light in a very dark room, only the brightness can never be equaled. The heavy load was gone, whither I could not tell. I looked out upon the surroundings as I still rode along, and every thing

I saw looked beautiful and bright. All nature seemed clothed in a different garb, and seemed to praise their Maker. The little birds in their morning songs seemed to be sounding his praise, while the tops of the towering oaks seemed to lift aloft their heads to vie with each other in doing him homage. I was perfectly at ease, felt no pain, nor anguish—the load was gone. The wind bloweth where it listeth, and we hear the sound thereof, but can not tell whence it cometh, or whither it goeth. The remainder of the day was pursued, as far as I can recollect, without a word spoken by either of us. I thought I would say nothing about my hope, until I could be by myself, that I might pray God to satisfy my mind beyond a doubt. I thought it might be religion, for certainly such feelings could not come from earth. Arriving at our destination, I went to work with alacrity and delight. A few hours work completed the job on the house, and after pretending to mince at a little dinner, (there was plenty on the table, but I was full and could not eat) we started for home, with no one but ourselves. As soon as we were out of sight of the house, I told my cousin what had happened in the morning, for my mind was dwelling on it all the time. I then learned from him that he noticed me that morning, and discovered that a change had been wrought in me, at the same time expressing his belief that I had embraced religion, but advised me to be perfectly satisfied of the fact before offering to join any church. The meeting still going on, I hastened with all speed alone towards the church. I was not satisfied beyond a doubt that I had true and genuine religion, although I was almost persuaded. When I found myself entirely alone, and satisfied no one was in sight, I began to examine myself.—Is this a phantom, a delusion? We know that we have passed from death unto life, because we love the brethren, came rushing into my mind. I remembered to have heard christians say they loved Christ supremely. Is it the case with me? I decided not. What was I to do? Something tells me to pray. In an instant my heart was lifted to God in prayer, with a firm belief that I would be heard, and that God would then and there answer my prayers. I asked God to remove all doubts from my mind, and to satisfy me fully of my acceptance with him, by increasing my love for Jesus. And immediately I thought Jesus Christ was just before me, as I rode along, and that he was within the grasp of my arms; whereupon I reached out my poor puny, corrupt, fleshly arms, to embrace and press him to my soul. O, such love as at that moment filled my soul. I came near halloing right out. What wondrous love is this, O my

soul. The recollection of the exquisite joy of that moment fills my soul with unspeakable joy, whenever my mind (which it often does) dwells on that occasion. My dear and precious saints, there is not wealth enough in the whole world to buy this hope; there is nothing named under heaven, neither in quantity nor quality, that I would exchange it for. I now pressed on towards the church, praising God and rejoicing in my heart. My soul was lifted up. Tongue cannot express the sweet comfort and peace of a soul in its earliest love. I felt perfectly willing, if it had been necessary, to have acknowledged before any congregation, no matter how large it might be, any and every wicked deed I had ever committed throughout my past life. I could not believe that I ever should grieve, that I ever should suffer again. Arriving at the church, I hastened in, just in time to hear the minister take his text. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." After a short sermon, mourners were invited, and I immediately went forward, not waiting for the hymn to be started. But I was no longer bowed down. I felt more like praying for others than for myself. I did not now feel like saying, "God, be merciful to me, a sinner," and thought I would have no more use for that prayer. I united with the church at that place,—Preston, Yalabusha Co., Miss. I now enjoyed religion for a season, always glad to go up to the house of the Lord. But Satan was alive to his vocation. Snares were laid for my unhallowed feet, and I was soon entrapped. I was young, and fond of the gay society of the world, and almost before I was aware of what I was doing, I found myself wheeling in the giddy dance. This led to a citation to the church. I made acknowledgments, but remained mad with the busy brother who reported me. The lapse of a few months found me again guilty of the same offence. There was only a few select friends there, and I felt sure nothing would be said about it; but I was again reported, and being careless, and considering the church tyrannical, I was dismissed. I remained in the world then for several years, and wandered far back and dwelt in the tents of wickedness. Satan desired to sift me as wheat. The doctrine of falling from grace came up in my way. I attended a Methodist protracted meeting, and went up to be prayed for. Others were shouting, and seemed so happy, while I remained praying God to end that weight I once had, I desired it back so much. I thought if I could only get it back as I had it once, there would yet be some hope for me, that I would know what would come next, and I would take particular pains to know how it left, and what became of it. But

there I was, my heart as hard as a stone. The devil whispered to me You had religion once, and you have fallen from grace, and now you are gone forever. Your portion will be assigned with devils, where the worm dieth not, and the fire is not quenched. I asked my mother, who has all her life been an Old School Baptist, if any one could fall from grace. She told me they could not. I told her my feelings and thoughts on the subject, and that although I was committing so much wickedness, my conscience always reproved me for it. She told me that as long as that was the case, it was undoubted evidence that God had not cut me off. The war came on, and I in common with almost every one else here, had to go. A change came over me again. I was restless out of the church, and finally was restored to the same church I had formerly belonged to, but I was not satisfied. I loved the Old Baptists more than those of my own church; but there were objections to their church discipline. I belonged to a society that they would not tolerate. I would have it to forsake. And again, I would have to get up in church and tell my experience over again, and it was a poor one at best, and then if they received me, I must be baptized again. This kept me away for about two years. I finally got my consent to give up all this, if I was sure I was worthy to be with such a people. I felt I might bring a disgrace upon the church, which I now regarded the only true church of Christ. But I went on my knees to God for aid, and prayed him to direct me. I felt that there was no enjoyment away from them, and yet I felt unworthy to be with them. I did not want to commit any more wrong if I could help it. I will here say, I have always been an Old School Baptist in principle, even before I became a member of any church. And I will take occasion here to say, that in joining them it cannot be charged that I am seeking popularity, but simply to be right, and the love of truth. I have no doubt but there are many to-day staying away from the "Old Hard Shells," as they are termed here, for the very same cause that kept me away; and to such I would say, "Come out of her, my people." It is an easy thing to overcome these objections. The lion is close by, but not in the way.

I have made this article, dear brother, too long, I know, but to express what I desired in less space, in my imperfect manner of writing and expressing my thoughts, is more than I am able to do. Now, brother Beebe, I reiterate, that I desire you as a father and a shepherd, if you

have the least idea I am deceived, to frankly tell me so. In conclusion, I would earnestly admonish all the dear brethren and sisters of our faith and order all over this broad land, north, south, east and west, to earnestly contend for the faith once delivered to the saints, and to dwell together in unity, and let brotherly love and affection abound. And to those who let secret societies keep them away from us, I will only add, Come with us and we will do thee good. Brother Beebe, and brethren and sisters all, pray for me, who am the very least of all the saints, if one at all, who call on the name of the Lord, and who profess to know him precious to my soul. This is written hurriedly, with no desire to tickle the ear or fancy of any, but simply to tell the truth before God, in the hope that among your numerous readers it may meet with some genial soul who can witness with me and be built up. If this shall be the case with only one, I shall be happy to know it and to hear from him or her through the "Signs." I shall be happy to leave it entirely with you, brother Beebe, whether you insert this in your paper or not. I shall not feel slighted or agrieved if you decide, for any reason whatever, to not publish it. With my earnest desire and prayer that it may please Almighty God to build up his Zion here below, that he would send more laborers into his vineyard, and that it may be his precious good pleasure to increase and protract your usefulness, to the edification of his saints here below, and for your happiness both here and hereafter, together with that of your family, I subscribe myself your unworthy brother and traveler in Christ,

WM. M. BURDESHAW.

SALISBURY, Md., July 29, 1869.

In the multitude of my thoughts within me thy comforts delight my soul.—Psalms xciv. 19.

Who is there that can deem himself able to control his own thoughts, so that they shall be all directed continually in the way of wisdom, and be employed only in bringing him increase of knowledge and understanding? Who can even know and comprehend the multitude of them? Sometimes we may seem to be able to concentrate the powers of our mind upon some particular subject, but even then, while we are earnestly striving to turn all our thoughts upon that subject, and may think we have done so, a glance will discover to us a multitude of thoughts, like swallows, flying about in all directions. And while we are engaged thus in contemplating one subject, we may be conscious that other subjects are present, away down in the depths of our being, and receiving a more powerful and anxious attention without any conscious effort of ours. We cannot do what we will with our

thoughts. Even in natural things they are always surprising us with something new and unexpected. But to spiritual knowledge they have no power to reach, except by the express direction of the Spirit of God. All the surprise that has ever been excited within us by the unexpected discoveries of our natural minds, is not to be compared to that amazement and fear that take hold of our souls when the Lord turns our thoughts to behold their own iniquity, and to see the depravity of the heart whence they proceed. The greatest philosopher, the most powerful thinker, never would make this wonderful discovery of himself. But when it has been made for us, how plain it appears, and how we wonder that we have never seen it before.

If we have had a multitude of thoughts within us before, by what term shall we express the infinitely greater multitude that now fills our being with tumult and anguish? Night and day they rush hither and thither. The most engrossing labor by day cannot silence their voices, nor does night or sleep give us rest. "If I say, My bed shall comfort me, my couch shall ease my complaint, then thou scarest me through dreams and terrifiest me through visions." Our thoughts rise upward to behold holiness, and happiness, and eternal glory, but as that which we shall never be able to possess. They lay hold upon darkness, and sin, and the pit as that which is now and must ever be our portion. They search through our being for some little ray of purity and goodness to comfort us, but it is not there. They bring out of all our actions, and out of all our feelings, and out of the deepest recesses of our being which they are enabled to search, only vileness and corruption to our terrified view.

Was ever one able to tell his thoughts while suffering under this sense of sin? No one can set them in order before his own mind. No one can tell his experience of the anger of God against sin, nor give expression in words to his pain and sorrow under it. His groanings cannot be uttered.

But although there is such a multitude of thoughts within us, and though they are very deep, finding unholiness in the very depths of our hearts, and a bottomless pit for our everlasting abode, the thoughts of God are infinitely deeper, and greater in number towards us. He has brought us here to the stretch and extremity of our own thoughts, and here he will cause us to leave them and lay hold upon his, which "are very deep," and higher than ours, as the heavens are higher than the earth; and we shall be prepared to exclaim, "How precious are thy thoughts unto me, O God! how great is the sum of them. If I should count them, they are more in number than the sand." Wonder of won-

ders! A "way of holiness" is presented to our view for even so entirely vile and unholy a being as we. A glorious Savior is revealed for even a lost and wretched sinner! An everlasting covenant is shown unto us, ordered in all things and sure, and in that covenant we see the wisdom of God shining clear, and our salvation is made to appear in perfect harmony with his eternal justice, through the work of the blessed Redeemer. There we see that mercy and truth are met together; righteousness and peace have kissed each other. In that covenant are embraced all things that we need. All the comforts of God are there, and in the multitude of our thoughts within us these comforts delight our souls. As before, our sorrow and groanings were unutterable, so now the joy that the comforts of God gives us is unspeakable and full of glory.

Never while in this fleshly tabernacle shall we be able to control and direct our thoughts as we would wish to, and therefore in this tabernacle we groan, being burdened. We "hate vain thoughts," and yet are full of them. The psalmist acknowledged by many varied expressions the foolishness and vanity of his mind. We have to acknowledge also that we cannot know and realize our vanity and transgressions only as God will enlighten us to see them; for "Who can understand his errors?" How often we find ourselves anxiously looking within for some comfortable evidence of goodness and purity such as shall characterize us as the children of God. Not that our hope depends upon that, but we so love holiness and hate evil that we long to find the one within us, and to see the other eradicated. But there is no comfort for us here. We have no comforts of our own. And we are mistaken in supposing that to find goodness in ourselves is the comfort we need. All our longings for purity of heart, all our hungerings and thirstings after righteousness, are to be satisfied, but not in ourselves. Jesus is the end fulfillment of all our spiritual desires. In him we are pure and holy. In viewing him as our righteousness, we find a glorious rest from trouble and labor. He gives us a peace that passeth all understanding.

Satan may devise mischief against us, and the workers of iniquity surround us, and our own thoughts turn against us, as was the case with the psalmist when he uttered these words, but the comforts which God has prepared for his people are beyond the reach of enemies. "When I said, My foot slippeth, thy mercy, O Lord, held me up." It is thus we learn the mercy of God,—the sure mercies of David." The "throne of iniquity, which frameth mischief by a law," would have us believe that only by goodness and perfection in ourselves can we hope for heavenly

favor; and "when our foot slippeth they magnify themselves against us," and "gather themselves together against the soul of the righteous, and condemn the innocent blood." Thus we are often thrown into doubt and darkness and great sorrow of soul, through the false doctrine of the world; and the unbelief that assails our hope. And it appears to us that our feet are slipping from the Rock upon which we have been placed. But that is impossible. Those who can slip from the foundation they profess to be resting their hope upon, or "fall from grace," are not upon the Rock of our salvation. "Their rock is not as our Rock, our enemies themselves being judges." When we say, or fear, that we shall slip and fall, then we feel the mercy of God holding us up, and underneath we find the everlasting arms.

We have tried so long and so vainly tried to arrange our thoughts, and to examine and expound to our satisfaction all the doubts and fears they present, and to see a way through them, and to decide how we will meet and overcome all enemies, and how we will prepare against any surprise henceforth; but it has been in vain. Our thoughts become a multitude that we fail and faint before. We cannot deal with them. But in the midst of all their darkness and perplexity and confusion, the gentle heavens of God's love are bound around us, and a mild and holy light dawns in upon us, his doctrine distills like the dew, and his comforts delight our souls.

What we have need to know God thus sweetly reveals to us, never allowing us to get knowledge by our efforts,—to get the land of Canaan by our own swords. He will lead all his children by a right way that they may go to a city of habitation. He will give them just what trials and bitter sorrows they need, and just as much knowledge as they need; and he will so deal with them that they shall sing of the mercy of the Lord forever.

*Thy comforts!* How much is comprehended in that sweet expression. It includes all the doctrine of God our Savior, all the superlative excellencies of the glorious Redeemer, all the wonders of his love, the infinite riches of his grace and mercy, the joys of his salvation. How vain are all the efforts of man to give true and lasting comfort. Those who teach false doctrines profess themselves able to show the sorrowful and afflicted how to rejoice; but they are all of them vain comforters. Even those who know and love the truth, while rejoicing themselves, are powerless to give those joys and consolations to another. Well may the poor afflicted soul cry, "Lord, give us help from trouble; for vain is the help of man." And the reply comes, "Sing, O heavens, and be joyful, O earth, and break forth into singing,



O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted." His soft hand touches the place of sorrow, soothes and heals the pain, and wipes away all tears. He gives "beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness." With "a good hope through grace," he gives "everlasting consolations."

Blessed be the God of our salvation, that in a world of sorrow and sin and death, troubled on every side, beset with doubts and fears, and pained by a sense of sin, it is ever given us from time to time to say, "In the multitude of my thoughts within me, thy comforts delight my soul."

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

SILAS H. DURAND.

COVINGTON, Ga., July 28, 1869.

DEAR BROTHER BEEBE:—After spending about seven weeks in Maryland, Washington, D. C., and Virginia, I returned home in good health, and found all well. I have reason for gratitude to God for all his mercies to me. During my journey I baptized two of the Lord's dear children, one at Occoquan, Va., and the other in Washington, D. C. Both of them were white females. In traveling and preaching I met with many dear brethren, sisters and friends.

I am not able to comply at present with the wishes of brethren and friends for my views through the "Signs" on different portions of the scriptures. In truth I am not able to comply at all with their wishes, unless the God of salvation illuminates my mind and makes my tongue as the pen of a ready writer. Simply to lean to my own understanding in the expression of my views of any scripture, without the sweet assurance of its application in the experience of the saints, is a cold and lifeless effort on my part; yet I sometimes write and preach in such a frame of mind.

I have had some reflection, especially of late, upon the sovereignty of God's grace in the salvation of sinners, and the sovereignty of the carnal mind in all its ramifications, in the heart of man. They are in direct opposition. Saul of Tarsus, or Paul, stands on record as a striking instance of the calling of grace. In view of his character as a zealous pharisee, and his prominent position as a malignant persecutor of the church, he stands preeminently as a vivid illustration of the sovereignty of grace in his after course of life. Though he was an extreme case, it shows that his own pharisaic righteousness was no benefit to him, for he lost it all when God called him by his grace. And in every instance

when a sinner attempts to manufacture a righteousness of his own in the work of salvation, when God takes a dealing with him by his grace, he suffers the loss of it, or it is utterly destroyed. We have on record the case of Mary Magdalene, a rich and fashionable courtesan, an extreme case in another direction, who, without any pretensions to pharisaical holiness of life, is made to acknowledge the sovereignty of grace in her salvation. She came to Jesus while he sat at meat in the pharisee's house, and brought an alabaster box of ointment and stood at his feet behind him weeping. She came to him a broken-hearted sinner, showing the marks of godly sorrow on her part, producing penitential tears. She washed his feet with tears, and wiped them with the hairs of her head, kissed his feet, and anointed them with the ointment. Though a great sinner in her former conduct, as well as in heart, here was the blessed effect of grace, or the fruit of faith, in her honesty, sincerity, affection, contrition, confession, and deep supplication. The Lord said to Ananias concerning Paul, "Behold he prayeth." Also in relation to this woman it could have been said, Behold her tears of penitence, or in other words, Behold her weeping on account of her sins. Jesus is exalted to give repentance to the vessels of mercy, and behold the fruit. It was so in the case of Peter, when he went out and wept bitterly. Also on the day of pentecost, when the multitude, under Peter's preaching, cried out, "Men and brethren, what shall we do?" And from that time until now, when the sovereignty of the carnal mind is dethroned by the reign of grace, the deep sighs, bitter groans, mental agony, and penitential tears of millions of Adam's race, bear testimony to the doctrine of Omnipotent grace.

But to state further in the case of Mary Magdalene, in Luke vii. 37—50, the pharisee in conversation with Jesus evinces an ignorance of the character of Jesus, and also of the woman's weeping, as the spontaneous overflowing of an humble spirit and a contrite heart. He was compelled, however, to acknowledge in the case of the creditor and his two debtors, that he to whom the most was forgiven loved him most. Jesus contrasted the difference of treatment between Simon the pharisee, and the woman, towards him in his own house, thereby showing in a very forcible manner that the woman loved him the most. Simon had not given Jesus any water for his feet, neither kissed him, nor anointed his head with oil; whereas the woman had washed his feet with her tears, wiped them with the hairs of her head, kissed his feet, and anointed them with oil. Jesus had turned to the woman, though addressing his conversation to Simon, "Wherefore I

say unto thee, Her sins, which are many, are forgiven her; for she loved much: but to whom little is forgiven, the same loveth little." He now said to the woman, "Thy sins are forgiven." Jesus is not only exalted to give repentance to the heirs of promise, but forgiveness of sins. He is empowered on earth to forgive sins. This wretched woman, whose life had been licentious, had showed pure repentance for her sins, and they were now forgiven. The woman of Samaria, the thief on the cross, and those blood-red sinners on the day of pentecost, were all forgiven. And many, *very many* since that time have had their sins remitted by the atoning blood of the immaculate Son of God, and are now happy in the world of glory with those who have gone before into the realms of bliss.

It appears that those who sat at meat in Simon's house with Jesus, said within themselves, "Who is this that forgiveth sins also?" This evinces that they did not know Jesus to be the Son of God. Flesh and blood cannot reveal an experimental knowledge of spiritual things. It is known only by the revelation of Jesus Christ. It cannot be taught in the schools and institutions of men. Jesus said to the woman, "Thy faith hath saved thee; go in peace." The faith she possessed, and which was her salvation, was given to her, and belonged to her by the gift of grace; for Paul says, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." This was her salvation. This constrained her to come to Jesus, as her only hope of salvation, and as all her desire. She was at peace with God, and therefore could go in peace. Her after course of life shows she loved much, for she in company with Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, ministered unto Jesus of their substance. She stood by the cross of Jesus when he suffered, and was among those who bewailed and lamented him. She was present when the body of Jesus was laid in the sepulchre. She was first at the sepulchre on the eventful morning of his resurrection, and was the first to report to the disciples that she had seen the Lord.

The sovereignty of the carnal mind in the heart of man is still strong and powerful; but it is a consoling truth to the saints that grace reigns through righteousness unto eternal life by Jesus Christ our Lord. I may write more on this subject before long. Yours affectionately,

JOSEPH L. PURINGTON.

WAVERLY, ILL., Jan. 7, 1869.

DEAR BROTHER BEEBE:—I feel to address you as a brother in the most precious faith of the gospel of Jesus

Christ our Savior, as also the many brethren and sisters that I have become acquainted with through the "Signs of the Times." Although strangers in the flesh, I have been a reader of the "Signs," until it seems to me that I know many of your correspondents. It is common when I receive a number, to read on, and seldom stop until I have conversed with all who have written for that number of your paper. Now, brethren and sisters, let me say that the fellowship I feel to you is sweet, and if you will bear with me, a poor unworthy old man, (for I have been fifty-four years trying to do right, but more frequently do wrong) I will give some of the reasons for the hope I have of eternal life. I was born in East Tennessee, in 1795, and when I was six years old my parents with many others emigrated to Kentucky, where I was raised without ever seeing a school house, and without any learning. My parents were brought up in the order of the Old Presbyterians, with all their catechisms, and I was closely catechised. I had to avoid profane language until I was nearly grown up. My parents joined the Old Baptists, and my father was a preacher for forty years. In the year 1810 there was a great revival among the Old Baptists, and I saw many who became subjects of it, and heard them tell how bad they were, and I felt sorry for them, and I told some of them that if I had been as bad as they, I too would repent and do better. But I thought and said it would be unjust in God to punish a man that had done no wrong. I had so much self-righteousness that I thought it would carry me safe, and thus I continued. A cold time at length came on with the church, and many were dealt with for doing wrong; and I believed the most of them were hypocrites. I became the greatest persecutor within my knowledge, and often thought there was no reality in religion; for so many were excluded from the church. A very trying time ensued; but many stood firm, and the preaching continued, and I attended it; but as unconscious of my condition as my horse was. In that cold time there was a five o'clock meeting held; Eld. Lock took for his text, "Go into the highways, &c., and compel them to come in." He found me, and told all about me; of my self-righteousness, and my persecution of the church. I thought hard of him for exposing me; a young man that stood as I did. I did not at that time once think that I either needed or wanted religion. But in about the middle of his discourse, a strange feeling came over me, and I trembled so that I left the house, and when the trembling subsided I went back, but soon commenced trembling again, and again went out, and felt of my pulse, and enquired what was the matter with me. I thought this was no

place for me, and went home, and concluded I was going to die, and asked, what would become of me? I had learned that God was merciful, and would hear prayer. I reviewed my past life, and still felt badly, and concluded to go and pray for the first time, and my prayer was about like this: Lord, thou knowest how I have lived before thee, and if I am about to leave the world, if I lack any thing, do thou make it right with me. At about sunset I went into a dark Sugar-tree Grove, and knelt down, but before I said a word I heard a loud crack, like the breaking of a stick, behind me, and sprang to my feet to see who was coming; but I saw no one. I certainly heard something like the breaking of a stick, and could not account for it. I concluded that I was going to die, and Satan had come for me. I ran home in my fright, but slept none that night. I then made a vow that I would pray as long as I lived, and began to do so. Sometimes I felt very bad, and then easy again; and I continued in this way for two years, then the shake of the earth took place. This was a solemn scene with many, and I was aroused, and still continued resolved to get religion, until two years and a half had passed away. In all this time I had never seen what a poor miserable sinner I was. But now my feelings were changed, and my prayers were changed, and I felt that if the Lord should deal with me according to my life, what should I do? Lord, have mercy on me, was now my cry, and there seemed but a step between me and death. It was a cold dark time, in which but few seemed to take any interest in religion. I continued in this way six months, and from loss of sleep and of appetite I became very weak. In this time I had a dream, which was repeated three times. I dreamed that I died in an unprepared state, and it gave me great uneasiness. I went into the same grove early in the morning and continued there until noon. I said, There is but one step between me and death, and I have done all that I can do, and, just then and there, a thought came to my mind, that a Savior had come to save men who could not save themselves. I am the man! This thought gave me comfort, and I forgot my burden and distress, and I tried to praise his name for saving men who could not save themselves. I was the man, and I was glad of it.

Now, brother Beebe, these are some of the reasons for my hope of eternal life. I went to the church, was received and baptized. But now another trouble came upon me. I feel like saying much, but will omit it now. I went about trying to preach Christ, as the way, the truth, and the life, and have been trying to preach forty years. I have had the pastoral care of two churches twenty-eight years, and have baptized many of the dear children, and yet I remain a poor unworthy creature, seventy-four years old. Bear with me; when I begin, I never know when to stop. Many precious brethren have lost much sleep by being in my company.

Brother Beebe, read this, if you can, and after correcting it, if you think it will not do to publish, throw it aside, and all will be right with me.

ISAAC CONLEE.

LOGANSPOUT, Ind., July 10, 1869.

DEAR BROTHER BEEBE:—I will attempt to give you the reason of my hope in the Redeemer, which I feel to be so small that at times I almost despair, for I am so prone to wander in by and forbidden paths, and to do so differently from what I, as a follower of the meek and lowly Lamb of God ought to do; and I have to exclaim, O wretched one that I am, who shall deliver me from the body of this death? I had serious thoughts of death and judgment when I was quite young. I attended the Methodist meetings, and I was there told that if I would pray every night I would get religion. This I followed up until I thought I could pray as well as any one of them. But when I was in my seventeenth year it pleased the Lord to prostrate me upon a bed of affliction, where I laid nine weeks, given up to die by all who saw me. The first thing I remember, after I recovered, I was sitting alone in the room, when something seemed to say to me, What would have become of you if you had died in your sins? Where God and Christ is you could not come. I cannot describe my feelings. My prayers were gone, and I could only cry, Lord be merciful to me, a sinner. I would read the scriptures to seek for relief, but I felt that in them there was nothing but condemnation for me. I often felt so bad that I would shut the bible, and felt afraid to open it again. These words were almost constantly on my mind: "The soul that sinneth, it shall die." I would try to pray; then I thought the prayers of the wicked could avail nothing; and when I attempted, I would be in such fear that I could not say anything. Sometimes my distress was so great that I could not conceal it, and I would go where none but the eye of God could see me, and weep and mourn over my wretched condition. I viewed myself as the chief of sinners, without hope, and without God in the world. All was darkness and gloom, and my troubles rose like mountains before me. Thus I went on about a year, when my burden grew heavier. I thought I was going to die. I was trying to spin, and I thought I never saw so heavy a wheel. I could hardly turn it. But I found that it was not the wheel, but myself that was so heavy. When left alone in the room I would lay down, thinking

I could never rise up again; but when I heard any one coming I would arise and resume my work. In a few days the Church Meeting came, and I thought I would not attend it; but the family were all fixing to go except me. Mother asked me if I was sick. I told her I was not, and she told me to go with them to the meeting; and I went, but I felt so badly that I could hardly get there. I would rather have remained alone. I thought I could not live long, and desired to be alone. These words came to my mind:

"And if my soul were sent to hell,  
Thy righteous law approves it well."

I thought it would do me no good to go to meeting, for I thought they would all be rejoicing, and I would be mourning. But how I was mistaken! Before the preaching was over the dark cloud that had hung over me so long vanished, and everything seemed new, and all were praising God. I cannot describe my feelings. I could scarcely keep my seat; but I could say it was good for me to be there. And I could sing:

"Your harps, ye trembling saints,  
Down from the willows take;  
Loud to the praise of Christ our Lord,  
Bid every string awake."

I then thought my troubles were all over, but it was not long before doubts arose, and something seemed to say, It is only your imagination. Shake off your trouble by going with gay company. I tried it, but it made me feel worse. I would hide at every opportunity with my bible and read it. Everything I read seemed different from what it had before. I loved to hear christians talk of the goodness of the Lord. They would talk to me, but I would not answer a word. I had never heard a christian experience related, and thought that christians never felt anything of sin. O how bright they shined! and how I desired to shine like them. My mind was directed to the church, but I feared to go, for I felt so unworthy. I had a desire to be with God's people, and felt that there was now no enjoyment for me only in their society. But, could they fellowship me? Thus I went on seven years, and never related a word to any one. I stayed away as long as I could, and I thought it was the last opportunity I ever would have. The evening before I united with the church, while sitting under preaching, I thought the floor had given way under me, and I was down below the others, their heads were all above mine. There was no sleep for me that night. A brother and sister came home with us, and I related the exercises of my mind for the first time, and they told me if I would be baptized I would be greatly relieved. I went to the meeting on the next day and related some of my exercises to the church, and was received and baptized with my husband and two others the same day, and went on my way rejoicing. I felt that I

had done my duty until the next meeting; then I was left to doubt whether I was indeed a child of God. I was afraid I had been deceived, and my greatest trouble still is the fear that I am not what I profess to be. If my salvation depended on my own works, I should have no hope. I have passed through many dark seasons, and I find that, when I would do good evil is present with me. I have passed through deep waters of affliction, and—

"When sorrows encompass me round,  
And many distresses I see,  
Astonished I cry, Can a mortal be found  
Surrounded with trouble like me?"

How often these words occur to my mind, "In Ramah was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not." I do mourn the loss of my dear little children, but I know that my loss is their gain; and, in the midst of my afflictions I am made to rejoice, for true and righteous are the judgments of him who rules all things after the counsel of his own will, and I am constrained to say, "Just and true are thy ways, thou King of saints." My days seem lonely, but they will soon be over; my time is not long in this world of sin and sorrow, pain and affliction, and I long to be where my children are, in that happy land where we shall meet to part no more, and see Jesus as he is, and dwell with him above.

"May I be prepared for that day,  
When Jesus shall bid me remove,  
That I may in rapture go shouting away,  
To the arms of my heavenly love."

My spirit to glory conveyed,  
My body laid low in the ground;  
I wish not a tear at my grave to be shed,  
But all join in praises around."

Like Noah's dove, I can find no rest only in the Ark of peace, and in that world of pleasure where streams of joy forever roll.

"O land of rest, for thee I sigh,  
When will the moment come,  
When I shall lay my armor by,  
And dwell with Christ at home."

My prayer is that the Lord may keep me by his grace, and enable me at all times, and under all circumstances, to say, "Thy will be done." ELIZABETH VEAL.

N. B.—Brother Beebe, this letter was written a short time before the death of my wife, and by her consent forwarded to you for publication.

SIMEON VEAL.

NEAR RUTLEDGE STATION, Ga., Aug. 1, 1869.

MUCH ESTEEMED BROTHER BEEBE—If one so unworthy as I should thus address you. Through the goodness and long forbearance of God I am yet on the stage of action, blessed with a good degree of health, for which I desire to be thankful. I have been thinking about penning a few lines for your valuable paper, provided they should meet with your approval. If you do not see proper to insert them you can dispose of them as you would with other worth-



less matter; in either case all right with me. Since 1862 to 1865, I have written but very little, and none for publication, so if you see proper to publish these lines I hope those of the household of faith will make all due allowance for one of so much imperfection. I have a desire to express some of my every day feelings to the saints and faithful in Christ Jesus. When I look at my daily deportment I can not find any thing there that would be commendable in the sight of God. My mind seems to be unfruitful in regard to spiritual things, and I am often reminded of an expression of Paul, "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."—Rom. iii. 24, 25. In our flesh dwells no good thing; for to will is present with me, but how to perform that which is good I find not." "The carnal mind is enmity against God." Then Paul could with propriety cry out, "O wretched man that I am." When we take a view of our natural existence, the corruption of the human heart, and all its evil consequences, we can endorse with Paul our wretched condition, and I conceive that the language will not apply to any but those that are regenerated and born again by the implantation of the Spirit of God (or Holy Ghost.) In a legitimate sense those that are unacquainted with the spirit and character of Christ are not careful in regard to their condition as sinners, lost and condemned, without hope or God in the world. The fountain of corruption not being broken up, and their condition not being seen, it is unreasonable to suppose that such language would issue from such. But those that have tasted the preciousness of Christ can very appropriately cry out, O wretched man that I am. This language will apply to none, strictly speaking, but those that are subjects of grace, and they can daily find something that will make them shudder. I have often thought that if I were a christian, surely mine was an isolated case, and if my thoughts were even penned for one day they would be of the blackest die, and the christian could not fellowship me. Then, "Who shall deliver me from the body of this death?" None but the Lord Jesus Christ. In and of ourselves we are vanity and less than vanity in the sight of God. For substantial comfort and happiness we have to look far beyond this sin-stained and polluted world to find it. True, while in time the saint has some momentary comfort; but alas, like the vapor, it is soon gone, and he finds he is yet in the flesh, and he has, like Job, to "Wait all his appointed time, till his change come." There is so much in this sinful world to worry and annoy the saints of God

that they desire to be absent from the flesh, but present with the Lord; but being yet in a state of minority, they are kept out of the full legacy until they arrive at full age, but at the same time they get such a supply that they are enabled to live by faith, but they are often very distrustful, and think that their heavenly Father has forsaken them, or forgotten to be gracious to them, or that his mercies are clean gone forever." But when it is the good pleasure of God to visit the poor soul with some sweet and soul-cheering promise, at a time, too, when they are ready to give up all hope, they then can with propriety "Thank God through Jesus Christ our Lord. That is the only character that is worthy of praise and adoration, the only source of pure and solid comfort in time and through a never ending eternity. So then with the mind I myself serve the law of God. Not with our natural mind, for that is opposed to God; "is not subject to the law of God, neither indeed can be." So it should be a consoling thought to the believer in the Lord Jesus Christ that they have a mind to serve the law of God, and that mind has to be paramount to any of their own manufacturing, and that of itself should be considered as an evidence that the mind or desire of the working system is of no avail. But old nature hates to give it up. But the way and manner in which God saves sinners is honoring to God and safe to man. But we often get very much out of humor, and so often show our unreconciliation to God. But I see that I fail to be of interest to you, brother Beebe, or those of the household of faith. My desires are to be remembered at the throne of grace, also that my dear and much afflicted companion should be remembered. I am deprived of many religious privileges on her account. Do as you please with this scribble.

D. F. P. MONTGOMERY.

PROVIDENCE, Fla., June 5, 1869.

ELD. G. BEEBE—DEAR BROTHER.—I send you this short epistle, hoping you will not consider me indiscreet, believing you, in an editorial point of view, to be one of the few who declare Jesus Christ to be the only name given, the only means mentioned, the only plan revealed whereby any of the sons and daughters of the lost and ruined race can be saved.

Nearly thirteen years ago I connected myself with what are called in this country the "Missionary Baptists," with whom I have lived the greater part of the time in great ignorance. Some years ago, however, I thought (though long I fought it) that I was commanded to tell sinners that "Jesus is risen indeed," and having been taught that the doctrine of "Do and Live" was correct, I

thought that was what I ought to preach. How I should have thought so I know not, except that I must have been, like the Galatians, bewitched; for surely if I have an evidence of a hope founded on grace, it taught me a different doctrine. However, in reading the bible, I found that Paul told Timothy to "Preach the Word," and in trying to work out this great problem, of what the Word was, I hope it pleased God to show me what is the plain teaching of his revealed word. And when placed in the stand after this, you may well know that I could not plaster with *soft solder*. I tried to promise God that I would contend earnestly for the faith once delivered to the saints, which doctrine, as you are well aware, is too unpopular to give a man any very great reason to think he is feeding a flock which cannot eat it. Still I hoped that all of God's children in my denomination could be made to see the correctness of it. So I tried to preach it about two years, and finally myself and a few others made a test of the matter in our (so called) church, and we found ourselves largely in the minority, for which reason we withdrew, finding out that we were in the wrong pew. Then no other course was left us poor outcasts but to offer ourselves to the most despised of all people, the "Old School Baptists." And, on the fourth Sunday in last month I was buried by baptism (lawfully I believe.) The ordinance was administered by brother J. E. W. Smith, and I am satisfied that the mode and administrator are both lawful, and if the poor unworthy subject is proper, I feel sure the ordinance is accepted. And I sometimes feel that I hope it is to me "the answer of a good conscience." The brethren and sisters, on returning to the house after the baptism, very kindly and voluntarily gave me the liberty of their pulpit, and called on me to preach. I cannot tell you of the soul delight on trying, even in my weak and imperfect manner, to preach to those who "see eye to eye," and who "all speak the same things." For which reason the doctrine of Jesus Christ is received by them, and they feed on it; yea, they know that it is, by this they live, although it may be called by the unbelieving disciples "a hard saying," but they only follow for the loaves and fishes; hence they must turn back and walk no more with him. But had they been his chosen vessels, they would been compelled to say, "Lord, to whom shall we go?" knowing assuredly that "He hath the words of eternal life," and all power in heaven and earth, and is the Lord of lords, and King of kings. And they well know that salvation is of grace, and not of works, that it is the gift of God freely bestowed upon his own sheep, not for any worth or merit on their part, for they are all poor, and naked, and blind and lost

without him. They know well that without the imputed righteousness of Jesus Christ they are not justified in the sight of God. They know that it is given to them because God gave them to his own Son in the Everlasting Covenant before the world began. So they are Christ's by gift from his Father. They are his by the right of redemption, and his as the trophies of his victory over death, hell and the grave, and who shall say they are not his as a bride for an eternal companion?

The result is not yet known of all the withdrawn brethren and sisters, which I propose to show in my next, provided you think this worthy of notice.

Hoping that I am your brother in the bonds of the Spirit, I subscribe myself,  
ISAAC S. COON.

Calcasieu Par., La., March 21, 1869.

DEAR BROTHER BEEBE:—Your valuable paper comes to me richly laden with sweet communications from those whom we love so dearly, together with your editorials. There is nothing affords us more comfort than to hear the mighty work of our blessed Savior in the hearts of his people. Often when despairing and in darkness we read of the warfare of our brethren, and it affords us comfort and strengthens our hope, especially when we can testify of the same conflicts. So, we read of those in days of old who feared the Lord; they 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." It is evident they were all taught by the same Spirit, and it is the same Spirit now that works in the hearts of the Lord's people. As it is said to Zion, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Yes, my dear old brother, all our sufficiency is of the Lord; we can do nothing of ourselves, and this is certainly witnessed by every child of God. Our righteousnesses are but as filthy rags in his sight, and every imagination of the heart is evil, and only evil continually. But blessed be God, he has said, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." He is the Lord our righteousness." And he is a very present help in every time of trouble. "He made his grave with the wicked, and with the rich in his death." So we see by the scripture there are some rich by his death. And we also see that it is not by the merits of the creature, for "When we were without strength, in due time Christ died for the ungodly." "Not according to our works, but according to his mercy he hath saved us, by the washing of regeneration and renewing of the Holy Ghost." And "He hath

saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. So then it is a free gift far beyond the value of rubies. Yes, my dear old brother, if ever I received a pardon of my sins, it was at a time I least expected it, when all my hopes were gone, and I was made to cry with the publican, "God be merciful to me, a sinner." "Lord save, or I perish." All boasting with me was excluded, and every rebellious feeling was subdued e'er I could rejoice in the dear Savior. I loved him and all his dear children, and I loved his ways and his word, and I could exclaim in the words of the poet:

"How happy 's every child of grace  
Who feels his sins forgiven;  
This world he cries is not my home,  
I seek a place in heaven."

And so it is, I think, with every one that is brought to the knowledge of the truth as it is in Jesus; they are constrained to acknowledge that it is all of grace; and if it be of grace, then it is no more of works. But we are not free from doubts and fears on the subject of our personal interest in God's saving grace. We often fear that we are led out into the wilderness to starve or die for want of water, and seem to desire to get back to the house of bondage again. But how consoling is the language, "Fear not, for I am with thee." "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." When we read the precious promises of the Lord to his people, truly we should rejoice and thank God for the hope we have that our names are written in heaven. May the Lord give us grace according to our day, and enable us to contend earnestly for the faith once delivered to the saints.

Brother Beebe, if this meets your approval you are at liberty to publish it, otherwise throw it aside and all will be right. May the Lord preserve you long to feed his flock, is the prayer of your unworthy brother in hope of a better day.

I. S. MEADOURS.

N. B.—I would like to have your views, through the "Signs," on Luke xvi. 8, 9.

I. S. M.

FRANKLIN FORKS, Pa., June 25, 1869.

ELDER BEEBE:—I desire to tell you and the children of God of some of what I hope are the Lord's dealings with poor unworthy me. I was born in 1836; my parents were Old School Baptists, but there were no others of that order within many miles of us. And many times I have heard them reproached and reviled for the truth's sake. But I always loved to hear them talk on religious subjects, if I could without being noticed, and felt a desire that when I should become a woman I might be an Old School Baptist. But I had

no serious thoughts until I was about seventeen years of age. At that time the Lord brought me to see and feel that I was a great sinner, and had been all my life. I then attempted to better my condition by reformation, and by my works to so commend myself to God that he would take me on trial, and if I faithfully performed certain duties which I had marked out in my mind, he would soon say to me, Come, thou blessed of my Father. But instead of growing better, I grew worse every day, until in the anguish of my soul I cried to the Lord to look down in pity on me. In my great distress I would search the bible to see if I could find any comfort; but alas! every word seemed to be against me, and to condemn me. I felt that it was just, even if I were cast off forever. But still my pleading cry was, Lord, save, or I perish. No pen can describe the anguish of my heart. Many were the nights that my pillow was wet with my tears, and I prayed earnestly that God would spare my miserable life. And when the morning dawned calmly and beautifully, it brought no joy or comfort to me. I went on mourning all the day. I searched the bible day after day, and read many great and precious promises therein recorded; but alas! they were not for me; for I felt that I was a poor outcast, and how should so vile a sinner dare to look for mercy at the throne of the pure and holy Jehovah? None but the children of the living God could find acceptance there. Still I knew that if it were his will he could wash me, and though my sins were like scarlet, he could make me white as snow; for he can and will do all his pleasure. When I had done all that I could do, I thought I must sink down in endless woe; I could see no way of escape. So giving up all hope, in despair I cried, "Here, Lord, I give myself away, 'tis all that I can do." In an instant my burden was gone, and the joy and rapture of that moment I never shall forget. This change took place just at twilight, and the stars shone out very brightly, and seemed to me to be praising God, and every thing was praising him. I was very happy, and praised him with my whole heart. And this, I said, is religion, pure and undefiled, which the world can neither give nor take away. O how blessed was the thought! How can I praise him enough for such goodness to one so unworthy? Now I thought my troubles were at an end, and the bible to me was no longer a sealed book. Little did I think what the morning would bring to my then peaceful mind. I wanted to tell my husband of my joy, that he might share with me in it; but when he came, I had not the courage to tell him. Then came the tempter, saying, You are deceived, and will you deceive others? O no, I did not

want to be deceived, nor to deceive any one, for hypocrisy to me appeared abominable. So I told no one but my mother. She gave me some encouragement, and said she would send me the "Signs of the Times," which she did, and I read them with comfort to my tempest-tossed soul. There was such a union as made me respond to what they contained. All the religious papers and books I had ever read disagreed with the bible, until I read the "Signs," and with joy and edification I was enabled to read them, and I have continued to receive them ever since, until within the last few months, and I must have them again, for we have no such preaching near us as they contain. I have no relish for that whereby the blind are leading the blind. O what a blessing I would esteem it to hear you preach. I have never made a public profession, because those around me are not the people my heart desires to be with.

These are some of the trials and joys I have had during the last fifteen years. I have many times attempted to write to you, but have failed to send what I have written, and even now I feel too unworthy to write, but I will venture to send this, and I know I shall feel better. By the grace of God I am what I am, and to him be ascribed all the glory and praise forever. Pray for me, that I may receive grace sufficient for my day and trials. May the Lord spare you, Elder Beebe, many years, is the prayer of a friend; I will not say sister, much as I desire to, lest I should offend. Yours truly,

WEALTHY R. LUCE.

BERLIN, Md., July 28, 1869.

DEAR BROTHER BEEBE:—Since my return from the two spring associations, which in the good providence of God I was permitted to attend, I have often had an inclination to write and tell you how much I enjoyed them. And on reading your remarks on these meetings, in the "Signs" of the 15th of July, yesterday, I feel that I must write to you and tell you how much I enjoyed the meetings at Kingwood and Middletown. I had the great privilege of speaking the Sunday after each association, with the churches where they were held. To me these were pleasant interviews. I had a comfortable season with the dear brethren at Kingwood, and you know what a rich feast I had at Middletown and Wallkill. I met many dear brethren and sisters whom I had never seen in the flesh, but I trust we were able to rejoice together in the Spirit. I hope I shall never forget the privilege I enjoyed of being at your church meeting in Middletown, on Saturday after your association. To me it was one of the most pleasant meetings it has ever been my privilege to attend. Those five dear sisters to whom the

Lord gave strength to talk to the church, and tell what great things he had done for them, will be remembered by me while memory lasts. While listening to their simple story of how the Lord had led them out of darkness into his marvelous light, I thought I could say with those two disciples with whom our dear Savior joined company, how my heart burned within me; for what they told was the opening up of the scriptures, of how the Lord led his people in the days of the apostles and prophets, and their hope was all built on the same foundation, *Jesus Christ* being the chief corner stone. I sometimes think this cold, obdurate, deceitful heart of mine can never be made soft again. But on that occasion I felt melted down even to tears. And O how beautiful was the sight the next day, to see you lead them into the water and bury them by baptism, showing by actions as well as by words that their hope was in the death and burial of Christ; and when you raised them up out of the water I felt the truth of his glorious resurrection, and that henceforth they were to walk in newness of life. The signification of the ordinance of baptism never seemed to be presented to me more forcibly than on that occasion. How I would love to receive a letter from each one of them, telling me how and what were their exercises on that day, and what has been their joys and sorrows since. I met many dear friends and brethren and sisters, in Middletown, whom I love in the Lord. Myself and wife remember with much pleasure the kindness and hospitality shown us by those kind friends and brethren who looked after our temporal comforts, and would love to mention your own dear family, and deacons Inman and Horton. May the Lord reward them for their kindness to us. Whether I shall ever be permitted to visit you all again is known only to him who disposes all things after the counsel of his own will; but I trust I shall ever remember with gratitude and thoughtfulness the kindness shown us, and that expression of fellowship which was manifest with them to a poor sinner, who if saved at all must be saved by grace.

Our house to-day is a house of mourning. My wife's brother died yesterday, and is to be buried to-day, but, thank God, not without hope; for he left good evidence that he found Jesus as his Savior. O what a precious doctrine is ours—Salvation by grace; that God is able to save sinners, without any works or conditions to be performed by them. In this I rest my only hope; for if my salvation is suspended on any effort or obedience of mine, I must despair of ever seeing his face in glory.

May the Lord preserve you many years to wield the sword of the Lord and of Gideon, and the dear children



of God over whom the Holy Ghost has made you overseer, is the prayer of yours, in love of the truth and gospel bonds,

G. W. STATON.

OPELIKA, Ala., July 27, 1869.

BROTHER BEEBE:—I am truly glad to hear through the "Signs" that the Lord is opening the hearts of some of his chosen ones in some sections of the country, so that they "attend unto the things spoken of Paul" and the other apostles of Christ, by taking the yoke of Christ upon them. The Lord, whose word returns not unto him void, has ordained that the great trumpet of the gospel shall be blown, and that thereby his true Israel shall be gathered from the east, the west, the north, and the south, to worship the Lord in his "holy mountain at Jerusalem." The blowing of a trumpet does not make the children hungry, neither can it originate a family where none previously existed; but it is very useful in collecting the family together, and bringing the glad tidings of provision being already made and adapted to the wants of the weary, heavy laden, and hungry children of the King's household.

In this down trodden and oppressed section of country there has not been one brought into the fold of Christ by openly putting on Christ by public profession, for many months. We have but few faithful laborers who give themselves "wholly to the work." Most of the servants who boldly stood up in defense of the truth, against the false systems of the day, have been called to lay their armor by, and are called home to receive that crown of righteousness which is laid up for all who love the appearing of our Lord Jesus. The churches here that have regular pastoral supply, are apparently sound in the doctrine and order of the gospel, and have no visible connection or fellowship with the unfruitful works of darkness; but I do not think there is the same warmth and fervor of spirit in "serving the Lord" that once was manifest among us. There is evidently a "slothfulness in business" very manifest, and its baneful effects must sooner or later be felt, in bringing confusion among the churches. The solemn admonition of the apostle to the church, to "Watch ye," must be heeded, or it will be impossible long to "stand fast in the faith." And if we do not stand fast and immovable in the faith of Christ, we cannot "be strong;" neither will we "quit ourselves like men" of spiritual understanding in the kingdom of Christ. The popular hosts of anti-christ are fully on the alert, giving heed to seducing spirits and doctrines of devils. The country is gone into the most open and glaring idolatry, and even children before their minds are developed, are trained into the vain

and idolatrous systems, which will finally lead them to open persecution of the church of the living God. But we rejoice to know that it is only those who have the Spirit of Christ, that can suffer for the truth, and they will come off more than conquerors through him that loveth them.

Yours in love,

W. M. MITCHELL.

KIRKSVILLE, Mo., Feb. 12, 1869.

DEAR BROTHER IN CHRIST:—If one so unworthy as I am may claim that relationship with the people of God; I have a little hope that I have been born of the Spirit. But I often see so much sin, and feel so much depravity in my old nature, that I sometimes fear I am not one of the spiritual family which was chosen in Christ Jesus before the foundation of the world, or why should I find so much sin in me? In me, that is in my flesh, dwelleth no good thing, and how to perform that which is good I find not, when there is nothing spiritually good in my nature. Certainly then if there is any thing spiritual and good in me, it is of the Lord, and it is marvelous in my eyes. And if it be so, then I know I shall be kept by the power of God, through faith unto salvation, ready to be revealed in the last time. And that last time is approaching rapidly with me, when this poor old body shall be laid low in the dust, and my spirit shall go to the God who gave it. My trouble is, am I prepared to meet my God in peace? I have had a name with the poor despised Old Baptists more than fifty-four years, and my old nature is as unclean and sinful as ever; and the older I grow the more sinfulness I see in it. I can say with the poet,

"So far from God I seem to lie,  
It often makes me mourn and cry."

I grieve over a hard, cold and lifeless heart, when I so much desire that my time should be wholly devoted to God, in ascribing praise to his great name for his abundant mercy and loving-kindness and grace, so freely bestowed upon his poor and afflicted people. It is my greatest desire that I may be one of the happy number of the dear people of God. If I am indeed one of them, I feel that I am the least of all; but if I may have but the lowest place among the children of the covenant of grace which is ordered in all things and sure, then I am safe in Jesus Christ, whose blood cleanseth us from all sin. I thank you, brother Beebe, for continuing the "Signs" to me. They come regularly to me, although they are not all paid for. I have had great comfort in reading them. The doctrine they contain is sound, and gospel food for the hungry children of God. I still wish them continued, for I am old and cannot get out to meeting often. The nearest church is eight miles off, and I am in my seventy-ninth year, and, of course, I

cannot remain here much longer. I have a desire to write something for publication in the "Signs of the Times," but feel too sensibly my inability to write any thing that will be profitable to the dear people of God. I will submit this to your better judgment, whether any part of it is worthy of a place in your paper. Now, may the Lord abundantly bless you, and sanctify you wholly to the work which he has assigned to you, in laboring to strengthen and comfort the children of God which are scattered far and widely over the land. Brother Beebe, will it be asking too much to request you to preach me your views on Isa. xl. 1, 2? It will be a great satisfaction to a poor old sister, if in deed and in truth I am one. Farewell.

MASSA MATHEWS.

(Editorial reply on page 189.)

BAPTIST VALLEY, Va., July 2, 1869.

BROTHER BEEBE:—In the "Editorial," on page 311, you say, "The Home Mission Society is a combination of men, women and children," &c., and that any person, whether he is a professed Baptist or not, (or it is understood so here) can for money be admitted to membership in the institution. This the missionaries here say is a lie. You will confer a great favor on the cause you sustain, by sending us the Constitution of the American Baptist Home Mission Society, or any thing that will sustain you in the above assertion. Please, if possible, send us the proof, as we are very much interested in the matter.

Brother Beebe, I am requested by a brother, (if it will not tax your time too heavy) to ask your views on Sampson—what he represents, and especially where he lost his locks, had his eyes put out, and taken captive by his enemies. Your brother, in hope of eternal life,

WM. P. LINKOUS.

REPLY.—If the Home Mission Society, to which brother Linkous refers, does not admit to membership all who will pay a stipulated amount of money, or contribute to their funds, it differs from all the Mission Societies with which we have been familiar. We have no copy of their Constitutions at hand; but if our statement be incorrect, let such as so charge us show by their Constitutions that we have done them injustice, and we will cheerfully make the *amende honorable*. But we know that in all the Societies of the kind within our knowledge, any one by paying a certain amount was entitled to membership, and by paying greater sums, to membership for life, or to directorships, &c. It will be seen by reference to the early volumes of our paper, that at the time of the separation between the Missionary, and the Old Order of Baptists, these were prominent among the points objected

to by the Primitive, and contended for by the new order: if any changes have been made in their Constitutions, we have not been informed of it. We challenge the Missionary Baptists to prove us in error, by showing by their Constitutions that they do not require a specified sum as a condition of membership.

We regard Sampson, as Judge of Israel, as surpassing all men in strength, in his conflict with the lion, in his wars with the implacable enemies of Israel, his betrayal by his bride into their hands, his being for a time shorn of his locks, and finally in the triumph of his death, as a type of our Lord Jesus Christ, as well as in his extraordinary love to one so treacherous, and so utterly unworthy of his love.

COMPLIMENTARY.

B. L. BEEBE—Dear brother in the Lord.—Some months ago a brother Benedict, unknown to us personally, wrote a letter through the "Signs of the Times," expressing the fear that the publisher of the Editorials, after having been solicited to publish them, would probably lose by the undertaking. Gratitude to our dear old brother Beebe, who has fought so long, so ably, and so successfully, with the sword of the Lord and of Gideon as his ensign, in defence of the truth of the bible and faith of God's saints, as predicated upon it, through the light of revelation, against the world, the flesh and the devil, as well as many of God's dear saints, misled by the allurements and rascinations of the world, caused a few of us to send for them, not dreaming of the exceeding pleasure and delight their perusal would afford us, by strengthening us in our pilgrimage through this world of sin, vice and folly, and by enlightening us upon the subject of the trials of our dear old brethren, after the days of cruel persecution had abated, and the scarce less trials, brought on by false brethren, and many dear saints no doubt, led away by the allurements of mammon, the love of popularity, and many other attractions of the world. May the good Lord long preserve him, and the dear brethren and sisters who administer so much comfort, encouragement and consolation by their communications through the "Signs of the Times," to the ransomed saints of the Lord throughout the greater portion of this vast continent. My dear brother, I wish to say through this medium that all who have received and read the Editorials are, so far as I can hear, delighted with them, and feel that they are doubly and thrice compensated. Some express themselves as thirsting for the second volume, if you can meet encouragement to publish it. I herein send you a post office order for four other books, which you will please mail to my address, Georgetown, Scott Co. Ky.

E. H. PARISH.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1869.

REPLY TO SISTER MATHEWS, ON  
PAGE 188.

The words on which sister Mathews desires our views, are as follows: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins."

God's people while here upon earth are always represented as a poor and afflicted people, who trust in the Lord, and for whom God has graciously provided comfort which shall be sent in supplies, and so proportioned to their necessities that they shall know that it is from the Lord, who has promised that, "As their days, so shall their strength be." Paul has said of them, "If in this life only we have hope in God, we are of all men most miserable." Among the afflictions to which they are subject, are some which are for the testing or trial of their faith and confidence in God; and some are sent in chastisement for their transgressions. The people of Israel under the law were typical of the spiritual Israel under the gospel dispensation. The judgments and chastisements of the former, and their deliverances from them were according to their obedience or disobedience to the law under which they were known as God's peculiar people. As an evidence that he regarded them as such, they were frequently sorely chastised for the very things at which the Lord winked when committed by the heathen nations; and he also provided deliverances for them, which the heathen or Gentiles were denied. In the text to which our sister invites our attention, a command is issued from the throne of God, but unto whom it is stated we can only infer, from the words, "Saith your God," that it can only be directed to those whose God is the Lord. God is able to and sometimes does send comfort to his people by aliens; as he did to Israel by raising Cyrus to liberate them from Babylon, or as he used the ravens to feed Elijah. But he commissions none to bear his special messages of love and mercy to his people, but his own worshipers, who are his people, and to whom he is their God. This command to comfort his people, seems to generally apply to all whose God is the Lord, as in the ninth and tenth verses, Zion and Jerusalem are found to respond to the command as bearers of the good tidings of comfort to God's people. "O Zion, that bringest good tidings, get thee up in to the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid," &c.

The warfare or conflict under which God's people had been depressed and afflicted, seems to be on account of their sins and their iniquities; without remission of these there was no comfort for them; for however much ungodly men may rejoice in the works of their own hands, and exult in their iniquities, God's people are so elemented that they can only rejoice in the Lord, and joy in the God of their salvation. In his presence to them is fullness of joy, and at his right hand are pleasures forevermore. But when conscious that they have transgressed his laws, and in their conduct departed from him as the fountain of living water, they realize that "Clouds and darkness are round about him; he keepeth back the face of his throne, and spreadeth his cloud upon it;" and they are made to say in anguish of spirit, "Verily thou art a God that hidest thyself, O God of Israel, the Savior." "Behold the Lord's hand in not shortened, that it cannot save; neither his ear heavy, that he cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—Isa. lix. 1, 2.

God's people to whom the message of comfort in our text is sent, had long been struggling under the law, in conflict, and in an unequal warfare. The service which they performed under the covenant of works, and the offerings which they brought continually to the altar, could not purge their conscience from dead works, nor qualify them to worship the true God. Nor could the law help them, because it was weak through the flesh; the blood of the victims which were offered could not prevent a remembrance being made every year of their sins, and hence could secure no substantial comfort for them. But in our text we have a prediction of a perfect and complete atonement for all the people of God. Like many of the predictions of this and other prophets, it is expressed in the perfect or past tense; for although more than seven hundred years should elapse before the advent of the Redeemer, and the work which he should perform in making an end of sin, and in bringing in everlasting righteousness, God could and did speak of things which were not, with the same infallible certainty as though they were already accomplished; for he is the Inhabitant of eternity, and does not require the revolutions of the wheel of time, to disclose to his eye any thing that shall be in the future. That this prophecy had a special allusion to the introduction of the gospel dispensation, is clear from the application of the fourth and fifth verses, to John the Baptist, Matt. iii. 3, Mark i. 3, Luke iii. 4, 5, and John i. 23. The law and the prophets were until John, then began to dawn the light of the gospel day. "The beginning

of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, (Isa. xl. 4, 5, & Mal. iii. 1) Then should come forth unto God, out of Bethlehem Ephratah, him that is to be ruler in Israel; whose goings forth have been of old, from everlasting."—Micah v. 2. And he should turn away ungodliness from Jacob. With his stripes God's people should be healed. Bearing their sins in his own body, he should die, the just for the unjust, and be raised from the dead for their justification, and be exalted, to be a Prince and a Savior, to give repentance unto Israel, (or God's people) and the remission of sins.—Acts v. 31, Luke xxiv. 46, 47. This gospel message, these good tidings of comfort, by special command of God, were to be made to God's people. Thrice the charge is given, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem." But if there be any command from God to speak thus comfortably to any other than God's people, or to cry to the ungodly, that their warfare is accomplished, that their iniquity is pardoned, we have failed to find it in the sacred volume. For eighteen hundred years the messengers of Christ have been reproached and persecuted, for not preaching the gospel to the ungodly, and for applying its comfort exclusively to God's people. We cannot apply the gospel to them, who are under the law; for as many as are of the works of the law, are under the curse. To preach the law to them, or to describe the horrors of the damned, or to appeal to them to save themselves, or to allow the Lord to save them, or to tell them to repent, or to believe, is not preaching the gospel; but to preach the gospel is to proclaim glad tidings to the meek, to speak comfortably to God's people, to cry unto Jerusalem, that her warfare is accomplished and that her sins are pardoned. Dare we, without express command from God, preach to any but his people that their iniquity is pardoned? They must first be convinced by a divine power that they are sinners,—that they have committed iniquity, before such a message, or assurance of forgiveness, could be glad tidings to them. The word *gospel* signifies good news, or glad tidings, and these words being of the same signification, are used interchangeably in the scriptures. The words *good tidings* in Isa. lxi. 2, are rendered by our Lord, in Luke iv. 18, *gospel*, and so throughout the sacred pages, whenever used in reference to spiritual things. Where in the sacred volume shall we find the command from God, saying; Comfort ye, comfort ye the Chaldeans; speak ye comfortably to Babylon, and cry unto her that her warfare is accomplished, that her iniquity is pardoned? Must we infer that if such joyful tidings are sent to God's people, that he is

in justice bound to send a similar message to Sodom and Egypt?

The command of God to his messengers, in our text, does not leave them at liberty to make the proclamation general; for God has made it special, and limited it to his people, to his Zion, or Jerusalem. Cry unto her, that her warfare is accomplished. What *warfare*? Her conflict with the world, the flesh, and the devil; with sin, death and hell; with the law of a carnal commandment; with the stern demands of God's inflexible justice. From the stand point of the prophet, his faith illuminated by immediate inspiration of the Holy Ghost, looked through the vista of intervening ages, and with Abraham he saw the Redeemer's day, his work, his triumph and his glory, rejoiced in it and was glad. The warfare, as conducted by God's people, in vain attempts to meet the law's demands, by the blood of bulls and goats, or to establish a law righteousness in which man could be just with God, had proved abortive, and it was made known that by the deeds of the law no flesh could be justified in the sight of God. In the absence of something more efficient, despair must settle forever upon God's people. But lo! in the dark hour in which all human power and excellency had utterly failed, the angel of mercy rolls back the fearful cloud; the voice of God is heard; but not in terrific peals, as when his voice once shook the earth; but in the mild and gentle tones which rang from the Redeemer's mouth, when he said, "Lo I come! in the volume of the book it is written of me to do thy will, O God." He comes to do the will of him that sent him, and to finish the work; and this he declares is the will of the Father, that of all he has given him, he should lose nothing, but should raise them up at the last day. "He shall save his people from their sins." And now, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just and having salvation."—Zech. ix. 9. "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. In the proclamation of this comfort and pardon, without any sacrifice of justice or truth, God appears as a just God, and yet a Savior is revealed. God has found a ransom. He is able to justify the ungodly, without the least infraction of his holy and righteous law. Christ our passover was slain. God hath laid on him the iniquity of us all. He has put away our sins by the sacrifice of himself, and with his stripes we are healed. There is now forgiveness with him, and upon the



most sacred principles of law and justice. For Christ did not come to save us by destroying either the law or the prophets, for he came to fulfill them in their jots and tittles, to meet all their demands, suffer all penalties due to our transgressions, and redeem us with his precious blood from all iniquities. Although our sins could not be remitted to Christ, for he had to bear them in his own body on the tree, yet he having borne them, was able to arise from the dead, and now he has power on earth to forgive sins, and to do it legally and justly. Her iniquity is pardoned; for she, in the person of her Surety, has received all that law and justice could inflict on him for them; and his propitiatory sacrifice has not only met the exact and even handed retribution due for her sins; but she has received of his hand *double* for all her sins. The word *double* generally means just twice as much; but in this and some other passages it has been supposed to express in very strong terms that the atonement was very full, ample and perfect. To our own mind however it seems to express not that the law has received double, for the holy law could only receive the exact amount of its demands. For the law then to inflict more wrath, or to receive more payment than its just due, would be as great a violation of the principles of eternal justice, as it would be to accept of any less than its due. But, cry unto her, that she has received of the Lord's hand double for all her sins. It is then what she, not what the law has received of the Lord's hand. Let us enquire then, What has Zion received of the Lord's hand? Has she received no more than the remission of her sins? The forgiveness of her sins would be exactly the amount of them, and not double their amount. This she has received, and this secures her from all wrath on the account of her sins. As a thick cloud they are blotted out, and shall be remembered against her no more. But if Christ has only relieved us from responsibility for having sinned, and has done no more for us, that would secure us from wrath on their account, but it would leave us as far from heaven as we were in Adam, before sin entered. It would leave us where our Lord was crucified, suspended between heaven and earth, and without power to reach either heaven or hell. And if we consider that his identification of his people with him in his resurrection life, making us partakers of his divine nature, and imparting to us that spiritual and eternal life which he had with the Father before the world began, causing us to be born again of an incorruptible seed, by the word of God which liveth and abideth forever, then we have received the double. Both the expiation of our sins, and reception of his Spirit, the church has received of the Lord's

hand. His mediatorial work was not only to put away our sins, but to make us the righteousness of God in him.

Now it strikes us that a faithful proclamation of the perfect, effectual, definite and infallible atonement which the church has received at the hand of the Lord, and her being made partaker of his eternal righteousness, identified with Christ in resurrection life and immortality, is most comforting to God's people, and all who have received the command in our text, have business enough to occupy all their time, and call into action all their ability, as long as they shall dwell in the house of their pilgrimage.

This commission or command of God is lodged in Zion, it is enjoined on Jerusalem, and lodged within her sacred precincts. It is carefully deposited in the ark of the testimony, and this comfort shall go forth from Zion, and be declared only from Jerusalem, from that Jerusalem which is above, which is free, and which is the mother of all who, as Isaac was, are the children of the promise.

The views which we have written, if we mistake not, will be greatly enlarged by reading understandingly the whole chapter of which our text is the beginning. The voice that proclaims from God this comfort to his people, bids them cry. And if they enquire with the prophet, "What shall I cry?" we are told to discriminate between all flesh, and all the goodness thereof, and the Word of our God. Of the former we are partakers in our first birth, and so far as that is considered we are flesh, and all flesh is grass, and all the goodness thereof, the most amiable and goodly of all our fleshly qualities or works, are only as the flower of the field, withering, fading, dying. But that which is born of incorruptible seed, is born of the Word of our God which liveth and abideth forever. Zion has this testimony, and none but the Zion of God can either have or comprehend it. O, Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid: say unto the cities of Judah, (all of which are represented by, and under the government of Jerusalem) Behold your God." Behold him in the face of your Redeemer; for, Behold the Lord God will come with strong hand; and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom," &c. Well may the enraptured psalmist exclaim, "Glorious things are spoken of thee, O city of God." Comfort inspiring words which God has commanded to be spoken to his people.

**DROWNED.**—We learn through a letter from brother A. P. Fellingham, and a brief note from the widow of the deceased, that brother A. M. Douglass, a licenced preacher of the Old School Baptist order, late of Momence, Kankakee Co., Ill., and formerly of Lewis County, in this state, (New York) was drowned in the North Fork, of Forked Creek, near Wilmington, Ill., on the 29th day of June, 1869. Of the particular circumstances of the melancholy event, or of his age, we are not informed.

## ORDINATIONS.

LEXINGTON, Greene Co., N. Y.

**DEAR BROTHER BEEBE:**—I am requested by the brethren to forward to you the following, for publication in the "Signs,"

Pursuant to previous appointment, the following council of brethren met with the church at Lexington, Greene Co., N. Y., on Thursday, July 1, 1859, for the purpose of examining into the qualifications of brother Isaac B. Whitcomb, and if thought fit, to ordain him to the work of the gospel ministry. The following brethren were present:

Lexington—Eld. Samuel Moore, and brethren O. L. Newton, Cornelius Hogaboom and Abaz Cole.

1st Roxbury—Eld. Isaac Hewitt, and brethren Hiram Slawson, Thomas J. Streeter, Levi Jenkins and Joel Carter.

2d Roxbury—Eld. I. Hewitt, and brethren Hiram Carter, John D. Hubbel and John Powel.

Middletown—Eld. I. Hewitt, and brethren J. Faulkner, Wm. E. Hull, E. Morse and R. W. Sanford.

Middletown and Halcot—Eld. S. Moore, and brethren David Earls Buel Maben, and J. F. Streeter.

Olive and Hurley—Isaac M. Every, H. Bogart, A. Bogart, Wm. Bush, S. E. Bush.

Schoharrie—Elder L. Gass, and brother J. J. Livingston.

Blenheim—D. W. Parsons.

Gilboa—Eld. L. P. Cole, and brethren H. B. Roe, Smith Yeomans Peter Leonard and Daniel Basset.

Middleburg—Jas. Borthwick, G. Borthwick, Peter Billings and Wm. Denton.

The council organized by choosing Eld. Isaac Hewitt Moderator, Abaz Cole Clerk, and Cornelius Hogaboom Assistant Clerk.

The church having set brother I. B. Whitcomb before the council, they inquired into his standing in the church of God, his aptness to teach, &c.

Called on brother Whitcomb for his views of doctrine, christian experience and call to the ministry, which was satisfactory.

Ordination prayer by Eld. Isaac Hewitt.

Laying on of hands by Elders I. Hewitt, L. P. Cole, S. Moore, and L. Gass.

Charge by Eld. L. P. Cole.

Right hand of fellowship by Eld. S. Moore.

Benediction by Eld. L. Gass.

I. HEWITT, Mod.

AHAB COLE, Clerk.

C. HOGABOOM, Ass't Clerk.

## Subscription Receipts.

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<b>Oregon:</b> —John T Crooks 10, J Sanford 2.....	12 00
<b>New Mexico:</b> —L A Dawson.....	4 00
<b>Ontario Prov:</b> —Thos H Anderson 1, Chas Gurney 1.....	2 00
Eld Philip McInturf.....	2 00
<b>Total,</b> .....	\$284 30

## MONIES RECEIVED FOR "THE EDITORIAL."

Elder Peter Culp, Tenn., 8, P R Kearney, Iowa, 2.30, E H Parrish, Ky., 9.20, Mrs K Hopkins, N Y, 2.30, Wm M Wilson, Ga., 2.30, Wm P Cotton, Miss., 30, J A Johnson, Ind., 6.70, Jas G Smith, Tenn., 2.30, Eld Wm J Parington, Pa., 2.30, Eld B O Allen, Mo., 4.25, Mrs A McEwen, N. Y., 2, Eld J F Johnson, Ky., 6, H Duncan, Texas, 2.30, Cyrus Risler, N. J., 6.—Total, \$85.95.

## YEARLY MEETINGS.

**BROTHER BEEBE:**—Please publish our Yearly Meeting to be held at the meeting house of the Old School Baptist church in Fairfield, Lenawee Co. Michigan, commencing at 10 o'clock, a. m., on Friday before the last Saturday in September, and to continue three days. Brethren and sisters of our faith and order are cordially invited to attend. Those coming by public conveyance will come to Adrian by the noon train, on Thursday, where they will be met and conveyed to the meeting. Inquire for E. S. Carpenter, one mile south of Adrian. Yours, &c, E. S. CARPENTER.

**BROTHER BEEBE:**—Please publish in the "Signs" that the Old School Baptist church of Columbia have appointed their Yearly Meeting to commence on Saturday before the fourth Sunday in September next, and we cordially invite all our dear brethren and sisters of our faith to attend, and especially our ministering brethren. We have the promise of brother Seitz to attend. Will brother Sherwood come with him? Those who come by railroad will come to Napoleon. They should start so as to be at Napoleon on Friday, and they will find teams to convey them to the meeting. Done by order of the church.

THOS. SWARTOUT.

**BROTHER BEEBE:**—Please publish that a Yearly Meeting will be held, providence permitting, with the Old School Baptist church at Rock Springs, on the third Saturday and Sunday in September, to commence at 10 o'clock each day. Brethren and friends coming by public conveyance will be met at Rowlandsville on Friday preceding. Those coming from the north leave cor. Broad & Prince St., Philadelphia in the morning, by the Phila. & Balt. Central railroad. Those coming from the south leave Baltimore in the morning and come direct to Rowlandsville. Those coming from Delaware will come on the Philadelphia, Wilmington & Baltimore road to Perryville, where they can change cars and come to Rowlandsville. We will be glad to welcome as many of our brethren and friends as can come. Brethren in the ministry would be very gladly welcomed. The continued illness of our beloved pastor, Elder Thomas Barton, renders it very doubtful if we shall have him with us. Yours in christian love, GEO. JENKINS. July 16th, 1869.

## Associational Notices.

Lexington Association will be held with the Schoharie church, Schoharie Co. N. Y., to begin at 10 o'clock, a. m., on the first Wednesday in September, and continue two days.

**BROTHER BEEBE:**—Please give notice to those who are coming to the LEXINGTON ASSOCIATION that we will meet them at the following stations on the Albany & Susquehanna Railroad, viz: Those coming from West at Cobleskill and at Howe's Cave; those coming from the East at Schoharie Court House, or at Howe's Cave. The Schoharie church affectionately invite the ministering brethren, and all the brethren and sisters of our faith and order to attend. Give us a general turn out.

PETER MOWERS, Ch. Clk.

Maine Conference will be held at North Berwick, York Co. Maine, on Friday after the second Monday in September and two succeeding days.

Maine Association will be held with the church at Bowdoinham, Maine, beginning on Friday before the second Sunday in September, and continue three days.

Licking, Ky., will be held with the Little Flock church, five miles from Lawrenceburg, Ky., on the second Saturday in September, and two succeeding days.

Uharley will be held with the Euharley church, six miles east of Van Wert, in Polk Co. Ga., on Saturday before the third Sunday in September, and two following days.

Yellow River with the Holley Spring church, in Newton Co. Ga., seven miles south of Covington, on Saturday before the fourth Sunday in September, and continue three days.

Oconee will be held with the church at Jack's Creek, Walton Co. Ga., seven miles east of Monroe, on Saturday before the second Sunday in October, and two following days.

Kehukee, with the church at Flat Swamp, Martin Co. N. C., to commence on Saturday before the first Sunday in October, and continue until Monday evening following.

Contentna, with the church at Rose of Sharon, Lenoir Co. N. C., nine miles north of Kinston, commencing on Friday before the second Sunday in October, at 10 o'clock, a. m., and continue till Sunday evening following.

White Oak, with the church at Newport, Carteret Co. N. C., on Saturday before the third Sunday in October, and continue three days.

Salisbury, with the church at Indiantown, Wicomico Co. Md., commencing at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, and continue three days.

Nodaway, with the Nodaway church, Andrew Co. Mo., four miles west of Savannah, on the first Saturday in October, 1869.

Siloam, with Sugar Creek church, three miles east of Vanerott, Davis Co. Mo., to commence on the first Saturday in September, 1869.

Western Cor. Association, with the church at Hillsborough, Platte Co. Mo., beginning on Friday before the first Saturday in October, 1869.

The Indian Creek Primitive Baptist Association is appointed to be held with the Indian Creek church, Monroe Co. West Va., to commence on Friday before the first Sunday in September, 1869. The place of meeting is about thirty-five miles from White Sulphur Springs Depot, on the Chesapeake & Ohio R. R. Ministers of our faith and order, and other brethren are invited to attend. M. C. BARKER.

**NOTICE.**—The Salem, Mt. Pleasant and Licking follow in regular succession, but one week intervening from the commencement of one to the commencement of the next, and so arranged that visiting brethren can with but little loss of time attend them all.

The Mt. Pleasant, Ky., Association will be held with the church at Sulphur Forks, immediately on the new railroad from Covington to Louisville, to commence on Friday before the first Saturday in September. Those who come from east or west will stop at Spring Hill or Campbellsburg stations, where they will be met and attended to. We affectionately invite our brethren generally to come and see us. Brother Beebe, can you not come?

N. A. HUMSTON.

The Washita Association will convene with the church at Bethel, Union Co., Ark., on Saturday before the first Sunday in October, 1869.

Yellow Creek, with the church at Liberty, four miles northwest of Brookfield, Linn Co. Mo., on the third Saturday in September, 1869.

Sandy Creek, with the Salem church, Marshall Co. Ill., six miles west of New Rutland, on the I. C. Railroad, on Friday before the second Saturday in September, at 10 o'clock, a. m.

Amite, with the Mt. Pisgah church, Franklin Co. Miss., on Saturday before the first Sunday in October, 1869.

Miami, with the West Lebanon church, Warren Co. Ohio, commencing on Friday before the second Sunday in September, 1869, at 10 o'clock, a. m.

**DEAR BROTHER BEEBE:**—I received the "Signs of the Times" on the 27th inst., and see that you or myself have made a mistake as to the time of holding the Salem Association. You have given it to commence on the third Friday in August, and it should have been the fourth Friday in August and two succeeding days. I hope you will get this before the first of August is printed, so the mistake may be rectified, and I would be pleased if you could let us know whether you expect to be with us. Nothing more at present, but remain your brother, as I hope, in the Lord. HOWARD EARLY.

Owen Co., Ky., July 29, 1869.

**BROTHER BEEBE:**—You will please publish in the "Signs of the Times" that the Des Moines River Regular Predestinarian Baptist Association will hold her annual meeting, the Lord willing, with the West Liberty church, twelve or thirteen miles north-west of Burlington, Des Moines Co., Iowa, at which latter place there will be conveyances on Friday before the third Sunday in August, 1869, to convey the brethren and friends to the meeting.

I. MCCARTY.

The Spoon River Regular Old School Baptist Association will hold her thirty-eighth annual meeting, the Lord willing, at the New Hope church, in Greenbush, Warren Co. Ill., seven miles West of St. Augustine, and nine miles north-west of Avon station, on the C. B. & Q. R. R., at which stations there will be teams in waiting, on Friday before. Those coming from the Chicago end of the road will stop at St. Augustine, and those from the Quincy end will stop at Avon Station. We invite our brethren to come, and especially ministering brethren, to commence at 10 o'clock on Saturday before the first Sunday in September, 1869.

R. M. SIMMONS, Clerk.

Greenbush, Ill., July 26, 1869.

Mad River, with the Miami church, Shelby Co. Ohio, near Pemberton, on the B. & I. Railroad, commencing on Friday before the second Sunday in September, 1869, at 10 o'clock, a. m.

The New Hope Association will convene with the church at Ephesus, Drew Co. Ark., on Saturday before the third Sunday in October, 1869. Ministers and brethren and sisters generally are cordially invited to attend. Cannot brother G. Beebe visit us once? Your presence among us would gladden the hearts of many. A. TOMLIN.

**BROTHER BEEBE:**—Please publish the meetings of the following associations:

The Point Remove Association of Regular Baptists will be held with the Magazine church, Yell Co. Ark., commencing on Friday before the third Sunday in September, 1869.

The Cash River Primitive Baptist Association will be held with Bethlehem church in Jackson Co. Ark., commencing on Friday before the first Sunday in October, 1869. This church is some fifteen miles south-east of Jacksonport, on White River. Brethren from a distance are invited to attend both of these associations.

THOMAS MOSS.

**DEAR BROTHER BEEBE:**—Will you please give notice in the "Signs" that the Maine Old School Baptist Association will be held with the Bowdoinham Old School Baptist church, at Bowdoin Center, on the 10th, 11th and 12th of September, next. A cordial invitation is extended to our brethren in general, and to our ministering brethren in particular, to meet with us. There will be brethren at the Bowdoinham depot on Thursday afternoon before our meeting to take care of all the friends coming by railroad, and convey them to the place of meeting on Friday morning. By order of the Bowdoinham church. H. CAMPBELL. Bowdoinham, Me., July 19, 1869.

The Sandusky Predestinarian Old School Baptist Association will, if the Lord will, convene with Eagle Creek church, in Hancock Co. Ohio, six miles south of Findley, on Wednesday before the first Sunday in September, at 10 o'clock a. m., and continue three days. Brethren coming by railroad will try to be at Findley on Tuesday before, where they will find teams to take them to places of entertainment, and to the meeting. Those coming from the South on the Cincinnati, Dayton & Sandusky R. R. will change cars at Cary and run directly to Findley. Those coming on the Pittsburgh, Ft. Wayne & Chicago R. R. will change cars at Forrest; thence to Cary, and again change and run to Findley. Those coming on the Cleveland & Toledo R. R. will change cars at Fremont, and thence run direct to Findley. All should take the first morning trains to make connection where changes are made on Tuesday before the meeting. LEWIS SEITZ.

## Obituary Notices.

**DEAR BROTHER BEEBE:**—By request of the surviving friends I write to inform you that Death, the stern messenger, has again entered the dwelling of brother Simeon Veal (son of the late Elder Andrew Veal) and removed from him his beloved companion and partner in the sorrows and trials of this life, to enter the company of the blessed hosts above, who are engaged in praising the God of salvation. Sister Elizabeth Veal was born June 13, 1827, and made a public profession of religion by joining the Old School Baptists, and was baptized by Elder John Shanks, on the third Sunday of November, 1852. She united with Providence church, Cass Co. Ind., where her membership remained until her death, which took place February 16th 1869, making her age 41 years, 7 months and 28 days. She was a firm Old School Baptist in faith, and her delight was to be able to meet with the brethren in the worship of God. She was a tender and sympathetic person and her heart seemed to be much bound up in her family, so that when any afflictions were upon them her very soul appeared to sympathize with them, and being of a delicate frame, it visibly affected her. Perhaps you will remember her family has been sorely afflicted from time to time. Five of her children out of six have departed this life, three of whom were buried in less than a year, and although she never complained, yet her health visibly was affected, and declined from that time until her death, which was several years. She suffered much, but bore her afflictions with christian fortitude, ever firm in the doctrine of salvation by grace alone. About a year before her death on account of her ill health her husband and she removed to Nebraska, in hopes that the change of climate might affect her favorably, and for a time her health seemed to improve; but the improvement was only temporary. After a short time her disease returned with increased vigor, and at the time stated above, left the world like one going to sleep, without a struggle or a groan. She has left a husband and son, with numerous other relatives and friends to mourn their loss, which is her eternal gain. May the God of love sustain her afflicted husband in his great loss. Her husband brought her remains back and deposited them in the grave yard with the children that had gone before, according to her request. May we all be enabled to join our departed sister in the realms of bliss above and unite with all the heavenly throng in praising God forever, which is the prayer of your unworthy brother in hope of eternal life.

Brother Beebe, it is the request of the bereaved friends that the above obituary be published in the "Signs." Yours truly, A. A. COLE.

P. S.—On the 27th day of June, 1869, by the request of her husband, brother Simeon Veal, I tried to preach to a large and attentive congregation in reference to her departure, from Heb. vi. 19: "Which hope we have," &c. May God bless the truth.

A. A. C.



AGENTS FOR SELLING THE FIRST VOL.  
OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va; Eld. Thomas Barton, near Newark, Del; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky; Eld. G. W. Staton, Berlin, Worcester Co., Md; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del; Peter W. Sawin, Amity, Johnson Co., Ind; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss.; Joel J. Halbert, Columbus, Miss; Wm. P. Cotton, Sarepta, Miss; Wm. C. Thomas, Bainbridge, Decatur Co., Ga; Thompson Plank, Iowa Point, Doniphan Co., Kan; J. J. McElroy, Lisbon, Union Co., Ark; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga; Eld. C. B. Hassell, Williamston, Martin Co., N. C; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y; C. Hogaboom, Lexington, Green Co., N. Y; Eld. B. O. Allen, Fredericktown, Mo; Eld. Wm. L. Beebe, Covington, Ga; Eld. John H. Myers, Decatur, Ill; Alfred M. Horton, Horse Heads, N. Y; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon, W. S. Harris, Stark, Bradford Co., Fla., Eld. Wm. M. Mitchell, Opelika, Ala.; Wm. P. Linkous, Baptist Valley, Tazewell Co., Va., Elkanah Johnson, Powers, Terrell Co., Ga., Eld. P. Hartwell, Hopewell, Mercer Co., N. J., Eld. R. M. Simmons, Greenbush, Warren Co., Ill., Cyrus Risler, Stockton, Hunterdon Co., N. J., F. M. Taylor, Auburn, Lee Co., Ala., Eld. J. A. Whiteley, Attica, Marion Co., Iowa, Eld. D. Bartley, Willow Hill, Jasper Co., Ill., Eld. S. H. Durand, Salisbury, Md., Jehu Byrnside, Kanawha C H, west Va., D B Almond, Camden, Ark.

## 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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ABSTRACT OF THE TABLE ADOPTED APRIL 26, 1869.

## TRAINS GOING EAST.

**Cincinnati Express**, leaves Cincinnati, by Columbus, Ohio, time, (Sundays excepted,) from Depot Cor. 5th & Headley Sts., 7.00 a. m.; Cleveland, Sundays excepted, from A. & G. W. Division Depot, by Columbus time, 3.25 p. m.; Dunkirk, Sundays excepted, from Union Depot, by N. Y. time, at 9.50 p. m.; Buffalo from Depot Cor. Exchange & Michigan Sts., Sundays excepted, by New York time at 11.25 p. m., arriving at Hornellsville, 3.02 a. m. Elmira, 5.10 a. m., Susquehanna, 7.55 a. m., (Bkft.) Turners, 1.42 p. m., (Dine); New York, 3.30 p. m. Sleeping Coaches accompany this train from Meadville to New York, and from Buffalo to Susquehanna.

**Lightning Express**, daily, leaves Cincinnati 9.45 p. m.; Cleveland, 7.20 a. m.; Dunkirk 11.30 a. m.; Buffalo, 2.50 p. m.; and Rochester, (except Sundays) at 4.00 p. m., arriving at Hornellsville 6.14 p. m. (Sup.) Elmira, 8.23 p. m., and New York 7.00 a. m. Sleeping Coaches accompany this train from Cincinnati, Buffalo and Rochester to New York.

**Day Express**, leaves Cleveland, Saturdays excepted, at 9.20 p. m.; Buffalo, Sundays excepted, at 7.00 a. m.; Rochester, Sundays excepted, at 7.40 a. m., arriving at Elmira 12.26 p. m., Susquehanna 2.42 p. m., (Dine), Turners 8.42 p. m., (Sup.) New York, 10.30 p. m. New and improved Drawing Room Coaches accompany this train from Buffalo to New York, and Sleeping Coaches from Cleveland to Hornellsville.

**Night Express**, Sunday excepted, leaves Dunkirk 5.00 p. m., and Buffalo 6.00 p. m., arriving at Hornellsville 10.02 p. m., Turners 8.58 a. m., (Bkft.) New York 11.30 a. m. Sleeping Coaches accompany this train from Buffalo to New York.

**Express Mail**, Sundays excepted, leaves Dunkirk 7.30 a. m., Buffalo 7.30 a. m., Rochester 9.25 a. m., arriving at New York 7.00 a. m.

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**8. 30 A. M. Mail and Way Train**, Daily for Greycourt and intermediate Stations.

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**11. 30 A. M. Way Train** Daily for Port Jervis and intermediate stations

**3. 30 P. M. Way Train**, (Sundays excepted) for Middletown and intermediate Stations.

**4. 30 P. M. Orange County Express**, (Sundays excepted,) stopping only at Sterling Junction, Turners and Stations West of Turners, to Warwick, Newburgh, Montgomery, Unionville and Port Jervis.

**5. 00 P. M. Way Train**, (Sundays excepted) for Suffern and intermediate Stations.

**5. 30 P. M. Night Express**, (Sundays excepted,) arriving at Buffalo 12.10 p. m., and Dunkirk 1.30 p. m. Sleeping Coaches accompany this train from New York to Buffalo.

**6. 00 P. M. Way Train**, (Sundays excepted) for Suffern, and intermediate Stations.

**6. 30 P. M. Night Express**, to Buffalo, Dunkirk, Cleveland and Cincinnati daily, and to Rochester daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11.10 A. M., Buffalo 12.10 p. m., Dunkirk 1.30 p. m., Cleveland 7.15 p. m., and Cincinnati 6.00 a. m. Sleeping Coaches accompany this train from New York to Rochester, Buffalo and Cincinnati.

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OF THE

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## READ THE FOLLOWING TESTIMONIAL

from

DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., }  
Va., September, 1867. }

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,

M. B. WEEDON.

## CERTIFICATE.

PRINCE WILLIAM Co., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The disease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,

CHARLES JONES.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37. MIDDLETOWN, N. Y., SEPTEMBER 1, 1869. NO. 17.

## POETRY.

### THE OPEN DOOR—REV. III. 8.

Affectionately inscribed to the poor of the flock, by I. N. Vanmeter.

Thus saith the Husband to the bride—  
The all-atoning Lamb:

"Behold, a door is opened wide,  
And none can shut the same.

"Come with thy wants and woes to me,  
Though halt, and lame, and poor;  
Come with thy guilt and misery:  
Behold the open door.

"Come, hungry, thirsty, fainting soul,  
I have a boundless store;  
Come to this fountain, be made whole:  
Behold the open door.

"Come without money—I impart  
My blessings without cost;  
All I demand is but the heart  
Of him that has been lost."

An open door! O blessed Lord!  
Is it for one like me?  
And can thy bounteous grace afford  
Such stores entirely free?

Sure, I shall never thirst again,  
Or ever hunger more;  
While such a fountain doth remain,  
And such an open door!

### ORIGINAL.

O what is this disturbs me so?  
Why troubled so my mind?  
Distress'd whichever way I go!  
I no relief can find.

The world, with its bewitching snares,  
Draws my unwary feet  
Adown its road, till fill'd with cares,  
I hasten to retreat.

While wicked men around me rise,  
And grow in wealth and fame,  
My envious heart would have their prize,  
And glory in their name.

Anon a ray of light divine  
Illumes my dismal cell,  
And melts this frozen heart of mine,  
And breaks the dismal spell.

Then, fill'd with shame, I sore repent,  
I bid the world adieu;  
I grieve to think of time misspent,  
Say, is it thus with you?

THOMAS COLE.

### THE PILGRIM ON HER WAY HOME.

How dark and stormy is my way,  
Though sharp the conflict be;  
Nothing, O Lord, can be my stay,  
But that which comes from me.

While tribulations fast increase,  
To heaven for help I pray;  
And then, by grace, I onward press  
Amidst the rugged way.

Plodding along my thorny path,  
I find the promise true,  
That tribulations here on earth  
Attend the pilgrim through.

My days are drawing to a close,  
The dawn of heaven doth come,  
And while the wind of trouble blows,  
It wafts me nearer home.

Nearer to glory every day,  
Nearer to Jesus' feet;  
To dwell with thee, dear Lord, I pray,  
And take the humblest seat. E.

## CORRESPONDENCE.

JUNE, 1869.

ELDER BEEBE:—It is a source of relief to man sometimes when trials, troubles and perplexities that this life is incident to; to make known their afflictions, both of body and mind, to some one whom they believe will appreciate their condition, and offer a word of comfort to the distressed soul. For it is when suffering under such circumstances that rest and peace are so sweet when they come. I have had an inclination for some time to address to you a few thoughts. I get to this place very frequently of late, that it seems all my efforts to arrive at happiness are in vain, that it is destined of God for me to have trouble all my life. I am, comparatively speaking, young; but so many things beset on every hand to annoy and give me distress of mind, that surely if I were a better man, and really what I only indulge a little hope that I am, (and frequently doubt that, and fear that I am deceived) these things that give me trouble would not be. I have had a name among the Primitive Baptists about six years, but frequently fear that I have imposed upon a good people, and if they knew me as well as I know myself, they would not look on me as possessing the spirit of life. I do not feel that I would be altogether faithful if I do not tell you of some of the feelings I have had. To tell you all I have felt and thought, is impossible, and it would be an encroachment upon your time, yet these things and feelings I can never forget.

When quite young I entertained an idea that if I were profane or committed any gross immorality, God would know it, and would send punishment forthwith, that he would kill me and send me to hell. Young as I was, I felt bad to hear any profanity. After going to school and hearing moral lectures, there would be much interest felt in the various religious denominations. I had gotten the idea that I would become a Christian, and enjoy myself, and be loved by good people; but I thought I would, by so doing, lose some of the pleasures I was enjoying with some of my associates, so that would place me on trial for some time. Finally I concluded to put the matter off, and when I could see no more pleasure I would join the church. Thus mat-

ters went on until I began to think more seriously about my soul's salvation, and time after time I would try to pray. I became very much troubled night and day, and nothing had occurred to give me relief. I was constantly trying to pray, and would search for the most secret and retired places to pray, fearing all the time that some one would see me. I felt heavily pressed down in mind, and thought if I should be relieved, I would know it in some unmistakable way, and know all about it. I could not say much in an oral way in my efforts. My case grew more desperate, and I thought surely there was no provision made for such as I. I had a cousin whom I believed was a good young man, and he belonged to the Missionary Baptists; and I thought, as I was intimate with him, I would tell him of my troubles; but I could not collect fortitude to do so. In fact, I tried to conceal all my troubles. I would in going to or returning from the fields, go through the woods and watch if any one was seeing me, in my efforts to ask God for a manifestation of his Spirit to me. I became greatly alarmed at my condition, and remained so for some time. I would seek society to get rid of the trouble I was in, but such relief was only momentary; as soon as I was out of their company my mind would again be borne down, and so depressed and miserable, I tried again to ask the Lord to pardon my sins. And while I was trying to make known to God my condition, or rather to acknowledge it before him, I had an unusual liberty, and the drops of rain which were then falling looked beautiful, and a calmness possessed my mind. I got up and went towards the house, looking upon and admiring every thing I saw. I could not say much, my mind was chaotic, and so continued until I was taken sick, and my devoted wife, my friends and relatives, thought I must die. I was perfectly conscious, and thought myself that I must die. Death seemed to be near at hand, and I verily thought I was dying. I felt no great fear of death, although my wife and relatives were weeping sorrowfully. I desired to be reconciled if I should die, and meet God in peace. It was the ordeal of my sickness. In a few minutes the Doctor came and told me I had passed the worst stages of the disease, and would get well. I however did not feel so, but I began to

improve and was convalescing fast. I felt like embracing every one that came to see me. My friends who had been in constant attendance, now left me, and my kind affectionate wife would go out to look after her domestic affairs occasionally. While she was out I was left alone one day, and was contemplating my sickness and my condition, and some troubles again possessed my mind, when a peace that I cannot describe came to me, and a calmness and perfect tranquility beyond expression, and a beauty that lit upon every thing; a bird was singing in a tree in the yard, and all was more beautiful than ever before. I was praising God aloud for his goodness, when my wife came in. I tried to conceal my emotion for a while. She asked me what was the matter? I told her I felt tranquil and happy, and loved her more than ever, and I felt like I loved every body, and wanted to tell them so. But I had a peculiar love for some individuals, that I never had before; they came up in my mind, scattered though they were, and I wanted to see them and to tell them of my feelings towards them. Old brother Knight, and brother Middlebrooks, and others of the Primitive Baptist order, seemed to share the most of my love. Yet I loved certain individuals of other denominations. I want to be honest and candid if I know what is in my mind. I was directed to the Primitive Baptists. I soon felt an inclination to attend meeting, and had got able to walk out with a staff to support me. Knowing the day that meeting was to be at Canaan, and that brother Knight had to pass my house to go there, (he was always very punctual) I hobbled out to the road side to wait and watch for him. I waited some time for him before he came along. I was very glad to see him. When he came up he asked me what I was doing there? I told him I was waiting for him. He said, I am here now, what do you want with me? I told him I wanted to go to meeting with him, and asked him to hitch his horse to my buggy, and take me. He said I was not able to go, and advised me to wait till I became stronger. He tarried but a few moments, but seeing that I felt disappointed he said, if it was the work of God that made me desire to go to the meeting, in all probability an opportunity would yet be presented. So I waited one month, and

Samuel M. Hill, Editor.



then related my case to the church. I don't know that I should have done so on that day, but brother McCoy in his sermon told my feelings so well that I felt a desire to be among them whom I loved so well. I will not weary you any longer.

I would like to have your views on this question: Is a member of the church of Christ justifiable in subscribing, or in taking the oath that the radicals have forced upon the people of Alabama, through their negro convention, when he takes it voluntarily, thinking that it will be beneficial to all men, in securing the right of suffrage, which can in no other way be secured?

Yours with high regards,

G. W. WEBB.

REPLY.—Brother Webb will find our reply to his enquiry, by reading James v. 12.—ED.

Gwinnett Co., Ga., May 9, 1869

DEAR BROTHER BEEBE:—I have been reading the "Signs" for several months, and am greatly edified and built up and made to rejoice in reading the experience of the dear brethren and sisters, who are scattered abroad in the east, west, north and south. I have often wished that I were able to write something that would interest God's dear children, but feel so small and so unworthy, and so little evidence that I am one, even the least of God's little ones, that I have deferred it from time to time. But I have seated myself on this beautiful morning to write, with a trembling hand, and fearful heart. I hope the Lord will give me light and ability to write something of what I hope have been his dealings with me. Sometimes I feel so little like what I think a real christian feels, that I am almost ready to give up, and conclude that all I have rested on as experience, has only been imaginary, and of myself. I was so very young and liable to mistake the nature of my exercises. But then again, I think that such views and exercises as I had could not have been of myself. When I was about ten years old, I had a dream, in which I thought I saw Christ, and also Satan, in opposite directions, and my dream alarmed me so much that I awoke in a great fright; so much so that I was afraid to tell anyone, lest some evil should be sent on me for telling it. I do not know why I thought so; but it kept in my mind until I became very miserable; so much so that when my mother told me to go and do anything away from the others, my whole heart seemed to be begging for mercy. I could only say, O Lord, have mercy on me, or my poor heart will break. I did not dare to tell my mother, for fear she would reprove me. She had never allowed us children to use the name of the Lord, in any way, and I thought if she knew the state of my mind, and how much that name was

on my mind, it would displease her. But my poor soul could not help mourning, and begging for mercy by day and by night, for it was my only theme. My mother sent me to my grandfather's, and on my way there and back, at every step, I believe I was entreating God to be merciful to my poor soul, to relieve me from my great trouble, that I might enjoy myself with, and be like other children. On my return homeward I had to pass a house about a quarter of a mile from my home, where a dog came out fiercely, and it seemed that he would tear me to pieces; but I got away from him unhurt, and went on trembling and dreadfully scared; and I verily thought it was for my presumption in trying to ask the Lord to have mercy on me, that the dog had assailed me, and I promised myself, and tried to promise the Lord, that if he would forgive me, I would never be guilty of the same offence again. Such a poor sinful wretch as I was to be calling on the good Lord for mercy! And I tried to avoid thinking of it; but it was still all I could think of, and to save my life I could not with tongue or pen describe the condition I was in. I could not help myself in the least, nor could I help asking the Lord for mercy. But instead of growing better, I grew worse and worse, for nearly a year. I then went to spend five weeks with my grandmother, and I really thought I should die unless I found some relief. I had to sleep with my two aunts, from whom I tried to conceal my trouble; and I could not sleep, and I dreaded for night to come on. But they discovered that something troubled me, and scolded me, and told me I was afraid of the devil. That aggravated my trouble, for I really thought, if I could have no relief, the devil would surely get me. But I still grew worse, while trying to get better, until one day I sat down in the door, feeling that I could not live without relief, and after a while I got up and went to the smoke house, and as I went I felt that I knew I could feel no worse if death were present, still trying to ask God for mercy. I stopped at the door and stood for several minutes, not knowing what to do, when some one seemed to speak as plainly as I can, saying, "Peace be unto thee." I ran in where there was an old negro woman who had spoken words of comfort to me before, though she did not know they were words of comfort to me, and as I ran I repeated the words, "Peace be unto thee," unconscious of what I was saying, and then ran down to the spring, singing praise to the Lord with all my might. I felt so comforted that every thing seemed to me to be praising God. I can't tell much about it, but I continued to rejoice for some time, feeling great joy and happiness. I was then not quite eleven years of age. I soon got so

that I could play with other children. My mother took me home, and there I enjoyed the company of my dear little brothers and sisters. I told no one of what I had experienced, for I did not want them to know how I had felt; for I did not know that any one else had ever passed through what I had, and I had felt so miserable that I did not wish to tell of it. In this way I continued along until I grew up. Sometimes I could appreciate the company of my companions, and at other times would feel so burdened at heart that I could not enjoy their society. I did not enjoy their mirth as others of my age seemed to, but did not know the reason why. In my fifteenth year I was married, and my husband was a missionary Baptist. I went to meeting with him, and thought I would try to get something better than what I had to tell, before I would offer to join any church. I hardly knew what was right for me to do, or whether any thing. I loved to hear preaching, and to hear christians talk of the goodness of God, and desired to be with them; but I went on denying that I had experienced religion; for I thought what I had experienced was not sufficient to tell. My husband became dissatisfied with the Missionary Baptists, and took his letter from them, and burned it up, without my knowledge, and remained out a year. One Friday evening he asked me if I was going to meeting the next day. I told him I would. It was an Old School Baptist meeting. He said he thought he would join them if I would. I had before determined to join them if I ever joined any where; but I was still doubting, and feared I had nothing worthy of telling. But I went with him, begging the Lord to instruct me whether I had any thing sufficient to tell. And as I went on something seemed to say to me, You want something better than you are worthy of. I then went on smoothly as I ever felt, and when he went forward I went also and related something, but could not tell much; but we were received and baptized on the next day by Eld. E. B. B. Shaw. Since that time my joys are at times inexpressible, and then again I feel most wretched, and fear that I am deceived in the whole matter. Dispose of this as you think best; it is from your little sister,

NANCY A. ADERHOLD.

HAMBURG, Ark., July 15, 1869.

BROTHER BEEBE:—If one so unworthy as I should claim relationship with one of the saints of the Most High God; I have felt for some time impressed to address a few lines to you and the dear brethren and sisters who read the "Signs of the Times;" not that I feel qualified to comfort my brethren and sisters, but as I can hear through your paper from all parts, and from so many,

testifying of the goodness of God in delivering them out of nature's night, into the marvelous light and liberty of the gospel of our Lord Jesus Christ, I am made to rejoice in his holy name, when I hear them telling what great things the Lord has done for their souls. Although I have never seen many of them, and never will, in this life, yet when I hear them tell their travels, I feel drawn out to them, and a flow of love is kindled in my breast towards them; for, if I am not deceived, I love the brethren. I will try to tell you of some of my trials in life; but as you have heard so many tell their travel from nature to grace, I will omit that, for others can tell my travel better than I can, I received a hope, if not deceived, that God for Christ's sake forgave my sins, and was enabled to rejoice with that joy which is unspeakable and full of glory, in the year 1855. And, brethren, I must acknowledge that I have been a disobedient child of grace, if one at all. I felt it my duty to go and tell the brethren and sisters what I hoped the Lord had done by his grace for my poor soul, and to follow the blessed Savior down into the liquid grave; and desired to live with his dear children, that people whom he informs us through his prophet Isaiah, he has formed for himself, and that they shall show forth his praise. I would quench this spirit. On one occasion I, with my husband, visited Bethel church, where I sincerely believe I was enabled to hear the gospel preached in its purity, by Eld. Wm. C. Robertson, after which conference was held, and the door was opened for the reception of members. I thought I should have to go forward and try and tell my feelings to the good people there; but some how I could not start, something would say to me, Stay where you are; for you have nothing to say whereon to go forward; and my hope did look so little that I thought, surely I am deceived, and why is it that I want to deceive others? But I desired to know if any of the brethren felt as I did. I thought I would ask the pastor to pray for me; but I had no words that I could utter, for my heart felt so full. While sitting there, something appeared to say to me, Wait, and your husband will go with you after a while. My husband had never yet made any profession of a change, though I believed at the time that he was under the operation of the Spirit of God, and by his grace made to see his condition as it was in the sight of a just and holy God. I went on in this way until August 1858, when my dear husband was made willing by the grace of God to openly profess that he believed that God for Christ's sake had forgiven his sins. I was so rejoiced to hear him tell of his change, and his love for his God and Savior, that I thought nothing should ever trouble me again. My husband knew but little about the Primitive Baptists,

and thought that all Baptists were about alike, and desired to unite with the Missionaries. Now, brethren, here was a great trial for me; for I did not love that people as I did the Primitive Baptists, and what should I do? I wanted to live in church relation with my husband, and I desired to obey my Lord. I desired to know and do my duty. I finally concluded that if I was one of the Lord's dear children it made no difference what church I joined; that if I was one of his, he knew me; for the scriptures inform us that he knoweth them that are his. And I thought, perhaps much of the preference I felt for the Primitive Baptists was formed from early education and prejudice; so I finally consented to unite with the Missionaries, and endeavor by the grace of God to discharge my duty. So I, with my dear husband, was baptized, as we thought, by Eld. Wm. C. Johnson. I tried all that was within me to feel that I had done my duty, but must confess that I never did enjoy that peace of mind I believed I should in being a member of the church; but my mind grew so much burdened, and my heart so troubled, that at times I felt crushed down to the earth, and there was something all the time saying to me, You have not obeyed Christ. I told my husband how I felt about it, and he often would tell me, then to do, by all means, what I felt to be obedience to the Lord, and that he would go with me, if he could be made to understand the difference in Baptism; for he loved the Old Primitive Baptists the best of all people, if he was not deceived. But we both remained with the Missionaries, until it pleased his heavenly Father to call him home above, (which was on the 22d of August, 1866) where all the redeemed are one, and like him; for they see him as he is, and there is no difference of opinion there. Thanks to his holy name, I still continued with the Missionaries until November 1868, when the Lord, as I hope, gave me grace to cast in my lot with the people I so much love, if not deceived. I feel to love this people above all others, for I believe they bear the image of the Lord Jesus, and their theme is my theme, which is, Salvation by grace, and grace alone; yes, thank God, not of works, lest any man should boast. I have sometimes felt as if there were none like me, so changable, so prone to wander. Then at other times the Spirit whispers in my heart and tells me that it is through much tribulation we shall enter the kingdom. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. The beloved apostle says, Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised them that love him.

Brother Beebe, I must close, for the more I write, the more I want to write; but I do not want to intrude

on your patience, nor to be in the way of that which is of more importance.

Now, brother Beebe, with all the dear brethren and sisters who read the "Signs of the Times," I desire an interest in your prayers to Almighty God, that I may always be able to adorn the profession I have put on, in an upright walk and godly conversation, ever looking to Jesus, the author and finisher of the christian faith; for I have doubts and fears, and if I am a child of grace, the least of all. Now may the Lord be with you, and enable you to feed the sheep and lambs of the great Shepherd, out of his own store-house. I submit the above to your disposal; do with it as you think best, and all will be well with me. Your sister in tribulation,

C. ANNA NORWOOD.

LAWRENCEBURG, Ky., July 31, 1869.

BROTHER BEEBE:—Some time ago I received a letter from a brother in Indiana, objecting to my views as given on the parable found in Matt. xiii. 44, in the fourth number, present volume of the "Signs of the Times." He gave me liberty to send the letter with my reply to it for publication in your paper. While writing the reply, my wife had a severe attack of illness, which caused me to leave the papers, and they were mislaid or lost, and I have been unable to find them. As the brother wishes his name withheld, I shall not use it. He asks what I mean by the Adamic man? Answer. I mean the man that is born of the flesh, and is flesh. The amount of his objection was, that I had contended that there was nothing done for the natural man; that the spirit that was born of God returned to God, and that the natural man returned to a state of nonentity. Now, I want him, and others that can have access to the communication, to turn to and overlook it. If they can find there any thing like the idea that there is "nothing done for the natural man," or that he "returns to a state of nonentity," the fault is mine: if not, it must rest on those who thus charge me. Is it found in the fact that I said, the natural man answers to the "field," and was the subject of purchase? And that Christ "gave himself," or "all that he had," for that field,—that "he gave himself for us, that he might redeem us from all iniquity?" Or was it because I quoted the text, "I will ransom them from the power of the grave, I will redeem from death?" Or was it because I said, Until our vile body is changed, and fashioned like unto his glorious body, the warfare must go on, the battle rage between the flesh and the spirit? Or was it because I said further, Then, and not until then, shall we realize fully "the redemption of the purchased possession," "the redemption of our body," for which we must

"wait?" Or finally, was it because I said in the conclusion, The treasure is hid, the field purchased, he will have his own? Is it not strange—passing strange, that any one, after reading the closing part of that communication, should arrive at the conclusion that I contended that there was nothing done for the natural man—that he went back into a state of nonentity? What strange influence can be at work here? My mind has underwent no change since writing that composition, notwithstanding the friendly notice that brother D. Bartley has taken of it in a late number of the "Signs." I do not yet believe that Christ "gave himself," or "all that he had," for the Jews as a nation, nor that they constituted "the kingdom of heaven," spoken of in the parable. But I am not at all disposed to pursue the argument further, as it has already been suggested that the further investigation of subjects that I have been somewhat engaged in, and perhaps originated, would injure the circulation of the "Signs," and I certainly do not wish to bear any part in doing that. I firmly and honestly believe that what I have written on the subjects alluded to is fully sustained by the bible, or I should not have written as I did; and I feel thankful, first to my God, and then to my brethren, whom I esteem abler than my humble self, for the confirmation afforded me as I trust by His Spirit, and the revelation given in scriptures, and their communications through the "Signs" through private letters and verbally. Never, while my memory lasts, can I forget the able and forcible manner in which our once dear and now departed and much lamented brother R. C. Leachman treated those subjects at the Baltimore Association, in the city of Baltimore, in May 1868. His and brother P. Hartwell's preaching there was very consoling and encouraging to me. But in brother Leachman we have lost a faithful and able minister of the New Testament, a dear friend, and an agreeable companion. May God abundantly bless his sorely bereft widow, brethren and sisters among whom he so faithfully labored. I sensibly feel the loss of such labors. God only can repair it. The co-operation of such as above mentioned, with many others, have afforded me great encouragement while feebly opposing the few opposers to the truth that have risen up among our own selves; for there have been some few even of the writers and readers of the "Signs," (and I regret to have it to say, but the fact has already been made public) who seem slow to learn that in them, that is in their flesh, (for all that is born of the flesh is flesh) dwells no good thing; but that the whole, or some part of it, is born of God, and consequently must be good. Such

however will never be the settled sentiment of the church of Christ while she has the Spirit of God in her heart, and his revelation in her hand to guide her. Now, rather than throw the smallest obstruction in the way of the widest circulation of the "Signs of the Times," I intend this to be my last communication for its columns, unless I am called to write an obituary notice, or something of that kind. Of course, I dare not make any rash promises, for I am in the hand of the Lord, and what he, or even Satan himself, (for he is too strong for me without the Lord's arm beneath me) may induce me to do, is unknown to me. I speak of my present, and, (I think) lasting intention. Let it not be understood from these remarks that I can think of giving up the "Signs" as a reader, for I very highly appreciate its contents. I want it understood however, that I have no disposition to back down, or refrain from defending the principles I have contended for; for while the Lord enables me, I expect fully, fearlessly and faithfully to contend for them privately and publicly; but I do not wish to injure the "Signs of the Times" in doing so.

I am but a bungling writer at best, and cannot think that the paper will suffer any loss whatever in the withholding of my name.

There have been one or two requests made in the "Signs," and several through private letters, from my dear brethren and sisters in Illinois, Missouri, Iowa, Texas, and other places, for my views through the "Signs," on different texts of scripture. I hope they will take the foregoing remarks, together with a free acknowledgment and feeling sense of my insufficiency, as a reasonable apology, and not conclude that I lightly esteem them, or disregard their friendly requests.

If I know myself, I do desire to "follow after the things which make for peace, and things wherewith one may edify another," and am willing to deny myself privileges that I might otherwise enjoy, for the sake of keeping "the unity of the Spirit in the bond of peace," when that unity and peace can be had without suppressing or bartering the truth for either, or crying, Peace, peace, when there is no peace. "Now the God of peace, that brought again from the dead our Lord Jesus Christ, 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." This, brother Beebe, brethren and sisters, is my prayer for Jesus' sake. Brethren, farewell. Your friend and brother,

J. F. JOHNSON.



MONTANY, Labet Co. Kan., July 11, 1869.

DEAR BROTHER BEEBE:—If one so unworthy may so call you, I have for some time had a desire to communicate to you and to the dear brethren and sisters, through the "Signs of the Times," an account of the many trials I have had to pass through. When I was in my twentieth year, from some cause, I became very much concerned, and viewed myself the chief of sinners. Sometimes I tried to pray, then the thought came to me that the prayers of the wicked would avail nothing, and then I would cease trying to pray, and would join my young companions in their mirth. They all seemed to enjoy themselves, and I would try to be happy in their company. There was a young man a few years older than myself paying attention to me, who would frequently ask me what it was that so much troubled me, and I would answer him as well as I could without telling him. I knew nothing at the time of his feelings, which were in reality as wretched as my own. After some time he told me his exercises of mind, and after that I was always glad to talk with him upon the subject, for it then seemed to me that I was not alone in my trouble. In a short time he was taken sick, and after a few weeks he professed a hope in Christ, and his last moments seemed to be the happiest of his life. He said he was going home. O when I heard this my heart sank within me. I did not feel so much condemned on account of my outward sins, but it appeared to me that the very thoughts of my heart were so wicked that the Lord could not pardon me. Then the words came to me, that Jesus came not to call the righteous, but sinners to repentance. I often went where no human eye could see me to try to implore the mercy of God, but not a word could I utter. While in this distress of mind I was taken sick and confined to my bed for some time, during which I would feel drowsy, and would arouse myself by talking, which alarmed some of the friends, who thought I would not recover. It seemed to me that I was reconciled that the will of the Lord should be done, and suddenly it seemed to me I could see the whole plan of salvation, and was enabled to rejoice in God as my Savior. My troubles were all gone and I felt like praising God, and everything seemed to be praising him. Soon something seemed to impress me that there was something remaining to be done, and these words seemed to ring in my ears: Arise and be baptized, every one of you, for the remission of your sins. I had so far recovered from my sickness as to be able to walk around. Some thought that it would not do for me to go into the water, and they reasoned with me and told me they thought that sprinkling or pouring was just as beneficial, if I would only think so. But I had

often read of being *buried* in baptism. There was a Campbellite church (so called) near, and they practiced baptism by immersion, and so I joined them some eight years ago. Since that time I have had many dark seasons, almost concluding that I had been deceived and had deceived others. Since then I married, and my husband was an Old School Baptist. We lived in Illinois, and I went with him to church, but did not pay much attention to the preaching, for I had always thought their doctrine was hard, and I did not care to know much about them. Three years ago last spring we emigrated to the southern part of Kansas, and here we never heard a gospel sermon until last fall, when an Old School Baptist came to our neighborhood and preached at our house, and I thought he preached different from any I had ever heard before. On November 15th we began to take the "Signs," which has afforded me great satisfaction to read the experiences of the dear brethren and sisters. I began to see and feel that I could bear witness with them, and that I was connected with a people of a different faith, and with whom I could not feel at home. Though I thought I had been baptized, and could not think of being baptized a second time. Sometimes I thought I would never unite with any church again. I knew the Old Predestinarian Baptists were the true church of the living God. While thus meditating one night on my bed, these words came forcibly to my mind, "Whom the Lord loveth he chasteneth," and something seemed to say to me that my baptism was not valid, because the administrator was not of the faith of the gospel, so I became reconciled, and believed the Lord would guide me in the right way; for it is not in man that walketh to direct his steps. I had the privilege of hearing the gospel preached on the fifth Saturday and Sunday in May, by Elders Morris F. Hedges and Rice Harris, and there it was plainly told me, and I went forward, was received, and on the next day baptized. During the whole of the service I could hardly control my feelings. Something troubled me, suggesting to me that I was doing wrong, and I felt as though I would gladly recall what I had done if I could. But O how different were my feelings when we started for the water; all doubts were banished, and I could see and feel how delightful it is to do the will of the Lord. All his ways are pleasantness and all his paths are peace.

Brother Beebe, if you think this worthy of a place in your paper you can publish it, but dispose of it as you think best. Your sister,

MARY J. HART.

WINTHROP, Mo., July 12, 1869.

ELDER BEEBE—Dear brother in Christ, I have a desire to write and tell you that we have received your valuable paper for about six months, and O what comfort and consolation

I have found in reading them. I am thankful that you are spared to publish the glorious truth as it is in Jesus, and to expose error, as you have done. In reading the experiences of the dear brethren and sisters, I am greatly strengthened and built up, and hope I am enabled to praise God that he has a people who acknowledge that they are saved by grace alone.

Dear brother, I will attempt to relate to you some of my past experience. When I was between sixteen and seventeen years of age I was taken sick, and thought I might not recover, and I promised the Lord if he would not cut me off I would serve him better than I ever had done. I recovered very fast and soon got well, and I thought of my promise; but I thought it would not take me long to get religion; that if I prayed, the Lord would be compelled to do his part of the work, and I should soon have religion. I began the work, but my prayers did not seem to rise higher than my head, and I soon got discouraged, and concluded to put it off until I should be older, for I thought I could serve God at any time I chose. One evening I went to sit up with a sick lady who was thought to be near her end, but she had a hope in Christ; but O, I thought, I am without a hope to cheer me in a dying hour. I returned home fully resolved if there was anything in *getting* religion, I would try it. But in my vain efforts it seemed that the Lord had turned a deaf ear to my prayers. Then I thought I had put it off too long, and it was now too late. My time seemed short, and how presumptuous I had been in putting this important matter off, as I had but a very short time to live, and the world to which I was going was forever. After this I thought I would go to a neighbor and ask her to pray for me, hoping the Lord would hear her prayer. I went, and when she saw me she seemed alarmed at my appearance, and asked what was the matter. I tried to tell her that I wanted her to pray for me, but I could not, and I started to go back, but hoped that as she had seen me in so much trouble she would pray for me, and the Lord would hear her prayers and have compassion on me, and this thought gave me some relief. After this my father moved to Market street, in Crawfordsville, Ind., and I thought that on going to a new place my troubles would wear off, but they continued the same as before. One night I retired to bed in a private room, and hardly thought I could live till morning, but I thought, as long as life continued, I would not cease trying to pray for God's mercy to me, a justly condemned sinner. It seemed that after a few more breaths I should be gone, and if I died without hope I must be lost forever. But if I were even sent to hell, I desired to worship and

praise God. I was not expecting much but banishment when these words came to me—

"I am your Savior, come rejoice, I here your sins upon my cross."

O this was sudden joy, and my soul did rejoice in the glorious way of salvation. The blessed Savior came to seek and to save that which was lost. He had died for sinners, and I was a great sinner. O how beautiful did God's plan of salvation then appear to me. My trouble was all gone, and on the next morning when about my work I was singing, and my sister remarked, "You seem greatly changed; what was it that troubled you so? It was my sins, I replied, but Jesus has borne them on the cross, and has told me so. I told her I had a hope in the Lord, and desired to unite with the church. And when the next morning came round company called and asked me if I was going to meeting. I replied I thought not; for by this time doubts and fears had begun to arise, but as they insisted that I should go, I went. But, what a change there seemed to be in the church members; they looked to me so pure and lovely I thought I was not worthy to fill a seat with them; if I was, what a great privilege it would be. When the invitation was given I found myself going forward, and I related what I hoped the Lord had done for me, and was received and baptized the next day by our beloved Elder, John Lee. I then felt that I had done what my duty required, and thought I should see no more trouble. I was happy, and "Jesus all the day long was my joy and my song." But I have passed through many trying scenes since that time. I was married, and my husband sold out and we moved and settled in Winthrop, Mo. It has pleased the Lord to take from us my eldest son and my youngest daughter; my son was in his twenty-first year, and my daughter was in her fourth year. They have left with their parents three sisters and two brothers to mourn our loss, but we mourn not as they who have no hope, for we believe they are with Jesus; but their earthly remains are lying side by side on the side of a high hill.

Brother Beebe, I submit this to you to dispose of it as you think best. I desire your prayers.

DIDAMIA ELMORE.

Near Lexington, Ga., Aug. 19, 1863.

MY DEAR BROTHER BEEBE:—With great pleasure I received your letter, accompanied by a box containing fifty-five hymn books, such as I desired, which I will try to dispose of, and remit the money as you directed. I feel truly sorry that you are not enjoying good health, and have become so nervous, which I can plainly discover from your handwriting. I feel to pray God to restore you to health, that you may live longer to defend and proclaim the

truth, to the edification, comfort and instruction of his poor and afflicted people. When you say, "I would not live away, neither do I feel in a hurry to die," it was so expressive of a resignation to God, that I greatly desired to feel the same way, but I cannot be more reconciled to God in all his dealings with me; but 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. And now abideth faith, hope, charity, these three, but the greatest of these is charity. The faith here spoken of is the faith of Jesus Christ by (not for) which the believer now lives the life which he does in the flesh, and its character is known by its powerful workings in its subjects. Through it the Holy Spirit reveals to God's elect their true condition as sinners related to a fallen parent, and strips them of all hope of salvation by any thing they have done or can do. The same spirit through faith reveals to the sinking sinner the mercy of God in the free pardon of all his sins, through a crucified, risen and interceding Savior. Then hope in its power calms the troubled breast, and rest is realized which Jesus gives, and though charity or love to God was there from the time the sinner was quickened by grace, it is now realized and enjoyed by the subject of these noble and powerful graces. How vain and presumptive for mortals to boast of their power to exercise or control them. To prove to every candid enquirer after truth the character of genuine faith, look to the history of Abraham, who, when commanded by God, went out, not knowing whither he went; and so journeyed in a strange land, and when commanded to offer his only son Isaac, went and laid him upon the altar and was about to slay him, when, (to his astonishment, no doubt) he was told to hold his hand, and was directed to an offering which God had provided. Then he rejoiced in God for the life of his son, and with great pleasure they returned. Look to Moses, who 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 pleasure of sin for a season, for (by hope) he had respect unto the recompense of the reward. Look at the case of Ruth, who could not be persuaded to go back to her father's house where there was plenty, but preferred to go with her mother-in-law to Canaan, notwithstanding the famine, with every other worldly loss or privation. Come on to the gospel or new covenant dispensation. And John the Baptist, when he had finished the work assigned him, was beheaded, and Jesus, our gracious Redeemer, after a suffering life, died to redeem and save his people from

their sins. Stephen, a man full of the Holy Ghost and of faith, was stoned and laid down his life, and most of the apostles suffered martyrdom in the most cruel manner; and in ages past many of the saints have been put to death for the sake of Christ and his cause, and now it seems that many conclude the best evidences of genuine faith is the abundance given to support human inventions under the name of religious benevolence, piety, popularity, and to be highly esteemed among men of the world, &c., when in reality the faith of the gospel is to be known by what it makes its subjects suffer for Christ's sake, and it remains true to this day, that all that will live godly in Christ Jesus, shall suffer persecution. Your brother in tribulation.

D. W. PATMAN.

Henry County, Ky., Jan. 6, 1869.

DEAR BROTHERS AND SISTERS:—As we have been mercifully preserved through another year of temptation and sin, let us lay aside all malice and all guile, hypocrisies and evil speaking, and live in love; for "What glory is it, if when ye be buffeted for your faults, ye shall take it patiently; but if when ye do well, and suffer for it ye take it patiently, this is acceptable to God." "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." But, blessed be ye poor, for yours is the Kingdom of God; for hereunto were ye called, because Christ also hath suffered for us, leaving us an example that we should follow in his steps. Who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously, by whose stripes ye are healed. Who his own self bear our sins in his own body on the tree, that we being dead to sin should live unto righteousness. "And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But the apostle says, "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." The psalmist says, "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil." May we honor the King of heaven, whose works are truth, and his ways judgment; and those who walk in pride he is able to abase. Before him all the inhabitants of the earth are reputed as nothing. He doeth

his pleasure in the armies of heaven, and among the inhabitants of the earth. None can stay his hand, nor say unto him, What doest thou? To the Lord our God belongeth mercy and forgiveness, though we have rebelled against him. "Unto you therefore which believe he is precious." May we be clothed with his righteousness, which alone is acceptable unto God. Let us remember that our Savior trod the wine press alone, and there was none with him to help, and may we who have named his name depart from all iniquity, and be found walking in the footsteps of our Master, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin;" for the wages of sin are death; but the gift of God is eternal life, through Jesus Christ our Lord. Now, brother Beebe, please examine this imperfect scrip, and if there is anything in it that will not crowd out better matter, give it a place; but if not, throw it aside and all will be right.

MARTHA FOREE.

Rush Co., Ind., Dec. 14, 1868.

BROTHER BEEBE:—I would gladly contribute to the columns of the "Signs," and have often thought of doing so, but feel too sensibly my inability to write any thing that would be interesting or edifying to your readers; and so I have refrained from putting you to the trouble of examining for approval or disapproval any thing that I might write. But as it has become necessary for me to address you on business, I will also write a few lines for your perusal; for I think it is of vital importance for the children of God to try to comfort each other, and to speak often one to another; and as it is not possible for them all to see each other in the flesh to speak face to face, may they not minister to one another in the spirit by corresponding through the columns of the "Signs of the Times?" Surely the "Signs of the Times" is the best medium we have through which to so communicate. At this writing, I believe I have as great an anxiety to read it as I have ever had. It has been a source of great satisfaction to me. It is refreshing to my soul to read the heart cheering communications, so comforting and full of comfort and consolation, which come to us through your columns. Although I am so frequently, and I may say almost constantly, burdened down with doubts and fears in regard to my hope, fearing that I am not one of the children; yet my desire is to be permitted to eat of the crumbs that fall from our Master's table, and I think my soul will be filled with rejoicing. Brother Beebe, I know you are constantly being called on for your views on different passages of scriptures, and it is with some timidity I venture to ask your views on Acts xxvi, 16-18 inclusive. Yours in hope of eternal life, D. H. GOBLE.

(Editorial reply on page 198.)

## Circular Letter.

The Elders and brethren composing the Corresponding Meeting, held with the Old School Baptist church at Erying Pan, Fairfax Co., Va., August 11th, 12th & 13th, 1869, to the churches, Associations and meetings with whom we correspond, send love in the Lord.

DEAR BRETHREN:—As speeds the flight of time, we hasten to the end of our mortal pilgrimage, and as the days of the years of our appointed sojourn on earth pass on in rapid succession without delay or intermission, we are hurried through the varied allotments of divine providence, until we reach that boundary beyond which no flesh can pass, and then at the behest of heaven, our dust returns to dust, and the spirit by which it is animated returns to him that gave it. Still though, like the winged arrow, glides swiftly away our years, and as they hurry onward, make their mark indelibly and sure. Of the thousands who attended our meeting but one brief year ago, how many now are slumbering with the silent tenants of the tomb, and of the heralds of salvation whose voices then were heard, one at least, shall be heard on earth no more. Having finished his course with joy, and the ministry he had received of the Lord Jesus, to testify the gospel of the grace of God, he has received his discharge from the warfare, and a passport to that happy "land of pure delight where saints immortal dwell." If now we ask for our fathers, Where are they? In peaceful graves sweetly repose the earthly tenements in which those veterans of the cross once sojourned, who for many years went in and out among the churches of this vicinity, whose names are sacredly embalmed in the most cherished memory of all the saints. Twelve months ago, our lamented brother R. C. Leachman, in the Circular written by him, and unanimously adopted by the Elders and brethren then present, called your attention to the distinguishing attributes and supreme perfections of the God of our salvation, and as one divinely qualified, most clearly demonstrated his transcendent glories in strong and indisputable contrast with all other gods. As the arched skies transcend the earth, so the thoughts and ways of God rise infinitely above the thoughts and ways of men.

With the letter of last year before us, in which the peculiar and inimitable perfection of the Being and government of our God is so ably and forcibly set forth, we will offer a few thoughts on the subject of the reverence and godly fear with which he should be worshiped and adored by all who love him and are the called according to his purpose. As widely as differ the gods of the heathen from the Lord God of Israel, differs also the homage paid by the idolatrous tribes of the earth to the gods they make and serve, from the



spiritual devotion of the saints to the true and living God. From the time sin entered the world, the idolatrous propensity of natural men to cherish in their imagination the being of a god, who can be worshiped by men's hands, as needing something from them, has prevailed. It was developed in the offering of Cain, and is still betrayed in all those "who have gone in the way of Cain" unto this day. The product of the earth obtained by the labor of his own hands, and offered in the total absence of that faith without which it is impossible to please God, foreshadowed the blind infatuation and idolatrous devotions that should mark and characterize the children of this world from the morning of creation to the end of the world. That the spirit of his worship was that of falsehood and murder, is demonstrated by his hostility to the true worship of God, as exemplified in the offering of faith by Abel, and violent attempt to suppress the true worship of God, and to establish his delusion by the murder of his brother. These general traits of will-worship, free agency, falsehood and murder, have in all subsequent generations, like the mark which God indelibly branded upon Cain, fully proved that all but the true worshipers are, in their religious characters and development, of their father the devil, and that the works of their father they will do. Rivers of blood have been shed by those who go in the way of Cain, in their blind and malicious infatuation to oppose the truth of God and to establish the delusions of men; but the Eternal Judge has irrevocably pronounced, "In vain do ye worship me, teaching for doctrines the commandments of men." The indispensable requisites for the true worship of God may be inferred, by those who know the Lord, from the words of our Lord to the woman at Jacob's well. "Ye worship ye know not what." How humiliating to the pride of the Samaritan worshipers to be told that they did not even know what they worshiped, nor would it be less humiliating to tell the millions of will-worshipers of this day, that they know not what they worship. But alas! how large a portion of the devotion of our day is performed in utter ignorance of what is worshiped. Saul vainly thought he ought to do things contrary to Jesus of Nazareth, and the carnal Jews being ignorant of God's righteousness, were going about to establish their own righteousness. But Jesus said to the woman of Samaria, "God is a Spirit, and they that worship him must worship him in spirit and in truth." And that, "The hour cometh and now is when the true worshipers shall worship him in spirit and in truth." These are the indispensable qualifica-

tions; those who worship God in spirit, are true worshipers; all others, whatever may be their forms, rites, ceremonies, or doctrines, are false. The spirit of truth, we are told, by our Lord, the world cannot receive, because it seeth him not, neither knoweth him; but is nevertheless the spirit of truth, that shall lead all who possess it into the truth; not by taking the things of them and showing them to God, but by taking the things of Jesus and showing them to them. None can receive or possess this spirit of truth, except they be born of it; for "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." And this spirit which is born of the Spirit is the Spirit of Christ, and if any man hath not the Spirit of Christ, he is none of his. And all who have it will have also its legitimate fruits, love, joy, peace, gentleness, goodness, faith, &c. As by these fruits in us we know that we are born of the Spirit, as by the Spirit it only can we know the things of the Spirit of God; as many as are led by the Spirit of God, they are the sons of God, and only by it can we cry, Abba, Father. "Marvel not," says Jesus, "that I said unto thee, Ye must be born again." We cannot worship God in praying or in singing without these qualifications, for we must pray and sing with the Spirit and with the understanding also. It is the Spirit that maketh intercession for the saints according to the will of God. The saints are "the circumcision that worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." God who is a Spirit, from himself, pours upon his children the spirit of grace and of supplication, and thus prepares them to worship him in spirit. This Spirit being of God is the spirit of truth, and as all who are born of it are redeemed from the world, and as none others can know the things of the Spirit, therefore the world, or they who are not born of God, cannot receive the Spirit of Truth, nor can they worship in spirit or in truth. The truth is as essential to the true worship of God, as the Spirit is, for it is only as the Spirit leads us in the truth that we can know that we possess the Spirit of Truth. The saints are commanded to try the spirits, whether they be of God, and a true and infallible standard of judgment is given them. He that knoweth God heareth us, (the apostles) He that is not of God heareth not us; hereby know we the spirit of truth, and the spirit of error. The spirit of truth will never lead one into error, but invariably leads those who have it into the apostles' instructions. Every spirit that does not lead to an adherence of the apostles, is the spirit of error. We cannot worship God

in truth by preaching, praying or singing that which is false, or what is not taught by the apostles. The ordinances of the gospel also require that we walk in them in the truth, as taught by the inspired apostles. The spirit of truth and holiness will, so far as we are led by it, incline us to mortify the deeds of the flesh; for the flesh lusteth against the spirit, and the spirit against the flesh; and this is another evidence that it is the spirit of truth and born of God; for the flesh is always in unison with the spirit of error.

Again, if we possess a spirit which anybody and every body can receive, by efforts of their own, we know it is not the spirit of truth which the world cannot receive. A spirit therefore which is attainable by every, or any one, or that does not war against the flesh, is not opposed to our fleshly propensities, or that does not hear the apostles, or that fails to lead us into the truth, cannot be the spirit of truth, or born of God; but is a spirit of delusion, and child of the devil.

Our God cannot be deceived. God is not mocked, nor will he accept for worship the inventions or commandments of men. Nor will he hold him guiltless that taketh his name in vain.

We gratefully acknowledge a large attendance of messengers and visiting elders, who have truly come in the fullness of the blessing of the gospel of Christ, and have preached to us the unsearchable riches of Christ with more than ordinary demonstration of the Spirit. Our meeting has been well attended, and the season has been refreshing. A large concourse of people has been in attendance, and good order has been preserved throughout. No discord in preaching or in the transaction of business has been detected, and we have enjoyed a delightfully harmonious meeting in the banqueting-house, where the banner of love has been over us. We rejoice to learn from your minutes and messengers that peace and fellowship abounds generally throughout the range of our correspondence, and that the saints are contending earnestly for the faith which was once delivered to the saints.

At the request of the Old School Baptist church in the city of Alexandria, Va., we have appointed to hold our next annual meeting, if the Lord will, with them, to commence at 10 o'clock, a. m., on Wednesday before the third Sunday in August, 1870, and continue three days, and as this place is very easy of access by public conveyance, we hope to be favored with a large attendance of the brethren of our faith, and order.

GILBERT BEEBE, MOD.  
WM. J. PURINGTON, Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1869.

REPLY TO BROTHER D. H. GOBLE, ON PAGE 197.

There was a remarkable display of the power of God, in the calling and conversion of Saul, and it was so clearly the work of God as to leave no room for caviling. Up to that moment he had lived a conceited self-righteous pharisee, professing more than ordinary piety, but his piety was of that kind which all self-righteous arminians possess, the more of which they have the greater their hatred to the saints, and violent opposition to the truth. Alive without the law, unsubdued by the least sense of weakness, verily believing that he ought to do many things contrary to Jesus, and regarding it a pious work to persecute the saints of God, he was still breathing slaughter against the disciples of Christ until the very moment when startled by the voice of God from the skies, and all the lights of nature in which he had trusted were put out by that light from heaven, which so far outshined the refulgent brightness of the meridian sun, as to cause him to fall blind and helpless to the ground. Shall we ask what means he had been using, what terms he had accepted, or what conditions he had complied with, to procure this wonderful change? His last breath was slaughter, and the very next succeeding breath was prayer! Helpless and prostrate on the ground, a sin-stricken, heart-broken, subdued and perishing sinner, who did not know the Savior by whose almighty power he was now arrested, and into whose hands he had fallen a helpless captive. A learned and popular divine, a graduate from a Theological school, perfectly versed in all the Jew's religion, who had made religion his study from his infancy, and with his pockets full of religious tracts or letters from the high priest, and dignitaries of the Mission Society, whose missionaries were compassing sea and land, and himself a zealous missionary, with his field of labors assigned him by the Board, to do their bidding at Damascus, now lies prostrate before the Lord. Stricken down by a power he had not invoked, by the Savior whom he had not known, subdued and passive he now enquires, "Who art thou, Lord?" And, "What wilt thou have me to do?" Both questions are answered. He is informed that it is Jesus whom he was persecuting, that had stricken him to the ground, and for what purpose he had appeared unto him, and of what he would have him to do. "Rise and stand upon thy feet." We doubt whether he had power to rise, until Jesus bid him rise, even as he called Lazarus to rise from the dead, and come forth, so there was a power attended the command, which

brought the prostrated sinner to his feet. And now, what next? Has he appeared to Saul in wrath, to make him an example of vindictive justice, and pour on him the just retribution for his dreadful crimes? O no. "For I have appeared unto thee, for this purpose: to make thee a minister, and a witness." But what kind of a minister? Why, such as Jesus always makes; a Baptist minister; for he was not allowed to enter the ministry until he was first baptized by Ananias. And a Baptist of the Old School faith and order, for he believed all things which were written in the law and in the prophets.—Acts xxiv. 14. In those apostolic days it was not pretended that any but God himself could make gospel ministers. For this purpose of God, Christ had appeared to Saul, to make him a minister and a witness; and as a competent witness he must needs be qualified to speak things he knew and testify things that he had seen. To supply this ability Christ appeared to him, and was revealed in him. Not only was he to bear witness of the things which he had then seen, but things also in which the Lord would also appear unto him. He would appear to him in delivering him from the people, (Jews) and also in delivering him from the Gentiles, unto whom the Lord sent him. And he would also appear unto him in opening the eyes of the blind; and in all the miracles which the Lord wrought through him as an apostle; and in turning the Gentiles from the darkness of pagan idolatry, to the light of the gospel, and from the power of Satan, unto God, that they might receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ. For this purpose of God, which Paul had no part in purposing, Christ had appeared and still would continue to appear to him. So that whether the presence of Christ was apparent to others or not, he was manifestly apparent to Paul in every deliverance he experienced from Jews or Gentiles, and he appeared to him in the opening of the eyes of the blind; in turning men from darkness to light, &c. And of all this Paul was a faithful witness. He never pretended, nor tolerated the idea that eyes were opened, or sinners converted to God by any art, power, virtue, or work that he of himself was capable of performing. It is true God wrought many wonderful miracles by Paul, and used him as his mouth, and spoke by him, as he had formerly spoken by the prophets; but these were none the less the works of God himself, and the words which he spake by the mouth of Paul were none the less God's words, and the light these words imparted came only from the Sun of Righteousness. The apostles are called stars.—Rev. xii. 1. And so also are the angels, or messengers of the churches.—Rev. i.

20. Stars are said to be dark bodies of themselves, but they are reflectors of the light of the sun. So this treasure, of which we write, is committed to earthen vessels, that the excellency of the power thereof may be of God, and not of man, or of earthen vessels.

God used his apostles, and so he also uses his gospel ministers, not to give life to the dead, nor eyes to the blind, but to edify and enlighten the living to whom he has given life and eyes. Every heaven-born child has spiritual life, and spiritual eyes, but how many of them are in darkness. Once they were darkness, but now they are children of the light. Some are like those Gentiles to whom Paul was sent, greatly needing to be taught the way of the Lord more perfectly. The eyes of the learned and eloquent Apollos were opened, and his mind enlightened concerning the baptism of John, and of the gift of the Holy Ghost, by the unpretending Priscilla and Aquilla.

When our esteemed correspondent called on us to explain this text, we inferred that it was not clear to his mind, and in the hope of opening his eyes, eyes which he now has, so as to present to his sight the truth, that seeing it he may be turned from darkness, or obscurity on this subject, to the light, we have attempted to let such light as we have, so shine, that others who have eyes, or spiritual discernment, may see, and glorify not us, but God. As the preaching of the gospel in truth and soberness discloses hidden mysteries to the saints, it tends to their edification. But it never gives spiritual discernment to them from whom God has withheld it. When the quickened sons of God are allured and drawn blindly into error, the presentation of the testimony of the word of the Lord by his witnesses, turns them from darkness to light, and as they never go into error only by the influence and power which Satan is permitted to exercise over them, so the faithful ministry by which they are enlightened turns them from the power of Satan unto God. Among the Gentiles unto whom the Lord sent Paul, were the churches of Galatia, which had become bewitched by the power of Satan, through his Judaizing teachers, and Paul's labors were owned and blessed of God for their restoration, and deliverance from darkness to light, and from the power of Satan unto God.

And that they may receive the forgiveness of sins. None but Christ has power on earth to forgive sins. No preaching, even of Paul, can procure the forgiveness of sins, nor is it designed for any such purpose. Then, why, you ask, was Paul sent to the Gentiles that they might receive this forgiveness? If the executive of state has reprieved a convict from the gallows, why is a messenger sent to bear the joyful message to the poor

condemned wretch? You answer, that the prisoner may receive it, and enjoy the benefit of it. So were these Gentile sinners redeemed, and for them there is forgiveness provided, and it is with the Lord, and he has ordained that they shall in due time receive it. Hence Paul, and all other gospel ministers whom Christ has made, are sent to preach repentance in Christ's name, and in his name the forgiveness of sins, that they may receive it. Paul was a witness of the resurrection of Christ; for as a risen Savior he had appeared to him to thus qualify him, to proclaim among the Gentiles that Christ is exalted to be a Prince and a Savior, to give repentance unto Israel, and remission of sins. This forgiveness is the immediate work of God, but our reception and enjoyment of it is quite another thing. The atonement was made many centuries ago, in which Christ obtained eternal redemption for all his people. But when did we personally and experimentally receive it? Not until by the ministration of the gospel the glad tidings came unto us. And how very slow have some of us been in our reception of it! O, says one, I am too great a sinner! It is too much for me to hope. But when the preaching of the word comes to such, as it came upon those who were pricked in the heart on the day of pentecost, then they gladly receive the word, and with the word comes the assurance that their sins are forgiven, and they with joy receive it.

When through the ministration of the word the poor quickened and heart-broken sinner receives the forgiveness of his sins, he is prepared to follow Christ in the ordinance of baptism, and to enter in through the gates into the city, and have a right to eat of the tree of life, and drink freely of the water of life. As children, and heirs, they can now take their place among the consecrated, set apart, who are in the church, where the heirs have their inheritance, being thus sanctified; or set apart, by faith that is in Christ; for it is only by the faith of the Son of God, they can enter into this rest, which remains for the people of God. Gospel ministers who are witnesses prepared by and for the Lord, are instructed to "Open the gates, that the righteous nation which keepeth the truth may enter in." They are to point out the footsteps of the flock, administer the word, and the ordinances, by baptizing them that believe, and give evidence that they have received the forgiveness of their sins, in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever Christ has commanded them. And to such the assurance is given that he who has appeared to them, to make them ministers and witnesses, is with them always, even to the end of the world.

FRENCHTOWN, N. J., Feb. 13, 1869.

BROTHER BEEBE:—I feel very anxious to see your views on the following passages of scripture: 1 Thess. v. 15, and Titus iii. 8. If when you have leisure you will write on either or both these texts, I will feel greatly obliged.

WILSON KUGLER.

REPLY.—It is a pleasure to us to labor, to the extent of our very limited ability, for the edification of the children of God, and frequently when searching out the truth for them our own mind has been enlightened and many passages have been opened with comfort to our understanding. But it would be presumptuous in us to favor the idea that we are able to unseal the revelation of God to the benefit of even his living children, a particle farther than it is the pleasure of our Father in heaven to make it clear to our own mind. We often tremble, while we look at a file of many letters, from all parts of our wide spread country, calling on us to explain some passages which seem obscure to those who send them. We tremble not because our labor is called for, but lest our brethren and friends should look to us for that counsel and wisdom which they should ask of him who giveth liberally and upbraideth not. There never was a man on earth, if we except him who is God, man and Mediator, endued with sufficient wisdom to expound correctly all that is contained in the scriptures. The prophets sought diligently to learn the full import of the words which God had spoken by them; and the apostles confessed that, without Christ they could do nothing. And if the holy prophets and apostles exclaimed, Who is sufficient for these things? may not such as we veil our faces and exclaim,

How shall affrighted mortals dare  
To sing thy glory or thy grace?  
Beneath thy feet we lie so far,  
And see but shadows of thy face.  
Who can behold the blazing light?  
Who can approach consuming fire?  
None but thy wisdom knows thy might,  
None but thy word can speak thy name.

Still God has made it the delightful privilege of even the most feeble of his children to "Speak of the glory of his kingdom, and to talk of his power." And when we give our views on these sublime and heavenly things, we give them only as our views, and all the saints should compare them first with the scriptures, and then with their own experience, that they may be satisfied that they are true before they endorse them. The passages now proposed by brother Kugler, are of more plain and practical import than many on which we have sometimes been called to write. Both are found among the faithful admonitions given by the apostle, to be observed by the saints. We will consider them together. That in 1 Thess. v. 15, reads, "See



that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." And the other, Titus iii. 8, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works. These things are good and profitable unto men." Both admonitions are in reference to the deportment of the saints. In the first is but a reiteration of the charge so frequently given by our Lord Jesus Christ to his disciples. In his sermon on the Mount, and in all his instructions, he forbid that they should, under any provocation whatever, render evil for evil, or railing for railing. They were commanded to even love their enemies, cherish the most kindly feelings even to their bitterest enemies. His own example when on the cross, writhing in bitterest agony, his prayer was uttered on their behalf, "Father, forgive them." This Christ like spirit was also exemplified in Stephen's dying prayer for them who were murdering him in a most cruel manner, "Lord, lay not this sin to their charge." Had Stephen rent the air with imprecations of vengeance on his murderers, or had he prayed for retributive justice to surprise them, could he so well have displayed thereby the meek and gentle spirit of his Lord and Master? Under the law that knew no mercy, an eye was exacted for an eye, and a tooth for a tooth; but not so in the kingdom of the Redeemer. "Do good to them that persecute, and despitefully use you." And the apostle enthroned in judgment, ministers to us this rule without any abatement of its spirit and requisition. And the charge comes home to every saint, not only for his own observance and obedience, but the church is required to see that none, that is none of the brethren, or members of the church, shall do it. That is, the church is required, in the exercise of that spiritual authority with which Christ has invested her, to see that none be held in fellowship who render evil for evil, either to their fellow members, or to any body else. No exceptions are made, under any peculiar circumstances; not even at the peril of their own lives are they allowed to depart from this divine command. But they are commanded to be as wise as serpents, and as harmless as doves.

The other passage is of very similar import. It is a solemn charge to Titus, as a minister of Christ, and having the oversight of the flock of God, that he should never, on any account, or for any cause whatever, negative the divine rule, but affirm constantly the same decisions and rules. An affirmation is sometimes substituted for an oath; but in our text we understand the apostle to enjoin on Titus, and on all other ministers of the gospel, and on all the

saints, that in their preaching, and no less in their practice, they should bear their faithful testimony affirmatively to the truth, in deed as well as in their words. The rules for the government of the church of God were not laid down temporarily, to be revised, and changed to suit coming emergencies, nor to be once presented by affirmation, and then forgotten, but to be affirmed constantly, throughout all time. The things to be thus constantly and perpetually affirmed, are couched in a "faithful saying." And as the saying is faithful, it not only includes the peaceable deportment of the saints, but all good works; nor does it leave the saints to guess at what works are good, and what are evil; for in the faithful saying, the man of God is thoroughly furnished unto all good works. All the works of the christian which God approves, are specified in the faithful sayings of the scriptures. Whatever they enjoin are good, no others are. And these good works are enjoined on them that have believed. All believers are to be baptized. "If thou believest with all thy heart, thou mayest." And they are to continue steadfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. There are many of the duties which are enjoined upon the saints by the law of Christ, which the apostle has grouped together in this epistle, all of which are enjoined by divine authority on all who have believed in God, and which they are to be constantly admonished to be careful to observe, and to maintain. They are to be maintained by affirmation, by word and deed, in the face of all opposition of the world, the flesh and the devil. The word *maintain*, implies a vigilance, a careful watchfulness, a close observance, and strict obedience. A godly walk and conversation cannot be maintained in a careless or indifferent way. The believers in God are required to give the most earnest heed to the things which they have heard in the faithful sayings of Christ and his apostles, lest at any time they should let them slip. "These things are good and profitable unto men." We are not to suppose that any thing that we can do, can be profitable unto God; for when we have done all that he has enjoined, we are to confess that we are unprofitable servants. The psalmist said unto the Lord, "My goodness extendeth not unto thee; but to the saints that are in the earth, and to the excellent in whom is all my delight."—Psa. xlii. 2, 3. In a careful maintenance of the good works enjoined upon those who believe in God, the saints are comforted and edified, the hungry are fed, the naked are clothed, the sick and imprisoned are visited, and the widow and the fatherless are cared for. A strict observance of all things whatsoever Christ has com-

manded us, is profitable to the saints, and reflects honor and praise upon the name of him who has called us by his grace and given us a place in his house, and an inheritance among them that are sanctified.

"So let our lips and lives express  
The holy gospel we profess;  
So let our works and virtues shine,  
To prove the doctrine all divine;  
Thus shall we best proclaim abroad,  
The honor of our Savior God."

LOUISVILLE, Ky., July 11, 1869.

BROTHER BEEBE:—If it is not asking too much, I would like to have your views on Romans v. 14, especially on this part of the verse: "Even over them that had not sinned after the similitude of Adam's transgression." I very well know that you are troubled much in this manner, and if it is not entirely agreeable, pass it by, and all will be right. I am very desirous to have your views on this scripture, because it has given me much thought and trouble. May the good Lord spare your life many years yet, and enable you in the future to proclaim his truth, unbiassed by any earthly consideration, as you have in the past.

Your brother, if a brother at all.

ISAAC W. KELLEY.

REPLY.—In the transgression of Adam, we have a very instructing similitude; for the apostle says, he "is the figure of him that was to come." That is, of our Lord Jesus Christ, who, answering to that similitude, or figure, is called the second, or anti-typical Adam. Not only in the similitude of his transgression, but, as the apostle has clearly shown, as the seminal head and progenitor of a posterity. The figure being natural, but the anti-type spiritual; the figure is of the earth, earthy; the anti-type, the Lord from heaven. So that the earthly Adam is emphatically "the figure of him that was to come." Of this most grand and sublime figure, we need only now to speak of the similitude of Adam's transgression, or the analogy which Adam's transgression bears to that which it was designed to prefigure and represent.

The guilt of Adam's transgression came from the devil. The serpent beguiled Eve, to eat of the fruit of the tree of knowledge of good and evil, which God had forbidden on pain of death. She ate, and thus stood the case. She must die, and in death be forever separated from Adam, as she had no power to return to that state of innocence in which she had with him. But one way was possible for the perpetuation of their unity and identity. He had power to assume her guilt, and take on him her transgression, by receiving the forbidden fruit at her hand, and assuming the penalty of the violated law of God, as she was truly the bone of his bones, and the flesh of his flesh. They twain were

one flesh, and by the purpose and decree of God, identified in an indissoluble union. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."—Gen. iii. 12. Thus Adam in following his bride into the transgression, coming under the condemnation and penalty of the law that she had transgressed, is the figure of him that was to come. Although Adam had no redeeming power to expiate sin, or to deliver himself or bride, or to put forth his hand and help himself to the fruit of the tree of life, yet, his complicity with Eve, following her under the law, and his assumption of the transgression, was at least a very striking similitude.

It is not true that Adam lost the image, or ceased to be the figure of him that was to come, when he received at the hand of his bride the fruit of the tree, and did eat of it; for it is written, "And the Lord God said, Behold the man has become as one of us."—Gen. iii. 22. God did not say, Behold the man has lost the image; for there was in the very transgression of Adam, a similitude, indispensably necessary to complete the figure. And the inspired apostle applies this similitude, throughout this fifth chapter to the Romans.

If then Adam is the figure of Christ, as the apostle says he is, (not was) then his bride, created in him, is a figure of the church, which is the bride, the Lamb's wife. Paul has thus testified: "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."—1 Tim. ii. 13, 14. Let us apply the similitude. Christ, the Second Adam and the Lord from heaven, "is before all things, and by him all things consist."—Col. i. 17. Eve was created in Adam. And of the church it is said, "For we are his (God's) workmanship created in Christ Jesus."—Eph. ii. 10. "For Adam was first formed, then Eve."—1 Tim. ii. 13. Of Christ it is said, "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. 17, 18.

"Adam was not deceived." When Christ came into the world, "He saith, Lo I come, (in the volume of the book it is written of me) to do thy will, O God."—Heb. x. 7. Adam followed his bride into the transgression; and, as Christ was made sin for us, who knew no sin, that we might be made the righteousness of God in him.—2 Cor. v. 21. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. liii. 6. The words of Adam, which we have repeated, are also applicable to Christ. The woman (church) which thou gavest to be

with me, she gave me, and I did eat."

When Eve existed in Adam before her formation, Adam loved her, for "no man ever hateth his own flesh." When she was formed and stood in primeval innocence at his side, he loved her; when she was beguiled by Satan and came under the sentence of the divine law, which forbid her return to him, still he loved her, and rather than endure a separation he gave himself for her. So we understand the church as created and chosen in Christ, was the object of his eternal and immutable love. And when he saw her ruined in the fall, he loved her, notwithstanding all. "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 him," &c.—Eph. ii. 4. And, "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 death, and him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14, 15. In taking part of the same flesh and blood, he was made of a woman, and made under the very law which his children had transgressed, to redeem them from under the law, that they might receive the adoption of children. The first Adam could not redeem his bride from her transgression, but as the figure of him that was to come, he could and did receive the consequence of her transgression, even as Christ received and bore in his body the sins of his people.

Thus we see in the transgression of Adam a similitude, and, and as the text reads, he is the figure of him that was to come.

Again, by closely observing the context we find the apostle discoursing on the subject of the divine law. From Adam to Moses we read of no law in preceptive form being given to the children of Adam; and Paul says, Sin is not imputed where there is no law. Yet until the law, or prior to the law by Moses, sin was in the world; and this is proved from the fact that death reigned during that period. As Adam's transgression was by direct disobedience to a special command or precept of God, those of his posterity which were under the reign of death did not sin after the similitude of his transgression, which proves that they were involved in his sin; for the sting of death is sin, and the strength of sin is the law. Therefore, although they had not sinned after the manner or similitude of Adam's sinning, yet, as they had sinned in him when he sinned, the reign of death was upon them, or they could not have died. The law which was given to the Hebrews was not to give mankind a new trial or probation, for the reign

of death could not be annulled but by that atonement by Christ of which the apostle is speaking. "Moreover the law entered, that the offence might abound." The entrance of the law by Moses did not occasion the offence, but made it manifest; for the offence existed before the giving of that law. But still the law being holy, just and good, was a detector, or expositor of sin which already existed in the human race. We do not understand that there were any, from Adam to Moses, that sinned after the similitude of his transgression, either in viewing that similitude as referring to him as the figure of Christ, nor in that similitude, in its application to the manner of his transgression of a direct precept. In the space intervening from Adam to Moses, many died in infancy and in maturer life, who had not sinned by any direct transgression of, or want of obedience to any precept, prohibition or command, as did Adam, and therefore not after the likeness or similitude of his transgression; thus demonstrating that they had sinned in him, as their seminal head, and were consequently under the reign of death.

In replying to brother Kelley, we have taken a wider range, and made this article more lengthy than we had intended.

Lisbon, Ark., June, 1869.

DEAR BROTHER BEEBE:—Will you or some of your able correspondents be so kind as to give your views through the "Signs of the Times," on 1 Cor. vii. 5, 14-16, and much oblige your professed brother,

WM. DAVIS.

REPLY.—Corinth, where this church was located, was one of the most magnificent cities of Greece, and famous for its refinement, literature and wealth, but like all the cities of the Gentile world, at that day, sunk deep in pagan idolatry. Among those pagans there were however, as elsewhere among the Gentiles, many Jewish proselytes long before the gospel was introduced among them or any gospel church organized among them. When the apostles and other primitive preachers of the gospel were driven out of Judea by persecution, they went every where preaching the word, and some of them found their way into Corinth; and under their ministry God was pleased to gather and organize a church. The Corinthian constituents of that church having been brought up and educated principally in paganism, and now called to ignore it, were perplexed in regard to the different teachings of the Jews and Christians. The Jews holding that all who embraced Judaism, should put away their pagan wives; as in the ritual of Moses it was unlawful for a Jew to have a Gentile or pagan wife. The apostles of Christ

had taught those who professed the christian faith, that they were not by the laws of Christ required to adhere to Jewish rites, but being under law to Christ they were required to regard their marriage most sacredly binding. The Corinthian church, we infer from the context, had written to Paul to enlighten them on this subject. In reply to their written enquiry, as we understand, the apostle shows that the gospel does not require that the disciples shall be married; and on his own responsibility Paul suggests that the unmarried state would be preferable; but that those who were married, or even betrothed, had no right to disregard their solemn engagements. Parties either married or betrothed, were no longer independent of each other, and therefore to ignore their solemn pledges, and separate from each other, would be, to defraud the forsaken party. This he charges them not to do, except it be with mutual consent for a time, and for devotional purposes, and then to come together again. A christian husband having a pagan wife, they cannot worship together, and if the pagan desires to go to his idol's temple, and the christian to the sanctuary of the Lord, let this temporary separation be by mutual consent, and for a limited time. To go beyond this limitation would be fraudulent, for neither the husband nor wife has power, that is proprietorship, or the independent right of his or her own body; for they twain are one. It would be fraudulent therefore to desert each other, as it would be to deprive the injured party of his or her lawful right, and thus would give Satan an advantage, and bring dishonor upon the christian profession. "If any brother hath a wife that believeth not, (that is a pagan) and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him." Why? Because they are legally bound to each other. "For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband." That is, sanctified by espousal and marriage, consecrated, set apart exclusively to and for each other legally; forsaking all others in that relation till separated by death. Else were your children unclean, or illegitimate, born out of wedlock, and therefore illegal or bastards; but in this marriage consecration or sanctification they are holy, or lawful children. The christian husband does not know but that he may convince his pagan wife of the absurdity and abomination of idolatry, nor does the christian wife know that her pagan husband may not yet become a follower of Christ; hence the impropriety of ignoring the relation of husband and wife, on account of religious differences.

NEWBORN, N. C., Feb. 20, 1869.

VERY DEAR AND MUCH ESTEEMED BROTHER BEEBE:— \* \* \* It seems that I cannot do without your comforting paper, as I am situated where I cannot hear the Old School Baptists preach, or but very seldom see one of them. Will you please give your views on John v. 29. Some time ago this text got hold of my mind and seemed to worry me very much. "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 seemed to be fully impressed that I had done nothing that is truly good; but I have done evil all my days. Yours in much tribulation.

HARGIS FARTHING.

REPLY.—In speaking of the children of God, Christ has pledged his word that he will raise them up to life and immortal glory at the last day. The scriptures frequently distinguish them from others, as in this text, as they that have done good, which is to us an evidence, but not the cause of their salvation. As it is said, "He that believeth and is baptized, shall be saved, and he that believeth not, shall be damned." Whereas, neither their believing or being baptized is the cause of their salvation; nor their unbelief the cause of their damnation; but in both cases it is the evidence. Faith in Christ and obedience to his precepts give reliable evidence of being born of God, while unbelief and ungodly works are evidence of a state of condemnation. Hence, in the vision of John, Rev. 12, 13, he saw all the dead stand before God, and they were judged out of those things which were written in the books, and whosoever was not found written in the book of life, was cast into the lake of fire." Yet they were all judged, "every man according to his works." The resurrection, judgment and final destiny shall be precisely according to, but not resulting from their works; for they are judged out of those things which are written in the books. All whose names are in the book of the Lamb, were there in written from the foundation of the world. See Rev. xiii. 8, and xvii. 8. And they are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. "Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do his good pleasure."—Phil. ii. 12, 13. "Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us."—Isa. xvi. From these scriptures it is abundantly manifest that the works which correspond with the eternal records of the books out of which all the dead, both small and great, are judged before God, are the works which God has wrought in us, and has before



ordained that we shall walk in them, and to secure the performance of which God himself works in us, both to will and to do. Hence in the absence of good works, thus defined, we lack reliable evidence that our names are in the Lamb's book of life. No human or saving merit can be attributed to our good works, for they are but the development of what God has wrought in us. And we are expressly and repeatedly told in God's sacred word of truth that the saints are saved by grace, not by works, lest any man should boast. "By grace ye are saved, through faith, and that not of yourselves; it is the gift of God." "Not by works of righteousness which we have done, but according to his mercy he hath saved us, by the washing of regeneration and renewing of the Holy Ghost."—Titus iii. 5. Inasmuch therefore as God has before ordained that all his saved people shall walk in good works, and he himself has wrought all these good works in them, and worketh in them to will and to do of his good pleasure, we can find no evidence that any are his children in whom these works of God do not appear, and wherever they do appear they are known as the effect, and not as the cause of our salvation. Just as the good fruit of a tree is the evidence that the tree is good, and not the cause of its goodness. In all who are born of the Spirit God has wrought the works of repentance toward God, and faith in our Lord Jesus Christ, with fervent aspirations after holiness, and a loathing of the sins and pollution of their vile nature, the works of love and the law of Christ; and although, like our brother Farthing, and like the apostle Paul, they can find nothing good existing in or emanating from their earthly nature, but groan, being burdened with, and long to be delivered from the body of this death, they are nevertheless standing fully justified before God, through the redemption that is in Christ Jesus, and clothed with the garments of salvation and covered with the robe of his righteousness, they have the righteousness of the law of God fulfilled in them by him who has saved them from their sins, and brought in for them everlasting righteousness, and they shall be raised up at the last day in the resurrection of life.

## ORDINATIONS

By request of the Missongoe Old School Baptist church, a council of Elders and brethren met with them at the meeting house, in Accomac Co., Va., Saturday, July 24, 1869, to examine, and if thought advisable, to set apart brother Thomas M. Poulson to the work of the ministry. Messengers were present as follows: Elders E. Rittenhouse, G. W. Staton and Silas H. Durand, Deacon R. I. Pilchard, and brethren C. Jones and Wm. Schokley.

The council was organized by appointing Elder E. Rittenhouse Moderator, and S. H. Durand Clerk. The candidate was then called up, and gave a relation of his Christian experience and call to the ministry, and views of doctrine and order. The council being fully satisfied with the experience, doctrine, ministerial gift, and good character of the candidate, resolved to set him apart by solemn ordination to the work of the gospel ministry.

On Saturday morning the council met, a large congregation being present. The ordination sermon was preached by Eld. S. H. Durand, from Mark xvi. 15, 16. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The ordination prayer was made by Eld. G. W. Staton, while the presbytery of Elders laid hands on the candidate.

The charge was given in a solemn and appropriate manner by Eld. E. Rittenhouse, who also, at the conclusion of the charge, gave the right hand of fellowship. Elder Staton then addressed the church in reference to their privileges and obligations, and the candidate dismissed the congregation with the benediction. The occasion was one of deep interest.

E. RITTENHOUSE, Mod.

S. H. DURAND, Clerk.

## Subscription Receipts.

New York:—J B Overhiser 1, T E Welch 2, Mrs M Vail 2, L Wait 1, Stephen Harding 2, Samuel Beyea 2, Amanda M Best 2, 12 00	
Maine:—Eld Wm Quint 2 00	
New Jersey:—Eld P Hartwell 2 00	
Pennsylvania:—Robert F Wheat 2 00	
Delaware:—Mrs Sarah Bee 2, Miller E Barton 7, 9 00	
Virginia:—B E Brubaker 2, Jas Lane 2, Eld James Jefferson 2, Miss B Thomas 2, J C Green 3, Mrs E Gallatt 2, Isaac Florence 2, M P Lee 2, Wm A Reeder 2, Thos E Hunt 2, F M Lewis 2, E C Trussell 4, Mrs M F Rixey 2, Mrs B Northam 2, Matilda Templeton 2, J L Chamlin 2, Mrs M C Hogeland 2, Mrs S J Spindle 2, J A Cox 1, Mary A McGrath 2, Mrs Sarah Moore 2, Catharine Wilt 2, F M Moore 2, Eld Thos M Poulson 4, Corresponding Association 24, H Thompson 2, 78 00	
Mississippi:—Geo Keeter 3, Wm Pritchard 1.75, 4 75	
Alabama:—Mary Dinkins 2 00	
Louisiana:—E Hayden 2 00	
Kentucky:—W J Faqua 2, G Dowdy 2, J A Calloway 4, 8 00	
Ohio:—Mrs A Froon 1, Eld J C Bee 1, Eld L B Hanover 3, 5 00	
Illinois:—Thos Richards 1, T Shepard 2, E B Moore 3.34, 6 34	
Missouri:—C M Hays 50 cts, V B Beam Esq 1.50, 65 cts, 2 10	
Oregon:—H J Hale 4, Eld J P Allen 1, 5 00	
Ontario Prov:—J D Hall 2, D B McColl 2, 4 00	
Total, .....	\$144 14

## Marriages.

Aug. 14—At the parsonage, by Eld. Wm. Quint, Mr. Charles E. Hobbs, of Sanford, Maine, and Miss Margaret J. Redman, of Denver, Mass.

June 12—At the Parsonage in Hopewell, by Eld. P. Hartwell, Mr. John G. Quick, of East Amwell, and Miss Sallie E. Stout, of Hopewell.

June 26—At Hopewell, by the same, Mr. John H. Wilson, and Miss Hannah Naylor, both of Hopewell.

Aug. 4—At the house of the bride's father, at Mt. Rose, by the same, Mr. David Labaw of Montgomery, and Miss Kate Leigh, daughter of Albert Leigh.

## Obituary Notices.

BROTHER BEEBE:—Please insert in your valuable paper the following obituary of sister M. E. Frazer, who died at the residence of Mr. Lewis Seals, Newton Co., Texas, March 9th 1869, in the 52d year of her age. She had been a member of the Primitive Baptist church 31 years. She held her membership with Bethlehem church at her death, which was near her residence in Louisiana. It is rare to meet with one of her sex so well versed in the scriptures, so able to defend the truth. She manifested a deep interest in the prosperity of Zion as long as her health would permit, and even when it was not prudent for her to be out, she filled her seat on days of meeting. Her doors were always open to brethren, sisters and friends. She retained her proper mind till her spirit took its flight to God who gave it. She was asked a short time before her departure what were her prospects? She stated that she had no fears of death, but felt that all would be well with her. She leaves two sons and two daughters, together with her numerous friends, to mourn our loss, but we sorrow not as those who have no hope. Your unworthy brother,  
W. M. PERKINS.  
Calcasieu Par., La., July 3, 1869.

DEAR BROTHER BEEBE:—I am requested to send the following notice for publication in "Signs of the Times."

DIED—In Audrain county, Mo., July 29th 1869, of diseased lungs, sister Nancy M. DeJarnatt, consort of brother N. P. DeJarnatt, aged 36 years, 7 months and 15 days, leaving an aged mother, an affectionate husband and five children, many friends and the church at Mexico to mourn their loss, which is her eternal gain. May their affliction lead them to that better friend, Jesus, who is able to comfort and succor them in all their afflictions. Sister DeJarnatt was baptized in the fellowship of the church at Mexico, by Eld. Caleb Guthrie, in November, 1862, since which time she has been a worthy and consistent member, ever ready to fill her seat in the house of God, especially ready to entertain visiting brethren and sisters when called on. The following lines have been selected as appropriate in her case:

Farewell, ye friends, whose tender care  
Has long engaged my love;  
Your fond embrace I now exchange  
For better friends above.

Cheerful I leave this vale of tears;  
Where pains and sorrow grow;  
Welcome the day that ends my toil  
And every scene of woe.

No more shall sin disturb my breast,  
My God shall from me more  
The streams of love divine shall yield  
Transports unknown before.

Fly, then, ye interposing days,  
Lord send the summons down;  
The hand that strikes me to the dust,  
Shall raise me to a crown.

A. F. DUDLEY.

BROTHER BEEBE:—You will please notice the death of sister Elizabeth Horton, consort of Deacon Henry Horton, whose death you noticed some time ago. Sister Horton died at the house of her son, Wm. Horton, where

she spent her last days, in Fulton Co., Pa., on the 30th day of April, 1869. She was old and full of years, and has only for a long time been living from day to day, like Job of old, waiting all the Lord's appointed time till her change come. As it has been my privilege to visit the house of her and her husband for years before his death, and since then I have visited her and tried to preach for them. But she is gone, has no more need of the gospel sound on the streams of the river that gladdens the hearts of God's dear children, but we hope basking in his smiles and feasting at the fountain's head. Sister Horton was in the 85th year of her age, a member of the Old Baptist church for many years; lived in honor to the profession; died in the triumphs of the faith of Jesus Christ. Her disease was consumption; went down like the burning out of a candle; no worse than common till two or three days before her death. Truly, a mother in Israel is gone. Her funeral, the Lord will, will be preached on the 5th Sunday in May. Sister Horton was loved by all who knew her as a lady and as a Christian, a strong advocate for truth, a lover of hospitality and good deeds. Sister Horton leaves several children, grandchildren and relatives to follow her in their turn, and no necessity of weeping, but all join in praising around. May the Lord prepare all, if his pleasure, who feel her loss, and especially the family by whom the last respects were shown, for a more noble meeting above. May the Lord grant for Jesus' sake. Your unworthy friend,

JOSEPH CORRELL.

Harrisonville, Pa., May 19, 1869.

BROTHER BEEBE:—Please publish the death of our beloved sister, Mary Pucket, wife of Wm. Pucket, Esq. She was born April 9, 1801; died Feb. 18, 1869, aged 67 years, 10 months and 9 days. She professed a hope in Christ in 1826, and united with the Old Primitive Baptists the same year. She and her husband both joined the church the same day, and were baptized by the same administrator. She was a firm, uncompromising Baptist from principle. Some years after they united with the church Alexander Campbell's doctrine was introduced, and Mr. Pucket embraced it; but this did not move her; she still continued in and contended for the primitive doctrine of salvation by grace alone. Although they differed so widely in their doctrine and order, they lived agreeably together, and her husband was always willing for her to attend her own meetings. She filled her seat regularly at her conferences when not providentially prevented, and was a godly sister, always ready to discharge her duty. She was kind and benevolent, always ready to relieve the distressed, a kind mother and affectionate wife, and a good neighbor, very much respected in her neighborhood. A little while before her death she said, "What a happy exchange!" We have no doubt she is now in the Paradise of God, where the wicked cease from troubling and the weary are at rest. Her funeral was preached on the first Sunday in May, at her old church, to a large congregation, from Rom. viii. 11:

Alas! and is our sister gone?  
And has her spirit fled?  
To realize a world unknown  
Which mortals so much dread.

She bid adieu, a long adieu,  
To all below the sun;  
Her days on earth, alas how few!  
Her race, how quickly run!

No more these once endearing names,  
Of mother, sister, wife,  
Impart those animating charms,  
To cheer this mortal life.

She's gone, she's gone to her long home,  
The silent house of death;  
This little spot, the narrow tomb,  
Is all she claims of earth.

But though her journey was thus short,  
She lived to know the power  
Of sovereign grace; it failed her not  
Even in her dying hour.

Though all her life, through fear of death,  
She groaned in bondage here,  
She died in full triumphant faith,  
Which casteth out all fear.

T. W. ROSCOE.

Santafee, Tenn., May 4, 1869.

DIED—At Pawnee, Sangamon Co. Ill., July 13, 1869, of hemorrhage of the lungs, my dear daughter, **Miss Lucinda Proctor**, aged 15 years, 9 months and 27 days. The deceased never made any public profession, but she gave an evidence before death of having been with Jesus, (or rather found of him.) Two days before her death she gave orders how and where she wanted to be buried. She told one of her aunts on parting with her not to grieve after her, for (said she) I am going to die, and I shall be with my mother. She suffered much for five weeks, but was never known to murmur or complain of her sufferings. She tried to talk a good deal in the last two hours of life, but her speech was such that we could not understand but very little, and at half past four in the afternoon she passed from time to eternity, without a groan or a struggle, but with a sweet smile on her face. Surrounded by a large circle of friends and relatives, thus the Lord has taken from us one on whom we loved and loved, and one on whom the household affairs had been laid since the death of her mother, and one who all loved, both young and old, for her mildness and good respect that she had to all who surrounded her. She left to mourn her departure myself, one sister and one brother younger than herself, together with a large circle of relatives and friends, but we do not mourn as those that have no hope. On the following day her remains were taken to the church, two miles north of this place, followed by many friends, and a discourse was delivered by Eld. Elisha Sanders, from Eph. ii. 4, 5, 6, to a large and attentive audience, from which we were comforted and edified, after which she was consigned to her last resting place in the old church-yard, to await the call of her Lord and Master, at his own proper time. May the Lord comfort us in our deep distress and teach us to know that he is God, and that he calls his children to himself according to his own good pleasure, and we feel to ask all his saints that when they approach a throne of grace in supplication, to remember their unworthy brother in tribulation.

SAMUEL C. PROCTOR.

Pawnee, Ill., July 23, 1869.

DEAR BROTHER BEEBE:—I send you by request of the friends the following obituary notice for publication in the "Signs of the Times."

DIED—On Thursday morning, May 27th, 1869, at her residence, **Mrs. Peggie Wood**, in the 69th year of her age, from my best information, Sister Wood has been a worthy member of the Primitive Baptist church for about 40 years. While her health and strength permitted, she availed herself of every opportunity to attend her Church Meetings, and regarded not fatigue nor time to attend the preaching of the gospel, and the theme on which she dwelt in conversation was salvation. When her faculties failed so that she could not talk much on other subjects, she could still talk of the gracious dealings of God with her; of how he had revealed himself unto her, and the many deliverances she had experienced during her long pilgrimage. I was in her company several times during her sickness, and she seemed to bear her sufferings with as much patience as I ever saw any one. She seemed to greatly desire the prosperity of Zion. About three weeks before her death I baptized one of her daughters, which gave her great satisfaction. She requested that the writer of this should preach her funeral, which was attended the next day after her death. She has left two sons and three daughters, and several grand-children and other relatives, together with the church and a number of acquaintances behind, but they sorrow not as those that have no hope, but believing that she has gone to be with Jesus, they can rejoice and say, "Sleep on thou sweet sleeper until God shall bid thee arise." May this death be sanctified to the good of her relatives, and to the church, of which she was a member. Your unworthy brother in hope.

W. M. WOOD.

## YEARLY MEETINGS.

BROTHER BEEBE:—Please publish our Yearly Meeting to be held at the meeting house of the Old School Baptist church in Fairfield, Lenawee Co., Michigan, commencing at 10 o'clock, a. m., on Friday before the first Sunday in October, and to continue three days. Brethren and sisters of our faith and order are cordially invited to attend. Those coming by public conveyance will come to Adrian by the noon train, on Thursday, where they will be met and conveyed to the meeting. Inquire for E. S. Carpenter, one mile south of Adrian. Yours, &c. E. S. CARPENTER.

BROTHER BEEBE:—Please publish in the "Signs" that the Old School Baptist church of Columbia have appointed their Yearly Meeting to commence on Saturday before the fourth Sunday in September next, and we cordially invite all our dear brethren and sisters of our faith to attend, and especially our ministering brethren. We have the promise of brother Seitz to attend. Will brother Sherwood come with him? Those who come by railroad will come to Napoleon. They should start so as to be at Napoleon on Friday, and they will find teams to convey them to the meeting. Done by order of the church.

THOS. SWARTOUT.

BROTHER BEEBE:—Please publish that a Yearly Meeting will be held, providence permitting, with the Old School Baptist church at Rock Springs, on the third Saturday and Sunday in September, to commence at 10 o'clock each day. Brethren and friends coming by public conveyance will be met at Rowlandsville on Friday preceding. Those coming from the north leave cor. Broad & Prince St., Philadelphia in the morning, by the Phila. & Balt. Central railroad. Those coming from the south leave Baltimore in the morning and come direct to Rowlandsville. Those coming from Delaware will come on the Philadelphia, Wilmington & Baltimore road to Perryville, where they can change cars and come to Rowlandsville. We will be glad to welcome as many of our brethren and friends as can come. Brethren in the ministry would be very gladly welcomed. The continued illness of our beloved pastor, Elder Thomas Barton, renders it very doubtful if we shall have him with us. Yours in christian love, GEO. JENKINS.

July 16th, 1869.

## Associational Notices.

Junata will be held with the Toneyway church, in Fulton county, Pa., commencing on Friday before the third Sunday in October, 1869, at 11 o'clock. This association cordially invites all Old School Baptists of our faith and order, especially ministering brethren, to attend. Those coming from the South will come on the mail train, which arrives at Hancock at or about 3 p. m., on Thursday, as no other train stops regularly there. They will come over the river to Hancock, where they will be met with conveyances to places of entertainment. Those coming from the West will be met on Friday, on the arrival of the cars at 11 o'clock, a. m., also at Hancock, and conveyed thence to the meeting.

JOSEPH CORRELL.

Maine Conference will be held at North Berwick, York Co., Maine, on Friday after the second Monday in September, and two succeeding days.

Maine Association will be held with the church at Bowdoinham, Maine, beginning on Friday before the second Sunday in September, and continue three days.

Licking, Ky., will be held with the Little Flock church, five miles from Lawrenceburg, Ky., on the second Saturday in September, and two succeeding days.

Uharley will be held with the Uharley church, six miles east of Van Wert, in Polk Co. Ga., on Saturday before the third Sunday in September, and two following days.

Yellow River with the Holley Spring church, in Newton Co., Ga., seven miles south of Covington, on Saturday before the fourth Sunday in September, and continue three days.

Oconee will be held with the church at Jack's Creek, Walton Co., Ga., seven miles east of Monroe, on Saturday before the second Sunday in October, and two following days.

Kehukee, with the church at Flat Swamp, Martin Co., N. C., to commence on Saturday before the first Sunday in October, and continue until Monday evening following.

Contentna, with the church at Rose of Sharon, Lenoir Co., N. C., nine miles north of Kinston, commencing on Friday before the second Sunday in October, at 10 o'clock, a. m., and continue till Sunday evening following.

White Oak, with the church at Newport, Carteret Co., N. C., on Saturday before the third Sunday in October, and continue three days.

Salisbury, with the church at Indiantown, Wicomico Co., Md., commencing at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, and continue three days.

Nodaway, with the Nodaway church, Andrew Co., Mo., four miles west of Savannah, on the first Saturday in October, 1869.

Siloam, with Sugar Creek church, three miles east of Vancroft, Davis Co., Mo., to commence on the first Saturday in September, 1869.

Western Co. Association, with the church at Hillsborough, Platte Co., Mo., beginning on Friday before the first Saturday in October, 1869.

The Indian Creek Primitive Baptist Association is appointed to be held with the Indian Creek church, Monroe Co., West Va., to commence on Friday before the first Sunday in September, 1869. The place of meeting is about thirty-five miles from White Sulphur Springs Depot, on the Chesapeake & Ohio R. R. Ministers of our faith and order, and other brethren are invited to attend. M. C. BARKER.

NOTICE.—The Salem, Mt. Pleasant and Licking follow in regular succession, but one week intervening from the commencement of one to the commencement of the next, and so arranged that visiting brethren can with but little loss of time attend them all.

The Mt. Pleasant, Ky., Association will be held with the church at Sulphur Forks, immediately on the new railroad from Covington to Louisville, to commence on Friday before the first Saturday in September. Those who come from east or west will stop at Spring Hill or Campbellsburg stations, where they will be met and attended to. We affectionately invite our brethren generally to come and see us. Brother Beebe, can you not come? N. A. HUMSTON.

The Washita Association will convene with the church at Bethel, Union Co., Ark., on Saturday before the first Sunday in October, 1869.

Yellow Creek, with the church at Liberty, four miles northwest of Brookfield, Linn Co., Mo., on the third Saturday in September, 1869.

Sandy Creek, with the Salem church, Marshall Co., Ill., six miles west of New Rutland, on the I. C. Railroad, on Friday before the second Saturday in September, at 10 o'clock, a. m.

Amite, with the Mt. Pisgah church, Franklin Co., Miss., on Saturday before the first Sunday in October, 1869.

Miami, with the West Lebanon church, Warren Co., Ohio, commencing on Friday before the second Sunday in September, 1869, at 10 o'clock, a. m.

The Sandusky Predestinarian Old School Baptist Association will, if the Lord will, convene with Eagle Creek church, in Hancock Co., Ohio, six miles south of Findley, on Wednesday before the first Sunday in September, at 10 o'clock a. m., and continue three days. Brethren coming by railroad will try to be at Findley on Tuesday before, where they will find teams to take them to places of entertainment, and to the meeting. Those coming from the South on the Cincinnati, Dayton & Sandusky R. R. will change cars at Cary and run directly to Findley. Those coming on the Pittsburgh, Ft. Wayne & Chicago R. R. will change cars at Forrest, thence to Cary, and again change and run to Findley. Those coming on the Cleveland & Toledo R. R. will change cars at Fremont, and thence run direct to Findley. All should take the first morning trains to make connection where changes are made on Tuesday before the meeting. LEWIS SEITZ.

The Spoon River Regular Old School Baptist Association will hold her thirty-eighth annual meeting, the Lord willing, at the New Hope church, in Greenbush, Warren Co., Ill., seven miles west of St. Augustine, and nine miles north-west of Avon station, on the C. B. & Q. R. R., at which stations there will be teams in waiting, on Friday before. Those coming from the Chicago end of the road will stop at St. Augustine, and those from the Quincy end will stop at Avon Station. We invite our brethren to come, and especially ministering brethren, to commence at 10 o'clock on Saturday before the first Sunday in September, 1869. R. M. SIMMONS, Clerk.

Greenbush, Ill., July 26, 1869.

Mad River, with the Miami church, Shelby Co., Ohio, near Pemberton, on the B. & I. Railroad, commencing on Friday before the second Sunday in September, 1869, at 10 o'clock, a. m.

The New Hope Association will convene with the church at Ephesus, Drew Co., Ark., on Saturday before the third Sunday in October, 1869. Ministers and brethren and sisters generally are cordially invited to attend. Cannot brother G. Beebe visit us once? Your presence among us would gladden the hearts of many. A. TOMLIN.

BROTHER BEEBE:—Please publish the meetings of the following associations:

The Point Remove Association of Regular Baptists will be held with the Magazine church, Yell Co., Ark., commencing on Friday before the third Sunday in September, 1869.

The Cash River Primitive Baptist Association will be held with Bethlehem church in Jackson Co., Ark., commencing on Friday before the first Sunday in October, 1869. This church is some fifteen miles southeast of Jacksonport, on White River. Brethren from a distance are invited to attend both of these associations.

THOMAS MOSS.

DEAR BROTHER BEEBE:—Will you please give notice in the "Signs" that the Maine Old School Baptist Association will be held with the Bowdoinham Old School Baptist church, at Bowdoin Center, on the 10th, 11th and 12th of September, next. A cordial invitation is extended to our brethren in general, and to our ministering brethren in particular, to meet with us. There will be brethren at the Bowdoinham depot on Thursday afternoon before our meeting to take care of all the friends coming by railroad, and convey them to the place of meeting on Friday morning. By order of the Bowdoinham church. H. CAMPBELL.

Bowdoinham, Me., July 19, 1869.



# AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md.; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va.; Eld. Thomas Barton, near Newark, Del.; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky.; Eld. G. W. Ståton, Berlin, Worcester Co., Md.; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss.; Joel J. Halbert, Columbus, Miss.; Wm. P. Cotton, Sarepta, Miss.; Wm. C. Thomas, Bainbridge, Decatur Co., Ga.; Thompson Plank, Iowa Point, Doniphan Co., Kan.; J. J. McElroy, Lisbon, Union Co., Ark.; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga.; Eld. C. B. Hassell, Williamston, Martin Co., N. C.; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y.; C. Hogaboom, Lexington, Green Co., N. Y.; Eld. B. O. Allen, Fredericktown, Mo.; Eld. Wm. L. Beebe, Covington, Ga.; Eld. John H. Myers, Decatur, Ill.; Alfred M. Horton, Horse Heads, N. Y.; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon; W. S. Harris, Stark, Bradford Co., Fla.; Eld. Wm. M. Mitchell, Opelika, Ala.; Wm. P. Linkous, Baptist Valley, Tazewell Co., Va.; Elkanah Johnson, Powers, Terrell Co., Ga.; Eld. P. Hartwell, Hopewell, Mercer Co., N. J.; Eld. R. M. Simmons, Greenbush, Warren Co., Ill.; Cyrus Risler, Steckton, Hunterdon Co., N. J.; F. M. Taylor, Auburn, Lee Co., Ala.; Eld. J. A. Whiteley, Attica, Marion Co., Iowa; Eld. D. Bartley, Willow Hill, Jasper Co., Ill.; Eld. S. H. Durand, Salisbury, Md.; Jehu Byrnside, Kanawha C. H., West Va.; D. B. Almond, Camden, Ark.

## 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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ABSTRACT OF TIME TABLE ADOPTED APRIL 26, 1869.

### TRAINS GOING EAST.

**Cincinnati Express**, leaves Cincinnati, by Columbus, Ohio, time, (Sundays excepted,) from Depot Cor. 5th & Headley Sts., 7.00 a. m.; Cleveland, Sundays excepted, from A. & G. W. Division Depot, by Columbus time, 3.25 p. m.; Dunkirk, Sundays excepted, from Union Depot, by N. Y. time, at 9.50 p. m.; Buffalo from Depot Cor. Exchange & Michigan Sts., Sundays excepted, by New York time at 11.25 p. m., arriving at Hornellsville, 3.02 a. m.; Elmira, 5.10 a. m.; Susquehanna, 7.55 a. m.; (Bkft.) Turners, 1.42 p. m.; (Dine); New York, 3.30 p. m. Sleeping Coaches accompany this train from Meadville to New York, and from Buffalo to Susquehanna.

**Lightning Express**, daily, leaves Cincinnati 9.45 p. m.; Cleveland, 7.20 a. m.; Dunkirk 11.30 a. m.; Buffalo, 2.50 p. m.; and Rochester, (except Sundays) at 4.00 p. m., arriving at Hornellsville 6.14 p. m. (Sup.) Elmira, 8.23 p. m., and New York 7.00 a. m. Sleeping Coaches accompany this train from Cincinnati, Buffalo and Rochester to New York.

**Day Express**, leaves Cleveland, Saturdays excepted, at 9.20 p. m.; Buffalo, Sundays excepted, at 7.00 a. m.; Rochester, Sundays excepted, at 7.40 a. m., arriving at Elmira 12.26 p. m., Susquehanna 2.12 p. m., (Dine), Turners 8.42 p. m., (Sup.) New York, 10.30 p. m. New and improved Drawing Room Coaches accompany this train from Buffalo to New York, and Sleeping Coaches from Cleveland to Hornellsville.

**Night Express**, Sunday excepted, leaves Dunkirk 5.00 p. m., and Buffalo 6.00 p. m., arriving at Hornellsville 10.02 p. m., Turners 8.58 a. m., (Bkft.) New York 11.30 a. m. Sleeping Coaches accompany this train from Buffalo to New York.

**Express Mail**, Sundays excepted, leaves Dunkirk 7.30 a. m., Buffalo 7.30 a. m., Rochester 9.25 a. m., arriving at New York 7.00 a. m.

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### TRAINS GOING WEST.

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**8.30 A. M. M. and Way Train**, Daily for Greycourt and intermediate Stations.

**10.00 A. M. Express Mail Train**, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.17 A. M., Dunkirk 8.02 a. m. and Cleveland 2.30 p. m. Sleeping Coaches accompany this train from New York to Meadville and from Susquehanna to Buffalo.

**11.30 A. M. Way Train** Daily for Port Jervis and intermediate Stations.

**3.30 P. M. Way Train**, (Sundays excepted) for Middletown and intermediate Stations.

**4.30 P. M. Orange County Express**, (Sundays excepted,) stopping only at Sterling Junction, Turners and Stations West of Turners, to Warwick, Newburgh, Montgomery, Unionville and Port Jervis.

**5.00 P. M. Way Train**, (Sundays excepted) for Suffern and intermediate Stations.

**5.30 P. M. Night Express**, (Sundays excepted,) arriving at Buffalo 12.10 p. m., and Dunkirk 1.30 p. m. Sleeping Coaches accompany this train from New York to Buffalo.

**6.00 P. M. Way Train**, (Sundays excepted) for Suffern, and intermediate Stations.

**6.30 P. M. Night Express**, to Buffalo, Dunkirk, Cleveland and Cincinnati daily, and to Rochester daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11.10 A. M., Buffalo 12.10 p. m., Dunkirk 1.30 p. m., Cleveland 7.15 p. m., and Cincinnati 6.00 a. m. Sleeping Coaches accompany this train from New York to Rochester, Buffalo and Cincinnati.

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OF THE

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### READ THE FOLLOWING TESTIMONIAL

from

DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co.,  
Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,  
M. B. WEEDON.

### CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The disease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,  
CHARLES JONES.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37. MIDDLETOWN, N. Y., SEPTEMBER 15, 1869. NO. 18.

## CORRESPONDENCE.

### RISEN WITH CHRIST.

DEARLY BELOVED IN CHRIST:—When the spiritual mind is led to the contemplation of the life in Christ, as contrasted with the death in Adam, a theme is presented, delightful, profitable, wonderful, and worthy an angel's attention.

Therefore, come, and let us together contemplate this sublime subject. The saint of God is an object of special regard and wonder to both worlds, and this because of his complex nature, (so mysterious) and his advancement, through the most wonderful work of the cross, from a condition of the lowest degradation and misery, to a state of the highest honor and felicity.

The risen with Christ are addressed by "our beloved brother Paul," as "saints and faithful brethren in Christ," in whom they therefore have spiritual or eternal life. But our apostle also speaks of them as having been under "the power of darkness," and "dead in their sins and the uncircumcision of their flesh;" from which we learn that they sustained vital relationship to another head, besides Christ. For in Christ is no sin, neither darkness nor death; but "In him is life, and the life is the light of men." Therefore we must look to another, even to the first man, who is of the earth, earthy, to find the source of the sin and death in which the risen with Christ were buried. And so we read that, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." This then, was our condition and inheritance in Adam. In virtue of our natural existence in him, our vital identity with him, our sinful and dying head, we were all consigned to the darkness and corruption of dismal death and the solitary grave. But our subject contemplates us as risen from this woful state, and entered upon a sinless, undying and glorious existence. Risen with Christ! How wonderful! For then Christ must have died for us, and we must have been dead with him. And hence our apostle, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose

again."—2 Cor. v. 14, 15. Now here is presented a death, a quickening, and an entrance upon a new, holy and heavenly life. Therefore our apostle again, "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight."—Col. i. 20-22. "And (therefore) ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."—Col. ii. 10-13. Now we learn from this divine testimony not only that Christ found his people without holiness, but also under a fearful death-sentence; and that he, therefore, as their Head, took their nature, and in that nature died for them. Hence, they were all virtually dead with him; for their nature—their flesh—their old man was crucified with him; and therefore they were all judicially dead. For the dreadful but just sentence of the violated law was fully executed upon their Head and Surely. And hence, he was dead with them. "He was put to death in the flesh." The Head and the members sojourned together in the grave. But death had now reached its utmost limit, and could extend no further; for the law was magnified, the power of sin destroyed, and the sting of death removed. Hence, Christ arose! Yes, in his crucified body he arose! "His flesh saw no corruption." "He (who was put to death in the flesh) was quickened by the Spirit." And therefore his people were also likewise with him delivered from death. Yea, he left none of them behind, under the dreadful sting of death, or the cruel victory of the boasting grave. For as their Head, their Resurrection, their Life, Christ was quickened, revived, and arose. Therefore his

members, his people, the saints, were "quickened together with him." By his plenary sufferings and expiatory death, every thing which stood against them was blotted out, and they were forgiven all trespasses. And now, by his resurrection, and by his righteous life, they are freely justified; and, "Because he lives, they shall live also." "For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." How plain, clear and comprehensive is this statement. Christ, the risen, is herein presented as the Anti-type of Adam, and it is shown, that as death came by Adam upon all men, of whom he was the earthly head, in like manner life came by Christ upon all men of whom he is the heavenly head. Now we know that death passed upon all in Adam in the day in which he disobeyed God's command, because that all had there sinned. As their earthly existence or life and nature was in Adam, and was Adam, therefore in the day he sinned and died, they likewise died with him in trespasses and sins. And so likewise when Christ, the last Adam, was quickened by the Spirit, to die no more, all whose life he is were "quickened together with him." And, "When Christ, who is their life, shall appear, then shall they also appear with him in glory." The truth of these propositions may more fully appear from the following consideration: The spirit that now dwells in quickened or regenerate sinners, (by which their mortal bodies shall be quickened in the resurrection) is the Spirit of the living God, by which he quickened and raised up again Jesus our Lord from the dead. Hence this Spirit is the life of Christ, as well as the life of every saint—not, however, the life which expired on the cross under the curse of the law, but, the resurrection and immortal life of the holy Son of God, by the quickening power of which he arose from the dead as the life of every saint. And therefore Christ is "the last adam," or the Head of his people, in whom God has given them eternal life. For this is the record that he gave of his Son, "That God hath given to us eternal life, and

this life is in his Son. (Therefore) He that hath the Son hath life, and he that hath not the Son of God hath not life."—1 John v. 11, 12. So then it is clear that if Christ had not risen from the dead, he could not be either the resurrection or the life of his people; for if he, the Head, had been holden of death, he could not give eternal life to his members; but they must have perished with him in the grave.—1 Cor. xv. Thus it is evident that all the redeemed were judicially dead with their crucified Redeemer, and were therefore virtually "quickened together with Christ," when he "arose and revived." But now, it is equally true that when Jesus abolished death and brought life and immortality to light, many, very many of his redeemed members did not then exist *individually*, neither as born of the flesh, nor as born of the Spirit. Yet it is said that "God who quickeneth the dead, calleth those things which be not as though they were." And it is written again, "Thine eyes did see my substance, yet being unperfected, (or not perfected), and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psa. cxxxix. 16. Now in the development of those written members, they first descend from Adam, as born of the flesh, and so receive natural life and individuality. All will admit at once that this individual is *now* in actual, vital, personal union with his earthly head, Adam. But why? Because he has received his life and nature from Adam. Then, does not this federal union and vital relationship between Adam and all his natural offspring date as far back as the life of Adam? For, how else were they made sinners by his disobedience? Therefore, the personal development of the members of a family, or of the branches of a vine, is neither the cause nor the beginning of their vital union with the parent head, or the parent vine, but only the effect and the evidence of this union. How evident it is that, without such previous life-union or vital relationship between parent and offspring, no being could ever be born, either of the flesh or of the Spirit.

Now nothing but death can dissolve a vital union; and hence it is that we must bear the image of Adam, (though so marred and imperfect since the fall,) until our change shall come, in the resurrection, when we shall be glorified. Yet, in this so-



journal among the dead, we shall only walk through the valley of the shadow of death; for death itself, so appalling and agonizing, is past already with those who are risen with Christ. Hence Jesus said, "And whosoever liveth and believeth in me shall never die."—John xi. 26.

We have seen that the members of Christ, as descended from Adam, are, by his disobedience, dead in trespasses and sins, and that the life which they receive from Adam, being natural and sinful, is therefore mortal, and forfeited unto death. Here the Lord found his people, and since he met and endured this death for us, and abolished death, we are, by virtue of his death, delivered from death. And now, in virtue of his life, all his members are also entitled to life, and therefore he quickens the redeemed sinner and gives unto him eternal life. The spirit of God's dear Son is sent forth into his heart, enabling him to cry, Abba, Father. He is now *born again*. But this birth is spiritual, holy, and heavenly, as the *other* was fleshly, sinful and earthly. Hence his state is now changed; for as he was by nature a child of wrath, and an heir to death, so by adoption and a spiritual birth he is now "a child of Jehovah," and a joint heir with Christ to life and glory. Therefore he is no more the enslaved servant of sin, and "sin shall not have dominion over him; for he is not under the law, but under grace." For the great love wherewith God loved him, even when he was dead in sins, he is now personally, experimentally and savingly quickened together with Christ, and raised up together, and made to sit together in heavenly places in Christ Jesus. For having now received life, eternal life from Christ his living heavenly Head, he is, in this experimental and actual or personal sense, risen with Christ, from his past fearful death in sin. So now he is dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Therefore his former legal and sinful standing in and relation to Adam is dissolved and ended by death—the death of Christ. For he has become dead to the law by the body of Christ, that he should be married to another, even to him who is raised from the dead, that he should bring forth fruit unto God.—Rom. vii. 4. Now the language of his heart is, "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." What a solemn and affecting, yet happy and exalted transition or change this is! For here is one who is delivered from the power of darkness, and translated into the kingdom of God's dear Son, and made meet to be a partaker of the inheritance of the saints in light! This is "the circumcision

made without hands, in *putting off* the body of the sins of the flesh by the circumcision of Christ." And all who are thus circumcised in Christ and risen with him, are *cut off* from the present evil world and separated unto the gospel of God, and are dead with Christ from the rudiments of the world, which all are to perish with the using; but they are the chosen heirs of the kingdom which God hath promised to them that love him. "Therefore if any man be in Christ, he is a NEW creature; *old things are passed away*; behold all things are become *new*." All this is symbolized in the expressive and impressive ordinance of baptism, as quoted in this connection above. Therefore how highly necessary and important, good and profitable it is, that every believer in Christ should be buried with him in baptism, in the likeness of his death, and then arise to walk with him in the newness of his resurrection life. For, in no other way can believers confirm their faith in Christ, and set forth and attest that they are dead and risen with Christ. Because this is the way that the Lord himself has appointed. But ah, the sin of unbelief, which doth so easily beset us, holds back many of the children of Israel from going down into Jordan, and entering into the promised rest. For they doubt if they are indeed true believers in Jesus, and gospel subjects. Therefore one or two primary evidences of a godly life, briefly presented here, may be blessed of God to my dear reader. First, then, love to the brotherhood of Christ is itself a full and infallible evidence that its possessor has passed from death unto life. But, do you doubt whether you really love the brethren? Then, secondly, Jesus solemnly affirms that "He that believeth on him hath everlasting life." Therefore if you believe on him as Jesus, the Savior of sinners, and rely on him only to save *you*, then you do truly believe on him; and it is your indispensable duty and inestimable privilege to make confession of your faith, and arise and be baptized, and thus "put on Christ." And now how suitable and excellent, sacred and binding is the divine injunction, "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 the things on the earth. For ye are *dead*, and your life is hid *with Christ* IN GOD. When Christ, who is our life, shall appear, then shall ye also appear *with him* IN GLORY!"—Col. iii. 1-4. Into this exalted state of excellence, glory and virtue, are the risen with Christ brought! This dignity and honor is far above that of worldly kings and princes, both in its nature and duration; for while this is light and life and peace evermore, that is darkness and death and unrest without end.

O then, how great and sacred is the obligation which rests upon all who are risen with Christ, to "seek for glory and honor and immortality," and to walk worthy of this high and holy vocation unto which they are called. For unto them who do not obey the truth, there is tribulation and anguish; but glory, honor and peace to every man that worketh good.—Rom. ii. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." "If we live in the Spirit, let us also walk in the Spirit." "For ye were sometime darkness, but now are ye light in the Lord; walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." "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 night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." "For none of us liveth unto himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." "Therefore glorify God in your body and in your spirit, which are God's." "Let your conversation be as it becometh the gospel of Christ." "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and COVETOUSNESS, which is *idolatry*." "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that fadeth not." "Let your loins be girded about, and your lights burning; and yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Be ye therefore ready also, for the Son of man cometh at an hour when ye think not." "Wherefore gird up the loins of your mind, be sober, and hope to the end

for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." "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." For, "The day of the Lord will 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 ye to be in all holy conversation and godliness, *looking for and hasting unto 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* wherein dwelleth *righteousness*. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." "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 ye one another with these words." "And to you that are troubled rest with us, 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 (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."

Beloved brother Beebe, to you I

submit this letter, though when I commenced writing I intended it for a dear christian friend; but, if you publish it in the "Signs," that friend will read it no doubt, and it may also be read with interest and profit by many others, who are risen with Christ. Affectionately,

D. BARTLEY.

BUTLER, Taylor Co., Ga., Aug. 15, 1869.

"When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him, and the son of man, that thou visitest him?"—Psa. viii. 3, 4.

Elder G. Beebe, beloved brother, I have of late had some meditation on the above text, which I would willingly communicate to those who are of the household of faith, if I could. To-day I have tried to preach from this text, but my views were so imperfectly expressed, I feel inclined to try my pen, and see if I can relieve my mind. The psalmist seems to have been deeply impressed with a view of the sovereign power of the God of Israel. "When I consider thy heavens, the work of thy fingers." God needed no assistance in framing the heavens; nay, "The heavens declare the glory of God, and the firmament sheweth forth his handy work."—APsa. xix. 1. This work was performed when there was none but God; none to suggest any thing, or any plan. The stars also and the moon which we behold in the heavens, God alone hath ordained and established them in their orbits, and for almost six thousand years preserved them in their spheres without any disorder or confusion. Let our minds now descend from these heavenly bodies to the earth, which we inhabit, and from which we were originally taken. With whom took he counsel, or who instructed him, that such a world was needful? Were any of earth's numerous and varied inhabitants consulted as to whether the earth should, or should not be, or whether it should be inhabited by such creatures as we? Nay, the Lord required no counsel or aid, when he formed the world with all the hosts of it. But when it pleased him, Jehovah could say, Let the heavens and earth be made, and let them be thus and thus arranged, and it was so. When there was no light, it was only for him to say, "Let there be light, and there was light." Yea, he commanded the light to shine out of darkness.—2 Cor. iv. 6. To derive light from light would not be so astonishing; but to command light to shine out of darkness, (its opposite) displays the omnipotence of the Almighty God. Considering all these things, may we not say with the psalmist, "The heavens declare the glory of God, and the firmament showeth his handy work?" Truly his name is exalted above all bles-

sings and praise.—Neh. ix. 5. The worship of men or angels cannot exalt or profit him, nor can all their enmity impair his power and glory. In the contemplation of all these things may we not say with the psalmist, "Lord, what is man that thou art mindful of him, or the son of man, that thou visitest him?" Ah, what is he? If the question was, What was man, an appropriate answer would be found, Gen. i. 31. "And God saw every thing that he had made, and behold it was very good." But, alas! what now is man, since by transgression he has fallen? Is he now worthy that God should be mindful of him, and afford him protection? Some seem to speak so; but let us ask what hath God said? His word declares somewhat in detail in Rom. iii. We are told of some who slanderously reported concerning the heralds of the cross, whose damnation is just. But here the apostle demands, "Are we any better than they?" And gives the answer, "No, in nowise." What, Paul! do you say that yourself and brethren are in nowise better than those whose damnation is just? No better; for, says he, "We have before proved both Jews and Gentiles, that they are all under sin." Now, if the damnation of such is just, and if the apostles themselves in their Adamic nature were in nowise any better than those slanderers, then certainly their damnation also would be equally just. Yea, and but for grace which is as sovereign as was the power that made the world, mankind must all have been subjects of condemnation and wrath. In farther confirmation of this, the apostle adds, "There is none righteous; no, not one." And if there is none righteous, then we know that it cannot be their righteousness that induces the Lord to save them. Equally well we know that the unrighteousness of all men would not induce the Lord to save any one. Hence if salvation be at all, it must be wholly of grace, and this is fully attested both by the scriptures and by the experience of all the saints. But the arminians say, Sinners should seek the Lord, and that their seeking and repenting are conditions of salvation. But we know that if salvation were upon the condition that dead sinners must seek the Lord, not one of all the human race could be saved; for the word declares, "There is none that seeketh after God," and a sufficient reason why is, because the carnal mind is enmity against God.—Rom. viii. 7. And to the carnally minded there is no form or comeliness in the Son of God, that they should desire him. He is despised and rejected of men.—Isa. liii. 2, 3. Hence to the question, What is man, or the son of man? The scriptural answer is, that in their natural state of pollution and guilt, they are haters of God, and as such it is not possible that

their hatred and malice can induce God to visit them. The apostle still farther describes the condition of men. "Their throat is an open sepulchre." Surely the odor arising from an open sepulchre would be revolting to us, and surely it could be no inducement to the pure and holy God to visit him, and dwell in him. But how has man employed his tongue? Has it been in praising God? No; "With their tongue they have used deceit," a full fountain of which they have in their hearts which are deceitful above all things.—Jer. xvii. 9. We cannot believe the deceit of man's heart, nor the use he makes of it, can be that which moves the Lord to visit him. It is still farther declared, "The poison of asps is under their lips." In fact, man in his natural state is as destitute of spiritual life, and as incapable of spiritual action, as he would be of natural life, if literally infected with the poison of asps; and if the poison of asps is inevitable death, we may be sure that the poison of asps under their lips will never move men to life, nor can we with any degree of propriety believe it will move the Lord to visit them. "Their mouth is full of cursing and bitterness." If this be so it leaves no room for prayer or praise to God, nor can we reasonably suppose that their bitterness and cursing will be accepted as a condition on which the Lord will visit them. "Their feet are swift to shed blood; destruction and misery are in all their ways." This we have witnessed during the late destructive war in our States. We would hardly suppose that the swiftness of men's feet to shed blood would move the Lord to visit them, except in wrath and indignation. If none of these characteristics, namely, the justness of the damnation of Jews and Gentiles, their throats being an open sepulchre, their using deceit with their tongue, the poison of asps under their lips, or their mouths full of cursing and bitterness; if none of these singly or all of them jointly can induce the Lord to visit them, then what is there in man, or that can proceed from him, that he can do or offer as a condition of salvation? The apostle in the light of divine revelation views man as it were from head to foot, and reports in harmony with the prophets, "From the soul of the foot even unto the head, there is no soundness; all a mass of bruises and wounds, and putrifying sores." They have not been closed, neither bound up, neither mollified with ointment.—Isa. i. 6. Whatever arminians may think or say of man, we must believe what God by his prophets and apostles has spoken. There being no soundness in man, from his feet even to his head, we know that nothing sound can proceed from him, and that conditional salvation as taught by arminians is an absurdity. We

must look elsewhere for salvation, or we shall never find it. David was taught by the Spirit to know the pollution and utter helplessness of himself and all mankind by nature, and by the same Spirit he saw the purity and supreme perfections of God, and then it was that he in amazement exclaimed in the words of our text, "Lord, what is man that thou art mindful of him, and the son of man, that thou visitest him?" And yet our fashionable College taught divines will eulogize and exalt the character and capacity of poor polluted man, and labor to make it appear that he is worthy to be visited by the Lord and saved. Surely such teachers are not taught by the same Spirit that taught the psalmist, or their teaching would be more like his. The final success of God's plan of salvation cannot depend upon the will or works of depraved helpless creatures, and if not, then it must depend wholly upon the will of God. And it certainly cannot be the will of God that any of his purpose should fail to be accomplished; therefore the salvation of God's people being based upon the will of God, it is as sure to every heir according to the promise, as it is impossible for God to lie. Neither doubts, nor the combination of men and devils, can disinherit one of them, any more than they can dethrone Jehovah himself. However offensive this view may be to self-sufficient pharisees, it will not offend those who can see no worthiness in themselves.

From what has been written, I hope it may be clear to the discerning mind that the visitation of God's grace is not in consequence of any thing that belongs to our nature, or that is effected by their own free will. Yea, we know it is plain to the spiritually enlightened, however we may have a fleshly weakness tending to arminianism, and we doubt not that many of the saints have been bewitched, as the Galatian churches were, by false teachers. The first Adam was placed in the garden at his creation, under easy circumstances, and being left to his free will, presently transgressed; and and if free will brought the curse, is it probable that free will will also bring the blessing? We know it cannot. When Adam and Eve knew they were naked, and were ashamed, instead of applying to the Lord for clothing, they, arminian like, sewed fig-leaves together and made them aprons. This was the first development of man's propensity to help himself, rather than call on the Lord, and this peculiar trait has continued to be developed ever since. But God knew that their fig-leaf aprons would not suffice, and visited them, and made them durable coats of skins, and it is not likely that Adam and Eve revered God less for providing for them what they could not provide for themselves, nor is it like-



ly that the saints will become remiss in loving, adoring and praising because he has provided in Christ a rich spiritual treasure of grace sufficient to supply all their necessities; nor will the enlightened christian complain because Christ was set up as the depository of this spiritual treasure even before our wants were known to us. Arminians say that this grace, though sufficient, is for none except they seek for it. It would not be sufficient for any if it were not sufficient to make them feel their need, and cause them to seek it. As the flour and meal are procured from the grain, by the turning of the mill-stone, and that is caused by the power that puts all the machinery of the mill in motion, so the visitation of God's love and grace puts every thing in motion that can conduce to the salvation of sinners. God's grace freely bestowed, quickens them, and gives them repentance, makes them mourn, cry, seek and pray, and if it be admitted that salvation results from the love of God, then it is absurd to suppose that God's love is secured by repentance, for God's people were the subjects of his love even when they were dead in sins.—Eph. ii. 4, 5.

O christian reader, is it not consoling to know that vile sinners, even the chief of sinners, may be, and are subjects of God's love and mercy? Have you ever viewed yourself as a poor wretched sinner, so vile that you could not see how it could be consistent with the justice of God to permit you to live, even here on earth? Look back to the dark and gloomy time when you were looking for God to visit you in wrath, when you felt that you were unfit to live, and you despaired of having any life beyond the grave; did you then believe God would be unjust if he should leave you to perish? Or did you feel that you had power or capacity to exercise faith in Christ, and thus remove your grief? It then would have been no comfort to you to have been told by an arminian teacher, to believe, and you should be saved. "My soul for yours, if you don't get religion if you will just give up your heart," (deceitful and desperately wicked as it is) You could not think that a holy God would accept so polluted an offering, and to change it and make it pure you had no power. You then did believe that your free will had led you to destruction and ruin. Ah did the Lord then seem to speak roughly to you, as Joseph spake to his brethren? It was not because he did not love you, but he would not manifest himself to you as your near kinsman, until you had bowed at his feet, and was fully prepared to appreciate his loving-kindness. Nay, Christ is not revealed to a sinner as his Savior until that sinner is convinced that there is no other Savior. The family of Jacob were not inclined to go down

to Egypt for corn until they knew there was none in Canaan. Nor will pharisees apply to Christ for righteousness, while they have a full supply of their own. Being ignorant of God's righteousness, they desire to establish their own; they desire not to be called by Christ's name, only to take away their reproach. They feel no dependence on him, but choose to eat their own bread, and wear their own apparel. But it is quite different with a quickened subject of grace. To believe in Christ is to believe there is no salvation for them any where else. Christ will have the honor of our repentance and believing; for this he must have to secure to him the glory of our salvation. But the pharisees keep up a continual quarreling against Christ because he will not be dependent on them. Dependent, I say, because, according to their theory, as sinners cannot be saved without the help of Christ, so, neither can Christ save sinners, as they represent, without their help. Do they not teach that God wills to save all, and that if he did not so will, he would be unjust? Do they not teach that Christ died alike for the salvation of all, but that all the sufferings of Christ and his death and resurrection, and ascension, and intercession, even joined with all that the Spirit can do, in knocking at the heart of sinners, wooing, pleading and beseeching them to allow him to enter, that all this, without the aid of sinners, is abortive. If this were so, which we know it is not, Christ would be as greatly obligated to the sinner for repenting, &c., as the sinner should be to him for dying for them, as only by their doing so the object of his death could be secured. If general redemption is a truth now, it must have been so from the foundation of the world; for Christ was a lamb slain from the foundation of the world; and if it has been a truth from the foundation of the world, it must continue to be truth to the end of time, and then it would prove a monstrous untruth, for it would then be proved that Christ had died for none that had not repented. Surely the arminians have not considered the heavens, the work of God's fingers, the moon and the stars which he has ordained. Surely they have not considered what man is in his depravity and pollution, or, like the psalmist they would be astonished that God is mindful of him, and that he should visit him. Ah, reader, can you look back to the time when some kind promise was applied, which gave you inexpressible joy, when your sins and sighing and despair were all taken from you, and the emotions of your heart were, "Bless the Lord, O my soul, and all that is within me, bless his holy name?" That sweet calmness and joy after a time passed off, and you began to feel dark and gloomy, fears

arose in your mind that you had been deceived, and yet you could not grieve on account of your sins, as you once had done. You would think of your frequent resorts to some secret place to pray, where it seemed that your prayers were unavailing, and like the poet you thought, Surely the mercy you had sought, were not for such as you, and you have pondered over those dark days until you came to the happy time when you did feel assured that the Lord was your Savior. Here your hope was somewhat revived, and you asked, Can it be that all I have experienced in days past was of the flesh? Nay, I hope I am a christian; but e'er you was aware your mind was engrossed in worldly matters. Something has gone wrong, you have yielded to temptation, and done what you know was not right, or you have spoken unadvisedly, or your mind has been running where it should not, and now you conclude that surely you cannot be a saint, and here again you fear that all the joy you have ever felt must have been a delusion, and you say with the poet,

"If I love, why am I thus?  
Why this dull and lifeless frame?  
Hardly sure, can they be worse  
Who have never known his name."

O how heartily you subscribed to the teachings of God's word, that "the heart of man is deceitful above all things, and desperately wicked." Then you are prepared to say, "Lord, what is man that thou art mindful of him?" You could not regard him as being so excellent as to induce the Lord to visit him. The Lord teaches his children to feel their own unworthiness, just as it is taught in his word. I would say to the reader, if you are now experiencing this struggling warfare between the spirit, doubtless the final victory will be yours. I know it is at times a matter of doubt whether or not you have passed from death unto life; and if you desire an evidence that you have passed from death unto life, you could not have a better, than to feel your own loathsomeness by nature, and to be hungering and thirsting after righteousness; for they that are dead do not hunger nor thirst. You say, I am doubtful, because I know I am unworthy. If so, it is the Lord has taught you, and it is a sure evidence that he is mindful of you, and has visited you. Would you feel worthy in yourself? If you did, you would be a pharisee rather than a saint. It is not uncommon to hear some whom we hope are the Lord's called, say, I love christian people, and if I could feel worthy I would join the church and live with them. To such I would say, If you cannot trust Christ until you feel worthy, I know that you could not trust him if you did feel worthy; for then your trust would be in your own worthiness and not in him. I fear there is something

like pride still lingering in your heart. You need not affect to be independent, nor expect to arrive at a state of self-worthiness. Our Lord knows much better than we do, that we are in ourselves poor, blind and unworthy, and therefore he has not promised to make us worthy conditionally if we feel ourselves to be so. It requires the light of God's Spirit to discover to us that we are unworthy, and the same Spirit will not lead us to feel that we are not worthy. How blessed are they who are made sensible of their own unworthiness. Old Jacob whose standing with God we cannot doubt, said, "I am not worthy of the least of all the mercy, and of all the truth which thou hast shewed unto thy servant."—Genesis xxxii. 10. If he was not worthy of the least, he surely was not worthy of the greatest. If not worthy of temporal blessings, he could not be worthy of the greater blessings of salvation. The poor unworthy writer of this article was shown in May 1855, that he was altogether unworthy of the blessings of the Lord, and if plunged into hell it would have been just what he deserved, and when mercy for his soul appeared he regarded it as mercy, and not what the Lord was in justice bound to do. From that time to the present, he has had no reliance or hope of salvation only in God's rich mercy and grace, which he this day hopes reigns through Jesus Christ and abounds above all his unworthiness. Yet he must confess that he is often annoyed with an evil heart of unbelief, and consequently darkness and depression. But all this cannot turn the Lord from his purpose, nor can it separate us from Christ, but rather draws us to him; for when we struggle with our sins, we soon find them too strong for us.—Psa. xviii. 19, and we can but call upon the name of the Lord. And, "Whosoever shall call upon the name of the Lord, shall be saved."

JOHN ROWE.

#### BOOK NOTICE.

DEAR BROTHER BEEBE:—My work on the book of Job which I wrote last year is now in course of publication, and will probably be ready to send to subscribers in about a month. It is entitled "*The Trial of Job*." I hope those of my brethren who may read it will find something to interest and comfort them, and nothing to condemn as unsound. The price will be one dollar and twenty-five cents per volume, for which it will be sent, post paid, to any address. I send you this notice now in order that those who wish to get the book may send me their orders soon, as I depend upon this to defray the expenses of publication. Address all orders to

SILAS H. DURAND.  
Salisbury, Wicomico Co., Maryland.

# EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1869.

"For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."—Psa. lxxxiv. 11.

In our recent visit to Virginia, while mingling with the churches and brethren of the late pastoral charge of our lamented brother Leachman, we were informed that the above text was the last he ever preached from publicly, and as they desired to cherish the recollection of his last discourse, we were requested to make the same text the theme of an editorial article. Not having heard his discourse, nor even been informed of how he was led to discourse upon it, we cannot attempt to reproduce his sermon, nor do we claim a gift comparing with the ability of our dear departed brother to write or speak on this or any other subject; yet, from the perfect harmony which has been known to exist between us, from the time of his entering the ministry until he finished his course, we are confident that however far we may fail to come up to the manner and ability with which he presented his views, we shall not differ in any important respect in regard to the doctrine expressed in the text.

A careful examination of this excellent psalm shows the inspired psalmist contemplating with admiration the amiability of the tabernacles of the Lord of hosts, and longing and fainting with desire for the enjoyment of the courts of the house of God, and at a time of sad declension, when the deserted altars of the Lord were used by the sparrows as a place to make their nests and rear their young. How desolate must be the house of God, when deserted by the true worshipers, and so unfrequented by the people of God as to be left for the timid sparrows to use even the altars of the God of Israel as a sequestered place for their exclusive use. Well might the psalmist long and faint for a restoration of the enjoyment of the privileges of the deserted house and altars of the Lord, and sadly contemplate the blessedness of an abode in that consecrated place, and of the man whose strength is in the sacred precincts of the house of God, and in whose heart are the ways thereof; "For," he says, "a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

"For the Lord God is a sun and shield." This is given as a good and sufficient reason of the preference expressed in the preceding verse, for one day within the courts of the Lord rather than a thousand in the tents of wickedness. A sun and shield signify light and protection, which is found in the amiable tabernacles of the Lord, but cannot be enjoyed

in the tents of wickedness. This consideration, together with the blessed assurance, "The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly," draws forth the exclamation, "O Lord of hosts, blessed is the man that trusteth in thee." Let us contemplate the text in the beautiful order in which it is recorded.

1. THE LORD GOD, in striking contrast with the lords many and gods many which are revered by the idolatrous nations of the earth. "Thou whose name alone is JEHOVAH, art the Most High over all the earth."—Psa. lxxxiii. 18. Self-existent, independent, and in all things supremely great and glorious. As Lord, he holds dominion over all beings, all worlds and all events, and as God the only object of worship in heaven or in earth. As the Lord God he will not give his glory to another, nor his praise to graven images. He is called in this psalm the Lord of hosts, the living God. O Lord of hosts, my King. Lord God of hosts, &c., and his footsteps are in the mighty deep, and his ways are past finding out. To know him is Eternal Life. Inspired prophets and holy men have declared what he is in his revelation to his own chosen and peculiar people. The psalmist testifies, He is a refuge and strength to his people, and a very present help in trouble. "He standeth in the congregation of the mighty; he judgeth among the gods." But we propose to consider what he is as set forth in the unequivocal testimony of our text. And first, he is the Lord God, and as such he is a Sun and Shield. These figures are beautifully illustrative of what the Lord God is to his people, as revealed in the person of his dear Son, our Lord and Savior Jesus Christ, "Who being the brightness of his Father's 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."—Heb. i. 3. "For the Lord God is a sun." However sublime and beautiful this figure may appear when applied to God as the Father of our Lord Jesus Christ, whose awful radiance and refulgent glory fills all heaven with dazzling brightness, we know that it is applied also by the Holy Spirit to Christ, and presents him in his Mediatorial glory, as the source, fountain and fullness of light, life and immortality to the church which is illuminated only by the brightness of his glory. Of him the prophets wrote as the Sun of Righteousness that should arise with healing in his wings, on them that fear him. In the sacred record which God has given of his Son, we are first informed of his eternal power and God-head. "In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men."—John i. 1-4. In this record we have the testimony that Christ, whose name is called "THE WORD OF GOD," was with God, and was God, and that in his advent "The Word was made flesh and dwelt among us." And still farther, that the life which was and is in him is the true light which lighteth every man that cometh into the world." Spiritual life and spiritual light are identical. And as all the life and immortality of the church is in Christ, He "Is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting, Amen."—1 Tim. vi. 15, 16. How beautiful the emblem. The Eternal Father is "The Father of lights, with whom there is no variableness nor shadow of turning." And as Christ and the Father are One, and all the fullness of the Godhead dwells in Christ bodily, so embodied in Christ is all the Immortality and refulgent light of eternity, even as the light which shines from the natural sun, is embodied in the sun which enlightens the natural world. Our Lord Jesus Christ in his supreme glory as one with the Eternal Father, is to his church the source, centre and fountain of all her spiritual vitality and refulgence. Out of Zion, the perfection of beauty, God hath shined. And in prediction of his coming it was said to her, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. This light is marvelous, as witnessed by all who are delivered from the power of darkness and translated into it. "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." The church of Christ, as a city set upon a hill, whose light cannot be hid, has no other light than that which is given her in Christ. John, in his vision of her glory says, "And the city had no need of the sun, neither of the moon to shine in it." That is of the natural sun and moon, or lights of nature or of art. "For the glory of God did lighten it, and the Lamb is the light thereof." "And there shall be no light there, and they need no candle, neither light of the sun, for the Lord God giveth them light."—Rev. xxi. 23, and xxii. 5. "Having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."—Rev. xxi. 11. This living light is the glory of God, for it originates in and emanates from him, and is the light of Immortality. It is brought to light by him who hath abolished death, and brought immortality to

light through the gospel. All who have it have eternal life, for it is eternal life; and all who are destitute of it abide in the darkness of death. All who are born of God are born of light, and are the children of light, for they are the children of God, who is the Father of lights, and the great embodiment of all spiritual light, life and immortality, for our spiritual light and life is hid with Christ in God, and nothing can be more idolatrous than for the children of God to look for light, comfort or animation to any other source. "Behold, all ye that kindle a fire, that compass yourselves with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand; ye shall lie down in sorrow."—Isa. i. 11. To depart from the Lord God, to look for spiritual animation, light or comfort from any other source, or to rely for life and salvation, or for any spiritual blessing on any other than the Lord our God, will certainly subject the children of God to his rod, and from his hand shall they lie down in sorrow. The all-sufficiency of the light and life which the saints have in their God, is implied by the figure. He is a Sun, and the floods of living light from him can no more diminish the fountain than the shining of the natural sun can lessen its fullness of light. The unattainableness of light and immortality from God by any work of ours is also clearly implied in the figure. Think of the sun high in the infinity of space. Who can ascend up into heaven to bring it down? Who can enjoy its flaming radiance but those on whom its rays unaided descend? Who can see the sun in any other than its own light. All its stores of radiance comes unbought and unaided to the living, who have eyes to see and be benefitted by it. All the treasure of the earth can not buy one additional ray, nor can all the powers of earth enable the dead or the blind to see or know its splendor. All the living who have sight can enjoy a whole sun, without depriving any other of the same privilege. And the same light that enables us to see the good things which surround us, makes manifest to us also the evil. As the light of the knowledge of the glory of God which shines in Jesus' face reveals to us his glory, it also reveals to us the pollution of our own nature. And when our own vileness is seen in the magnitude in which it is presented by the searching light of God, who is our sun, we are made to feel the need of a shield. Those who have no shield, shall cry for rocks and mountains to hide them from the face of him that sitteth upon the throne, and from the presence of the Lamb. Neither rocks nor mountains can afford a refuge for the enemies of the Lord; they shall be broken to pieces, and the Lord shall consume them with the spirit of his mouth, and shall destroy them with the brightness of



his coming. But our God who is our sun, is also himself our shield, and a perfect place of safety to all his people. As a shield he has not only protected them from judgment and fiery indignation, interposing himself between us and the stern demands of his holy law and eternal justice, receiving in his own body the chastisement of our peace, and the stripes due to our transgressions, but he has so encircled his people within himself that their life is hid in him. He is a wall of fire round about them, and the glory in their midst. The eternal God is their refuge, and underneath them are his everlasting arms. God, who is the sun, has not only shielded his chosen from condemnation and wrath, but he is their Shield to protect them from all their enemies. He has been their dwelling place in all generations, even from everlasting to everlasting, so that, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The psalmist says, "I will say of the Lord, he is my refuge and fortress; my God; in him will I trust. Surely he will deliver thee from the snare of the fowler and from the noisome pestilence. He will cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt 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 for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet."—Psa. xci.

Nations and armies have exhausted their wisdom in inventing armor to shield them in the day of battle, but their strongest shields have been broken. Horses and chariots are vain things for safety. Anti-christ has intrenched herself with mighty bulwarks, in which her children vainly confide; for God, our Shield, has declared that their covenant with death he will annul, and their agreement with hell shall not stand. The overflowing scourge shall sweep away their refuge of lies and the falsehoods under which they have sought for protection. But they that trust in the Lord shall be as Mount Zion that cannot be removed. So invincible and invulnerable is the shield that secures the people of the living God, that the enemy must first overcome the God who is our Shield before they can endanger those whom he protects.

"The Lord will give grace and glory." These are connected together by a divine power; both are gifts of God, and none can be the recipient

of the one without the certainty of both. As glory cannot reach us except by grace, so neither can grace be given us without the certainty of glory. The will of God is the supreme law, and God is governed in all his works by it alone. He worketh all things after the counsel of his own will, and in that will he has inseparably connected grace and glory. The Lord *will* give grace and glory. As sin hath reigned unto death, even so shall grace reign through righteousness unto eternal life by Jesus Christ our Lord." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 29, 30. This is all of grace; for "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." And God gives it because he will give it; he will give grace and glory. This grace by which we are saved was given us in Christ Jesus before the world began. And it is the grace that bringeth salvation, and teaches those unto whom it is given, that denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world.

Let it never be forgotten by the saints that the grace which secures salvation and immortal glory is the grace of God; it can only come from God, and also that he *gives* it. If it were offered to men conditionally, however easy the condition, it would not be a gift; for what we bargain for and obtain in consideration of a condition by us performed, would be in the nature of a purchase; besides, if grace or salvation were offered conditionally, then its acceptance or rejection would depend not upon the will of God, but on the will of man; whereas the scriptures not only testify that it is not of the will of the flesh nor of the will of man, but of God. "The Lord *will* give grace and glory." He will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Rom. ix. 15-18.

"No good thing will he withhold from them that walk uprightly." Those who walk uprightly, in a general sense, are those who walk circumspectly, or who walk up to or according to a right rule. God has not only given his people a perfect rule in his word to walk by, but he has written his law in their hearts, and has also given them the spirit of truth whom the world cannot receive, which spirit shall lead them into all truth. And he himself works in them both

to will and to do of his good pleasure. They are his workmanship, created in Christ Jesus unto good works, which he has before ordained that they shall walk in them. He has wrought all their works in them, and thus he has not only taken them out of a horrible pit and miry clay, and set them upon a rock, and put a new song in their mouth, but he has also established their goings, and not left it for man that walketh to direct his own steps. He leads them in a way they know not, and in paths which they have not known. And they shall walk, O Lord, in the light of thy countenance. In the inspired scriptures the man of God is thoroughly furnished to every good work. Walking according to that infallible rule, they walk uprightly.

Again, to walk uprightly is to walk erectly, not like a beast, or serpent, or creeping thing. The church of God is the body of Christ, and Christ is the head of the body, the church, and when the church and her members walk in obedience to him, they exalt him as their head, showing him to be above all; then do they walk uprightly. And as all good things are given them in Christ Jesus, so in their union with, and submission to him, no good thing can be withheld from them. He that spared not his own Son, but delivered him up for them, how shall he not with him also freely give them all things? It is true the children of God while in the flesh carry about a body of death, which cannot walk uprightly, a carnal or fleshly mind that is not subject to the law of God, neither indeed can be; that depraved earthly nature always wars against the spirit; its locomotion is always serpentine and never erect. But "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God."—1 John iii. 9. And the apostle Paul says, "For I delight in the law of God, after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Rom. vii. 22, 23.

The church of God as the body of Christ always walks uprightly. "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 in that which is born of the Spirit we find the child of God and heir of all these gracious promises. But we have the assurance that the conflict shall soon be over, and the victory obtained over all that is vile in us, when our God shall change our vile body and fashion it like the glorious body of our risen and glorified Redeemer. This mortal shall then put on immortality, and this corruptible shall put on incorruption, and the saying that is written shall be brought to pass, that death is swallowed up of victory. Then, "Thanks

be to God, which giveth us the victory, through our Lord Jesus Christ." It is only the fleshly nature in the children of God that now disturbs and makes them restless. Faith rests upon the gracious assurance of our text, that no good thing shall be withheld from them that walk uprightly, and the earnest desire of every saint is that he may walk in all things uprightly and worthy of the vocation wherewith he is called.

#### ROMANS VII. 19.

The following sermon, copied from the "Christian Struggle," selected and forwarded by brother John Thorne, of Baltimore, will show at least, that our brethren in the Old country hold with us substantially the same views on the subject of the "Christian Warfare."

"For the good that I would, I do not; but the evil that I would not, that I do."—Rom. vii. 19.

This chapter—the vii. of Romans—is a precious legacy to the church of God. Oh! what a precious field it opens to us. It is like that which Job speaks of. There is a vein of silver and gold in it. The hidden life of the child of God is there described. And it is hidden from the world, as Job says when he speaks about "the path that no fowl knoweth, that the vulture's eye hath never seen, nor the lion has ever trodden." It is a hidden path. You know the veins of silver and gold lie under the ground. They have their subterranean passages where men work their silver and gold ore. Now these subterranean passages are not at the surface; the country may be spread open, and every path and every turn and crook in the road the vulture can see, and the lion can tread it. They range the forest and the field; they may know every path in the country. But this hidden, this underground path, the vulture's eye hath never seen, and the lion's foot hath never trodden. That is where the silver and gold are to be found. It is not the mere superficial glance; it is not the knowledge of the truth in the letter; it is not what may be obtained by human intellect and deep study. No; it is hidden, hidden from the wise and prudent, and revealed to those babes that are living babes taught by the Spirit of God. Now we can see the truth of this if we hear the comments upon this chapter by men who know not what they say, nor what they affirm. They say "that Paul was a carnal man, or, that he describes the experience of a carnal mind, or what he was when in a carnal spirit." But every soul that is taught of God sees that this is not true. What did Paul say? "I speak to them that know the law." And how does he say? That "he does feel a will to that is right, and what he does that is evil, and he allows not; and that he delights in the law of God after the inner man." Why!

he would not have this "inner man" if he was in an unregenerate state. But let that pass; they may make their blind comments, but we can bless God that we know by experience what Paul says. Here is a truth, and a truth that is known experimentally by all the living family of God.

Now hear the words of our text. He says, "For the good that I would, I do not; but the evil which I would not, that I do." He speaks in the present tense. Now there are four things that I will speak of from the words:—

I. There is the *fact* stated, and it is a fact known and felt by all the Spirit-taught children of God.

II. It is not only a fact that it is so, but is a *grief of heart* to every child of God.

III. It is an *evidence* of life.

IV. And lastly, this state of things will *not last forever*.

Paul says, "The good that I would, I do not; but the evil that I would not, that I do." It is true. It is a fact, it is so; whether men believe it or not, and understand it or not, it is the case. It is what every child of God that is taught of the Spirit knows to be true. Yes, and he can say with Paul, and must say, "The good that I would, I do not; but the evil that I would not, that I do." It is true, is it not? Who that knows anything of a living experience can for a moment deny it? "The good that I would, I do not." I would believe in the Lord; I would put my trust in the Lord Jesus; I would love and cleave to him at all times; I would be without doubts and fears; I would be without that base, evil heart of unbelief, which questions all, and at times would extinguish, if God allowed it, the little faith I have. It is a grief to every child of God that it is so. I would believe, I would put my trust without a wavering thought in my Friend; I would give him my soul, and commit it into his hands in a sure confidence in him as my Redeemer; and I would commit all my circumstances to him; but oh! there are such workings of unbelief in me, and when I would believe, I cannot. I continually question: Will he receive such a wretch as I am? so unfaithful! so unworthy! because I am so wretched, so carnal, so worldly. I am afraid to put my trust in him. But I would cleave to him. Where should a foul sinner go to but to him whose precious blood cleanses from all sin? To whom should I go? Where should I flee? But oh! I am such a fool, and I give way to such questioning unbelief, that I question everything. But when the Lord shows his face I rejoice. Let him hide his face, I am sunk in doubts and fears again. The child of God says, "The good that I would, I do not. I would trust him at all times with everything; I would trust him with my soul, and with my body and with my friends, and with

my circumstances, and with everything, assured that it would be in good hands. But I have an evil heart of unbelief." Now, is not that true?

And then, again, as to loving God. The child of God says, "I would love God, I would love him supremely; but oh! my base heart, it is running after idols; it is cleaving to everything against God, and my affections go after the creature. I love that too much." Here is the evil. We are prone to love the creature; to set the creature above God; and it is that which grieves the child of God. He knows it to be the case. He would love the Lord; he would love him at all times. Let the Lord afflict us; let him lay his rod upon us; let him hide his face and cause things to go cross and contrary. Do we then love him supremely? Oh! the flesh rises, the flesh works, and there is the carnal mind manifesting enmity against God at such times: and yet he would love him.

The good that I *would*. There is the will. I *would* love God; I *would* love him at all times; yet when he smites me, although my judgment loves him, rebellious thoughts will arise. Oh! there is the carnal mind working contrary. This is the conflict; the flesh has its desires, and these desires are contrary to the Spirit. "The good that I would, I do not; the evil that I would not, that I do." And so with peace in his conscience; he would have peace, perfect peace. Oh! it is sweet to feel that peace that nothing can disturb. Nothing can be put in comparison with that peace. When God makes peace there is a perfect calm in the soul. But what will a little wretchedness do? Only let it enter, and what a disturbance takes place. The child of God says, "I would be tranquil and peaceful; I would be calm and resigned." But oh! there is such a storm within; there is such a gloomy disposition, it is hard work to keep it down at all; nay, I cannot keep it down. It is only the Lord who can. "The good that I would, I do not; the evil which I would not, that I do." Only let the Lord hide his face, and where is peace? Instead of being resigned and peaceful, if you could but see within, what commotion is there. And the child of God says, "I need the Lord, the God of peace again to shed abroad his love in my heart, and to speak peace to my soul." Instead of rejoicing in the Lord always, how he mourns, how he grieves and frets—when the Lord's dispensations are not agreeable to the flesh. Can he rejoice? Paul says, "Rejoice in the Lord always." Well, I would obey that and every blessed precept. It is sweet when we can rejoice in the Lord; and I know in my heart and mind there is no just cause why I should not rejoice in the Lord; because all his dealings are in covenant love. They are all well-ordered and

sure; he has put everything in its right place; there is not a thing that is not in covenant love. Then why should I not rejoice? But this evil heart, this flesh, rises up and quarrels with God. Do you rejoice at all times? Have you one unbroken faith and joy that nothing can disturb? Alas, no! Here we have to brave the conflict with our flesh. We would rejoice; we would rejoice at all times, even in the dark as well as in the light. It is all in covenant love.

" 'Tis well while life endures,  
'Tis well when called to die."

But if we were called to die to-night; if we knew that, would it cause us to break forth into singing songs of praise and joy? Alas, alas! We can rejoice when the Lord is shining upon us in his manifested love, but only let him hide his face! Yet he is the same God. "For the good that I would, I do not; and the evil I would not, that I do." Oh! for that peace and joy, that tranquility of mind! Oh! that the Lord himself would appear for me; for I cannot do the thing I would; I cannot rejoice with that unreserved joy at all times, as the apostle says, "rejoice always." And yet the Lord is the same covenant-keeping God. He remains the same, unchanging; the covenant remains the same, unbroken. All things are working for good. But I cannot do the thing I would. I would be clothed with humility; but oh! the pride of my heart, how it breaks forth. I, humble! alas, alas! I would be. I would have the mind of Christ; I would submit to all his dealings in providence and grace. It becomes me to take the lowest place; to be thankful for every mercy out of hell. I deserve hell, and all I have is in love and mercy. And I say, Why should I, in the pride of my heart, want to be something, and to be favored and exalted, when the Lord sees fit to keep me down in a low place? I would be in conformity to the Lord's design in this matter; but oh! pride will work, and it is continually working. "The good that I would, I do not." I would be spiritually minded. I know it is life and peace. The apostle knew it, and every child of God knows it. It is life and peace that the world knows nothing of. And, on the contrary, to be worldly, carnally minded, is misery; to be always grounded and rooted in the things of time and sense is wretched. We cannot enjoy peaceful communion; prayer is a task and burden. Hymns and spiritual conversation are a task when we are in this carnal state. Paul had to mourn over it. "I am carnally minded." He does not boast in it; he does not glory in it. He tells the honest truth, and it is a cause of grief and shame to him. He lays bare this portion of his experience for the comfort of God's children. He knew what it was to be spiritually minded; he knew the effects of it. It is life and peace.

Then am I happy; then all goes smooth; then it is all well when I am in this state. But, "I am carnally minded." Here is the *but*. But, "I am carnally minded; for the good that I would, I do not; and the evil that I would not, that I do." Do not you find it so? In prayer would you not, when you bend your knees to God, be in a solemn, watchful, spiritual frame of mind? Would you not be without that bondage and distance you have to groan and grieve about? Alas! "the evil that I would not, that I do." How often, if I tell the truth, I am forced to say it; how often do I bow my knees and it seems nothing but carnality and hypocrisy! Now, do you wish to be a hypocrite? No! Then here is the truth of what the apostle says, "the evil that I would not, that I do." You are acting the part of the formalist, but you don't do it willingly. You would be in the Spirit while in the exercise. But alas! you have to mourn the good that you would, for "the evil that I would not, that I do." It goes into a thousand instances: the child of God would be like the Lord; he would have his heart set upon things above; but, alas! how he grovels here below, fond of these trifling toys, clinging to them, loving them, not willing to part with them. It is a *fact*—"the good that I would, I do not; but the evil which I would not, that I do." I say, then, these words may be applied in numberless instances.

II. But I would notice in the next place, it is not only a fact, but a *grief of heart to every living soul*: instead of his glorying in it, it is a *grief* to him. It distresses him. Glory in it? No, indeed! It is my burden, it is my distress. It is what grieves me so. It makes me cry out, "O wretched man that I am!" Was Paul playing the hypocrite when he said that? God forbid we should think so. He *felt* the hypocrite and it *grieved* him that he had to maintain this sorry conflict between the flesh and the Spirit. He would serve God, and obey him, and cleave to him, and trust in him at all times; but he found evil was present with him, plaguing him and tormenting him, which was his grief. He was forced to take the lowest place. He was "the chiefest of sinners," (as he tells us himself,) because the good he would he did not, and the evil that he hated, that very evil his carnal mind compelled him to do. This made him groan and cry out: "O wretched man that I am!" Now the man that takes in the doctrines, and only holds them in his judgment, we may cut off here. It is not a grief to him, but it is a grief to the child of God, to the living soul. It grieves him. He does not feel these things and be calmly resigned to them in this sort of way:—"I can't help it. It is my carnal mind. It is what I expect. It is what the apostle felt." If you talk thus you do not



talk like a child of God. It is a *distress* to him; it is a trouble to him. He smites his breast. He cannot justify himself. He cannot lay the blame upon Adam for the corrupt nature he derived from Adam, and the corrupt nature he had in Adam. He takes the blame to himself. It is a grief to him that it is so. It troubles him; it distresses him. It is the cause of his grief. If he could do the things he would do, oh! how happy he would be. But he cannot. There is his trouble; that is the root of all his trouble. It is at the bottom of it all. "The evil that I would not, that I do." It is a grief, a heartfelt grief, to every soul that is taught of God. Now, is it a grief to you? If it is merely a speculative point, and not a real grief, that you can appeal to the heart-searching God upon that point, you know nothing of the hidden life which Paul is here portraying. It is a grief. It makes a man feel himself a wretched, miserable being. It is what he feels a burden. It mortifies him. It distresses him. If a man cannot accomplish his purpose, if he is thwarted and frustrated in what he wishes to do, in proportion as this matter is of vital importance, so is his distress increased. Well, here is a matter of vital importance, here is a most important thing, and in it a man cannot accomplish his will; therefore, it follows of necessity, that he is grieved. He cannot do the thing he would.

III. And, again, we may gather from these words that it is an *evidence of life*. If you can say sincerely, in the sight of God, that you *feel* the truth of this, "What I would I do not, the evil that I would not, that I do," and you can also say, It is a *grief* to me, then I say—it is an evidence of life; it is *manifest* that there is the life of God in your soul; it proves that there is a *will*: *I would*. Well, if you can say you *would*, then you have a *will*; and to be in possession of this will, proves a man, without doubt, to be a child of God. You would not have the will if you were in a carnal unregenerate state. Man's will is totally alienated from God. When the Lord Jesus said, "Ye will not come unto me that you might have life," he showed them to be in a dead, carnal state. They had not the will; and God's people shall be made willing in the day of God's power. If you are made willing, the day of God's power has dawned upon you. You have been changed. For a time was when you had no will; when you had not a will or desire to love or honor the Lord; to trust in a precious Christ, to love him, to cleave to him, to adore him, to exalt him, to feel such distress when the Lord hid his face. You knew no difference. You did not know, I say, what the hiding of his face from man was. You did not know that it was a terrible thing. It was a hidden, dark, mysterious thing. Time was

when you had no will for the things of God. As to living with your affections set on things above, and your grieving because you could not live as you desired to live, it was no such thing. You had no such exercises; you had no conflict within; you had no new nature. The two natures were not in existence. There was the flesh, the animal; but there was not the spirit. But now there is the will, and if there is the will, there is the life of God in that soul. But in opposition to this will is,—What I would, I do not; and the evil that I would not, that I do. Here is the will in exercise. The will is present with me, but how to perform I find not. Whereas if the will had not been present, it would have manifested death in trespasses and sins. Now trespasses and sins may surround you, but you are not dead in trespasses and sins. The life of this will proves you are not dead in trespasses and sins. The will is present with me. Wherever there is the will—this willing mind, there is also there evidence of the work and teaching of God's Spirit. It is the operation of his hands. Who was it that gave you this will to will and desire? It was the Lord. Well, it is said, "The desires of the righteous shall be fulfilled." Yes, because these desires the Lord has made. He created them. Desires are but the expressions of the will. He wills it, he wishes it, he desires it; all proceeds from the will, and the Lord who has created these desires will certainly fulfill them. The Lord who has given you this will to do that which is good, will, in his own time and way, crown his own handi-work; It is the blessed Spirit that has given you this will. It is the will of the inner man. To will is present with me. "For the good that I would, I do not." Mark, he says, *I would—I would*. Now there is the point. Where there is this will, it is evident that the life of God is in that soul, and it is only the living soul that can comprehend this. Which of us can go step by step to the Redeemer and set to his seal that the testimony of this man of God is true, because he has the same will and the same thwarting of his will, because he knows the conflict that the flesh has with the spirit; "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." So he accounts for it.

IV. One word more. I say there is this to be noticed—that it will not last forever. This state of conflict, this cause of grief and trouble to the child of God, will not last forever. It is now. It is while struggling here below. It is here that the child of God has to endure these conquests, that he has to groan and sigh, and break out, "O wretched man

that I am!" Paul is not now groaning, he is not now thwarted and crossed in his endeavors to do the things that he would. There is no night there, no enemy there, no opposition there; it is all light and life, and peace and joy. He has done with the conflict and warfare of this life; it is only for an appointed time; it will not cease while life and breath remain. While we are in the body we shall still have to maintain these trials; but then it will be over. It is now; it is peculiar to this time and state that the poor believer has to cry out, "The good that I would, I do not; but the evil that I would not, that I do." It is sweet when we see the end of our sorrows; it is a solace to us to see there is a limit to these things that cause grief and distress. As Hart says, "I'll bear the unequal strife." It will not last forever. It will not last long. Death shall put an end to it. I shall have done with the opposition then. This mortal shall put on immortality, and I shall be above my spiritual foes; but now we are in the flesh: now we are called upon to endure hardness as good soldiers. Now the tears must flow: now is the season for trouble and sorrow: but your sorrow hereafter shall be turned into joy. You that now weep and lament, you that now have to endure temptations and trials, you shall be delivered from all. Yes, the Lord will deliver his people out of all their distresses. Lift up your heads, your redemption draweth nigh. The full and final redemption, when the body shall be united to the soul, when there shall be no more sighing and sorrowing, and when the inhabitant shall no more say, I am sick. There shall be no sickness there; the Lord shall forgive them all their iniquities, and they shall enter into the joy of their Lord.

"For the good that I would, I do not; but the evil that I would not, that I do." Now, while we are in this time and state, now it is, the good that I would, I do not; while the evil that I would not, that I do. But I look to that period when the Lord shall deliver me from all. "In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you." Meantime you are called upon to fight the good fight of faith. You are called upon to follow the Lord. Those who have been with him in temptations shall sit with him on thrones. Those who endure temptations by his side shall share his crown. He that endures, and endures to the end, shall be saved. It is sweet to see that there is an end, and that their expectation shall not be cut off. There is an end to these trials, these complaints, and these conflicts; an end to all this bitterness of soul, and crying out, "O wretched man that I am!" There is no wretchedness there. There are

no complainings in the streets of the new Jerusalem; no breaking out; and happy shall be the people in such a case. Nay, happy shall be that people whose God is the Lord. But now, if you are in heaviness, is it not a comfort to us to see it is the path which the children of God have trodden in all ages? It is what this dear man of God went through; and he tells us for our comfort, "The good that I would, I do not; and the evil that I would not, that I do." The child of God does not glory in it. He does not say these things in an indifferent manner. It is a grief to him, and it is hard work sometimes for him to hold on his way. But it is a matter of joy when he can see beyond it; when he can see there will be a cessation from all these things. But now we must endure. Here we have no continuing city, but seek one to come. There is a rest which remaineth for the people of God, where there shall be no sighing, nor crying, nor groaning. No complaining shall be found there. God shall wipe away all tears from off our faces. It is this that makes the tears flow so freely in the wilderness. The good that I would, I do not; and the evil that I would not, that, alas! that very evil I do. May God grant his blessing.

#### THE PRESENCE OF JESUS.

I hear the voice of my Beloved.  
Poor soul, what doth he say?  
"Arise, my love,  
Awake, my dove,  
Arise and come away.  
Forsake thy sorrows, doubts and fears,  
I come to wipe away thy tears.  
Behold the dawn of morn appears,  
And night gives place to day."  
I listen to my own Beloved,  
His voice is sweet to me:  
"Thou art my child,  
My undefiled,  
My love shall shelter thee.  
My love, my fair one, cease to mourn,  
For lo, the winter's past and gone;  
The birds with songs of joy return;  
Come, walk abroad with me."  
O how I love my own Beloved,  
How precious is his name.  
His love for me  
No change can see,  
'Twill ever be the same.  
His robe of righteousness I wear,  
And my Beloved calls me fair;  
He bids me banish fear and care;  
For none his bride shall blame.  
How shall I praise my own Beloved,  
For this his wondrous grace?  
In him I'll hide,  
In him confide,  
And rest in his embrace.  
And as he fills my heart with bliss,  
I'll praise aloud his faithfulness,  
For no employ can equal this  
His matchless love to trace.  
Plymouth. C. W.

The "Banner of Liberty," published by G. J. Beebe, (whose Post-office address is Box 5887, New York City) which has been suspended for several weeks, is now resumed. As we have received several letters of enquiry as to the cause of its failure to reach its patrons, we copy on page 213 the explanation of the publisher, from the "Banner" of August the 16th. [Ed.]

From the "Banner of Liberty."

### AN APPEAL TO OUR FRIENDS.

The recent hiatus in our publication renders an explanation due our patrons, which we shall endeavor to give as briefly as possible, first premising that it has been necessarily far more unpleasant and unprofitable to ourself than to them. We might sum up the whole matter by saying that we permitted it to occur for the same reason that Hector allowed Achilles to drag him around the walls of Troy, or from the same cause that the farmer let his haystack blow away. But we feel that a frank and full explanation in detail is due our friends, and unpleasant as is the duty imposed, we have determined to discharge it thus publicly.

When, in 1848, we commenced the publication of this paper, it was without capital or any other reliance for remuneration than our confidence in the co-operation of such congenial patriots as we might be able to reach with our limited facilities. We commenced it as a monthly, performing personally all the mechanical labor of the business, having been reared amid the types and shadows of the printing office from the tender age of ten years. The first year we attained a circulation of 2,000, and purchased a handpress and type with the proceeds of the business, in connection with a small jobbing business, and occasional practice of law. The second year we published semi-monthly, and so continued until 1855, when, having attained a circulation of about 8,000, we made the paper a weekly, and purchased a Hoe's large cylinder steam press for printing in the best style. During the following year, 1856, our circulation more than doubled that of any other Democratic paper then published in the United States. The *Banner of Liberty* continued to be the leading Democratic paper in the country, in point of circulation and influence, as well the character of its patrons, comprising all the more intelligent classes of almost every neighborhood and county, and of every State, until the war, of which we had so often forewarned our countrymen, burst like a whirlwind upon our startled country, and swept away our business in its train of anarchy and ruin. Not only were nearly half our subscribers cut off from mail communication by the war, but the editors of several of our exchanges, as well as many others of the best men of the country, were kidnapped by armed ruffians under military orders and incarcerated in forts and dungeons, and we received warning through personal friends that we were booked and marked for the same fate, unless we should either cease our publication or change its character. Of course we chose the former alternative, and our paper was suspended. For the opportunity to thus escape imprisonment, as well as

the destruction of our business, we were indebted to a personal acquaintance with Wm. H. Seward, (Lincoln's Secretary of State) who "rang the little bell," (who was a native of our county) and some mutual friends who kindly acted as mediatory mediums.

Up to this time we had accumulated a considerable property, not only through the prosperity of our paper, but also from the sales of hundreds of thousands of pamphlets, on the Chaplaincy, State School, Maine Law, Know Nothing, and Abolition fanaticisms, as well as fees of from \$50 to \$100 per meeting, adopted not only to defray expenses of travel—to address meetings and hold debates, but also to levy a just dividend upon hotel keepers who generally cleared several times those amounts from the thousands who came to attend our meetings, which were generally the largest ever held at most of the places we visited.

In thus having a business destroyed that we had devoted so many years to building up, our pecuniary loss was not exceeded by that of but few Southern planters, who had their places plundered and burnt in the ravages of war conducted without reference to the rules of civilized warfare. Having several thousand dollars worth of printing machinery and materials on hand, we found ourselves under the necessity of selling them at about half their value, as it seemed impossible that in many years, if ever, we should be able to revive our paper. Being thus thrown out of our old business, and having a family to support, we sought new business, in which we succeeded well for a time; but in one of those fluctuations incident to those uncertain times, we found ourselves suddenly swept of sixteen years earnings and accumulations—amounting to about \$60,000, and actually involved for a considerable additional amount. As we had, during a business career of about twenty years, (commencing in our nineteenth year with the editorship of the *New Jersey Herald*) always been able to meet all obligations, and never desired to live longer than to be able to do so, we resolved to risk even our personal safety by reviving our paper, even during the war, in May 1864, hoping from its former prestige, and our personal knowledge of the business, by the devotion of our utmost energy, industry and economy, and aided by the cheerful assistance of a competent wife and daughter, in the book-keeping and mailing department of our business, to be able to retrieve our loss by patient perseverance—while, at the same time, we might be able to do something towards arousing our countrymen to rally for the rescue of our republican institutions in the Presidential election of that year. Thousands of our former readers rushed to our aid, and our paper was once more established as an or-

gan of the people, and devoted to the exposure of every thing antagonistic to their true interests, as in former years, from its commencement, and so continued until the recent temporary suspension. That event resulted in part from the strange stupor or political paralysis that seemed to possess the people for a time, in consequence of the outrage by which Grant was declared to be elected by means unknown to the Constitution, and partly from the pressure upon us of some remaining pecuniary obligations incurred in our unfortunate misadventure during the war, that had got into the banks, whose officers sought by such means to intimidate us from our frequent allusions to the fraud by which the people were annually taxed \$18,000,000 in gold, or \$25,000,000 in currency, for the benefit of such institutions. Had we been willing to cease such exposures, or to sing peans of praise to the modern Diana, through which they make their gains, we should have been freely admitted to the paltry share of their pecuniary favors that would have been sufficient to have held in abeyance their demand for the comparatively small and constantly diminishing amount remaining unliquidated of the large losses to which we have referred. But we preferred, rather than bow to their Dagon, to suspend our publication until we could arrange to resume it as independently and free from all control or intimidation as we had published in former years, and as we have now arranged to do, we trust, so long as life and health shall be spared, or so long as there shall remain virtue and intelligence enough in the country to sustain such a paper as the *Banner of Liberty* has always been and shall ever be while under our charge. So sudden and unexpected was the descent of the bank emissaries upon us that we had not time to even announce the cause of our temporary cessation; but we have at length succeeded in making such arrangements as to be free from their further onslaughts, and hope by the aid of the hosts of true hearted friends who have stood by us for so many years, to be able to wage an unceasing war with them and all other corrupt institutions by which thousands of dandy drones are enabled to live like lillies of the valley, "that toil not, neither spin," upon the earnings of the toiling millions, by rascally legislation.

We trust that our readers will regard our explanation as satisfactory, when coupled with our assurance that we are more determined than ever to fight the good fight of "Truth against error—justice against villainy—victory or death,"—and the *Banner of Liberty* shall hereafter be more vivacious, spicy, versatile, interesting and enthusiastic than ever before. With all our abhorrence of the corrupt schemes of public rob-

bery that we have always opposed, we never felt the full measure of indignation that has been inspired by individual aggression upon ourself; and we feel that a valuable stimulus to a more spirited warfare has been unwittingly supplied that will nerve us for a far more efficient service than ever before. Although we have arranged our affairs so that the Shyllock's of the "National Banks" cannot molest us, and a friend has kindly engaged to furnish us such aid as may be necessary, until we shall be enabled to fully re-establish our business, yet we will say that all our friends who may be able to send us remittances for a few extra copies or for a few years in advance, or to contribute towards a fund that is being raised to buy us a steam-press that will enable us to do the best printing at the cheapest rates, will confer a favor for which we shall be forever grateful. For such evidences of approval of our past career and sympathy with us in the pecuniary misfortune that has overtaken us, for the first time, after a quarter of a century of business life—we shall endeavor to make return by more earnest devotion to the principles of our paper, if possible. It is a new thing for us to ask such favors of our friends, and extremely humiliating; but, in view of all the circumstances of the case, we are induced to yield to the advice of friends, and further their enterprise so far as we may by this frank and full statement of the situation and circumstances by which we are surrounded, leaving each of our friends to act according to his ability and disposition as to the matter of contributing to place us again upon such a footing as will enable us to print our paper as cheaply and well as in former years, and in a very short time undoubtedly to refund any amounts that may be advanced for the purpose, from future profits of our business. As our paper is not devoted to the advocacy of any special interests, but has ever opposed the favoring of any class at the expense of the community at large, we have none but the supporters of our sentiments to look to for aid in sustaining our paper—and in this view of the case, the *Banner of Liberty* is the people's paper, and our friends and supporters may each regard it as emphatically his own organ, we feel less delicacy in making an appeal that the imperative force of circumstances seems to render necessary, while at the same time our thousands of warm friends who have sustained us for so many years are entitled to a full knowledge of whatever causes have hitherto interrupted our regular issues, or interfered to any extent with the efficiency of our publication. Having performed this delicate duty, with no little hesitation, we now leave the whole matter with our friends to excuse and aid us as each may feel to do, only add-



ing that in any event we are determined to devote our life to the cause of human liberty and the advocacy of those principles of eternal justice upon the elucidation and prevalence of which the freedom and happiness of any people must depend. Through the press and from the rostrum we shall do so, as long devotion thereto has ingrained a disposition to disseminate and defend them in our very nature, so that we could not, if we would, divest ourselves of heartfelt attachment to them. It only remains therefore with our friends to determine what degree of efficiency shall be given to our efforts by their aid in improving our facilities, extending our circulation, and co-operating with us by their counsel and correspondence for our columns.

### MONIES RECEIVED FOR "THE EDITORIAL."

Samuel Utley, N. C., 2.30, D B Almond, Ark., 10, Hugh Hamilton, Va., 2.30, Mrs E Gallatt, Va., 2.30, M P Lee, Va., 2.30, Eld J G Woodfin, Va., 3.50, John L Chamlin, Va., 2.25, Anna L Garrett, Va., 3.50, Elisha Hayden, La., 2.30, S T J Tenery, Texas, 2.30, Geo M French, N. Y., 2.30, John Smith, N. Y., 5, Polly Brundy, N. Y., 2.30, W A Harper, Ark., 3.50, Gen W C Stanton, Conn., 3.50, J J McElroy, Ark., 17, J R Arnold, Ill., 2.30, Jesse Walker, Mo., 2.30, John C Hunter, Texas, 2.30, Saml Cook, Mass., 2.30, Eld R M Simmons, Ill., 12, Augustus Roundy, Mass., 3.50, Pryor Plank, Kan. 8.—Total, \$99.38.

### Subscription Receipts.

**New York:**—John T Roe 10, Lexington Association 24.75, F Vanamburg 2, I R Porter 2, Eld A St. John 5, Noah D Vermilya 2, Morris Faulkner 6, H Faulkner 2, Eld L Whitecomb 2, D S Elliott 2, Mrs O Cole 4, Barnard Cole 4, Ahaz Cole 2, H B Roe 2, E Dumond 2, Miss S Robinson 2, Fanny Dean 2, Ezra Stephens 2, A C Hill 1, J S Carroll 4, Saml Swart 4, Jeremiah Faulkner 2, M W Hubbell 2, P H Denton 2, D Bassett 1, Ira Livingston 2, F J Kelley 2, Orin Hewitt 2, J J Forshay 2, Benj Verbyek Jr 2, 105 75  
**Connecticut:**—Gen W C Stanton... 2 00  
**Maine:**—Eld Wm Quint... 2 00  
**Pennsylvania:**—Eld Wm J Purington 3.50, Lucretia Gilbert 2, 5 50  
**Virginia:**—Saml Rixey 2, Eld John R Martin 15, 17 00  
**Texas:**—Jas Howard 2, S T J Tenery 2.70, 4 70  
**Mississippi:**—Wm C Herridge... 10 00  
**Georgia:**—John E Lord 1, Jas Maxwell 4, Mary J Butler 4, 9 00  
**North Carolina:**—Eld N H Harrison. 8 00  
**Louisiana:**—Mary Wilder... 2 00  
**Alabama:**—Elizabeth Holbert... 2 00  
**Arkansas:**—W A Harper... 1 50  
**Distriet Columbia:**—John T Campbell 2 00  
**Dak. Ter.**—Mrs E I Elden... 2 50  
**Col. Ter.**—Catharine F Wilburne... 2 00  
**California:**—T H Owen... 2 00  
**Ohio:**—C M Foster 2, E P Chandler 4, 6 00  
**Indiana:**—A N Frisbie 2, C L Caine 2, 4 00  
**Illinois:**—Lafayette Ausmus 7, J L Patten 2, 9 00  
**Missouri:**—E Y Berry 3, Luke Thornton 2, J A S Ferguson 2, A F Dudley 2, 9 00  
**Kansas:**—Eld Rice Harris... 1 00  
**Iowa:**—Marret Hopkins 1, Mrs C Harden 2, 3 00  
Total, \$209 95

### Obituary Notices.

DEAR BROTHER BEEBE:—By request of a friend of the deceased, I write for publication in the "Signs of the Times" the death of an old mother in Israel, **Elizabeth Delameter**, who died in California, at the residence of her youngest son, June 23, 1869, aged 80 years, 11 months and 10 days. She joined the first Roxbury church of Old School Baptists, of Delaware Co. N. Y., more than fifty years ago, and remained firm to the end. She was a subscriber for the "Signs of the Times" for several years. In 1863 she with her family moved to Oregon; in 1867 she removed with her daughter and family to California; in 1868 she took her departure for the better land, Where sickness and sorrow, pain and death Are felt and feared no more; Where the wicked cease from troubling And the weary are at rest. When in that holy happy land, We'll no more take the parting hand.

E. M. BANGNESS.  
Jackson Co. Oregon, July 31, 1869.

DEAR BROTHER BEEBE:—Will you give the following obituaries a place in your columns. The subjects of the notices are the two daughters of the late David and Hannah Jane Jenkins, Rock Springs, Lancaster Co. Pa. This family has been truly afflicted, in the loss of one son and two daughters in the short space of one year. The subject of this notice, **Miss Alice Jenkins**, departed this life January 12th, 1869, aged 15 years. Her disease was typhoid fever, of which she suffered severely, conscious only at times of her situation. She remarked once during her illness to those about her bedside that when the appointed time comes we must all go. I have visited this family very frequently during the past ten years. Alice, when but a child, frequently met me at the door, and always showed that friendship and patience which is rather unusual in children of her age. But it has pleased the Lord, who gave, to take away. May the Lord grant that submission to his holy will in this dispensation of providence that it may be sanctified to the good of the surviving friends, particularly the mother and only surviving daughter.

ALSO,

**Mrs. Carrie R. McCullough**, who died March 11th, 1869, aged 33 years. Her disease was also typhoid fever. I am told by those who visited her during her sufferings, she informed them that nothing troubled her. She showed a resignation to the will of the Lord, and was under the impression that she would not recover. She has left a husband and one child, together with a large circle of friends and acquaintances to mourn their loss. She was also a daughter of the above named David and Hannah Jane Jenkins. Her funeral was attended by a large and solemn audience. Neither of them made a profession that I am aware. They attended our meetings regularly, at Rock Springs, and ever showed that love and attachment to the people of God. But they are gone the way of all the earth. May the Lord sustain the husband and little one with all the bereaved.

WILLIAM GRAFTON.

DEAR BROTHER BEEBE:—By request of our deceased brother I send you the following:

DIED—On the 4th of May last, of consumption, brother **Elijah Laytham**, in the 47th year of his age. Brother Laytham was an ornament to society, both religious and social, and beloved by all who knew him. He had been afflicted for several years, and suffered greatly at times. He was fully aware that his end was fast approaching, and his great desire was to be made willing when the time did come, which was the case. His faith was firm and unshaken in his Redeemer; his views of the doctrine and order of the Lord's house were clear, and he greatly desired his brethren to walk uprightly. I feel, brother Beebe, I have lost a true friend and an able counselor, but my loss is as nothing compared to that of his

family. I stayed with them the night after his interment, and more heartfelt mourning I never witnessed. How willingly I would have shared with them their sorrow, but could only sympathize and tried to pray with them that the Lord would be their guardian and guide, greatly desiring that his whole family may walk in his footsteps, and that their loss may be sanctified to their good. His funeral was preached to a very large concourse of people by brother S. Jones, on the second Sunday in May. And may we all bow meekly to our heavenly Father's will, knowing he doeth all things well. With all good wishes for yourself and prosperity in the cause of Zion, I remain as ever, your brother in the kingdom and patience of the Redeemer,

J. H. WALLINGFORD.  
Mt. Gilead, Ky., July, 1869.

In the inscrutable providence of God we have to record the sudden death of **Mr. Zelotes G. Masterson**, which occurred in this village on Saturday evening, Sept. 4th. In attempting to get on the caboose of a coal train which was moving westward through this place, he fell and was so severely injured by the wheels passing over his left leg, that he survived the disaster but a few hours. He was hurt at about 6 o'clock, p. m., and died between the hours of 11 and 12 the same evening, in the 22nd year of his age. The deceased was a young man of irreproachable character, and of a very mild and amiable disposition, and dearly loved by his numerous relatives and acquaintances. His father, **Zelotes G. Masterson, Sen.**, was fatally injured by falling from a wagon, and died about two months before the birth of this young man, and his mother, who was a daughter of Mr. Archibald Hoyt, of this town, died about eight years ago. From the time of the death of his father, and from his early infancy he has been living in the family of his grandfather Hoyt, sharing all the comforts of an excellent home until quite recently. He leaves one brother and one sister, and the family of his aged grandfather, and many other relatives, all of whom seem bowed down with crushing grief under the peculiar trying circumstances of his melancholy death. After receiving his fatal injury he retained his senses, and was able to converse for some time. He said he regarded it as ordered of the Lord, and seemed remarkably submissive to the will of God, and expressed to his aunt that he hoped to be better off after death, and desired that no tears should be shed for him, as it was all in the wisdom of God ordered in righteousness. His funeral was largely attended from the house of his grandfather Hoyt, (his late home,) and the funeral discourse preached at the meeting house at Howells, by Eld. G. Beebe, from Isa. xlv. 7, after which his remains were deposited at the Cemetery of his grandfather, Maj. Salmon Wheat, near Howell's Depot, on Monday, Sept. 6, 1869.

"The evils that beset our path,  
Who can prevent or cure?  
We stand upon the brink of death  
When most we seem secure."  
The deceased requested that all his young friends should take warning and beware of attempting to get on the cars when in motion. He had always before himself been very cautious, and at this time had not intended to do so, but sat reading, and as he saw the train passing, from a sudden but unaccountable impulse, made the attempt, in order to go to Port Jervis to see his sister. But our  
"God moves in a mysterious way,  
His wonders to perform."

DEAR BROTHER BEEBE:—For the satisfaction of the friends, please publish the following obituaries:

DIED—At her late residence in Accomac Co., Va., July 1, 1869, our sister **Tabitha White**, wife of Mr. John D. White, aged about 55 years. She united with the Old School Baptist church at Masongo, in 1844, from which time until her death she lived a faithful, devoted member, strong in the faith which she believed was the gift of

God, and earnestly contended for the doctrine of Christ, and constantly opposed the fashionable doctrines and isms of antichrist. I visited her a few days before her death, and although she had suffered intensely about four months, she gave satisfactory evidence that her hope was firm and unshaken. She spoke of the precious seasons she had enjoyed under the sound of the gospel, and with the brethren and sisters, and said that she hailed with joy the day when she should lay off the body of sin and death, and be forever with the Lord.

Although this dispensation falls heavily on her dear companion and friends, and on the church in which she was so highly esteemed, we trust they may be enabled to say, "She is not dead, but sleepeth;" for all such will our God bring with him when he shall descend from heaven with a shout. She leaves, besides her companion, three sisters and one brother, to mourn her departure, but they sorrow not as they who have no hope. Her funeral was attended by the writer, and a discourse was preached to a large and attentive assembly from Rev. xiv. 13.

ALSO,

DIED—August 7, 1869, our aged sister, **Anna Kelley**, at the residence of her son, in Accomac county, Va., aged about 95 years. She went like a shock of corn that was fully ripe to be gathered into the garner. She united with the Messongo church in October, 1830, and continued a faithful member and a constant attendant of her meetings until deprived of the ability by old age. She seemed experimentally to know the blessedness of the words of the apostle, being fully aware that her departure was at hand, and she was ready to be offered. She called her daughter and said mildly, Let me embrace you for the last time, and gave other evidence that she was fully aware of the approach of death, but perfectly quiet, knowing that the faith which had sustained her in life would bring peace and assurance to her in death. When we witness the departure of those who have so long and valiantly fought the good fight, we feel constrained to say, "Let me die the death of the righteous, and let my last end be like his." Her funeral was attended on the 8th instant by the writer, and a discourse was delivered from 2 Tim. iv. 6, 7. The Lord is fulfilling his promise to come again to his children to take them to himself, that they may behold his glory.

Although the departure of our dear sisters has made a vacancy in our little church, they are filling up the ranks of the church triumphant. May the grace of God sustain those who feel stricken under this afflictive dispensation, and teach us to "Be still and know that the Lord is God."

THOMAS M. POWLSON.

New Church, Va., Aug. 16, 1869.

DEAR BROTHER BEEBE:—At the request of brother Roberts, I send you the obituary of sister Roberts for publication in the "Signs of the Times."

DIED—March 30th, 1869, at her residence in Calloway county, Ky., **Anna Roberts**, consort of J. R. Roberts, aged 63 years, 6 months and 23 days. Her disease was hereditary, and she was a great sufferer for many years, but bore her sufferings with wonderful patience and christian fortitude. On Saturday night before her death, which took place on Tuesday, she called her children around her bedside, and with great earnestness exhorted them to live uprightly, and read and study the bible. She also said to her loving and weeping husband, that we have lived together many years, but now I must go and leave you, and I leave you in the hands of the Lord. Her hope was as firm as it had ever been, and remarked that the Old School Baptists were the only true apostolic church on earth, and that she felt fully resigned for the will of the Lord to be done. She united with the Old School Baptist church at Cool Spring, in Williamson Co. Tenn., and was baptized by Eld. James King, in the year 1834. She has ever continued firm in the faith, and her house has been at all times a comfortable home for the Old School Baptists. She fell asleep

calmly in the arms of Jesus. She has left a loving husband, four children, and many relatives and friends, to mourn their loss, which we believe is her eternal gain. May God sanctify this bereavement to our good, and soothe the aching heart with his divine presence and grace. Yours in gospel bonds and much tribulation,

W. A. BOWDEN.

Lone Cedar, Ky., Aug. 8, 1869.

DEAR BROTHER BEEBE:—Will you please publish the following:

DIED—At the residence of his father, in this town, on the 27th of July, **George F. Brittingham**, in the 37th year of his age. His disease was consumption, and he was mostly confined to his room since last November. From the flattering nature of this disease he and his friends seemed to entertain some hopes of his recovery up to about one month before he died, when we all gave up all hopes of his recovery. His residence from boyhood had been in the city of New York, and his life had been a man of the world. His religious sentiments, as is the case with all natural men, were arminian. He was a great admirer of Beecher and Chapin, and had imbibed many of the infidel notions of these false teachers. During the first part of his sickness, when his sister, my wife, would speak of the unconditional election of all the Lord's people, he would manifest the strongest opposition to it, because he could not reconcile it with human reason; but a little more than a month before he died it pleased the Lord to manifest his sovereign power in breaking down all opposition to this glorious doctrine of God's sovereignty in the salvation of his people, and give him to see himself a condemned and helpless sinner, and to cry to the Lord for mercy. He said to me the first time I talked with him on the subject (at his special request) I am a wicked, condemned and helpless sinner. I have, he said, felt drawn to you, for no other doctrine but that which you preach can save me. What can I do? I am entirely helpless; if salvation depends upon any conditions to be performed by me I must be lost. His convictions seemed to be deep and pungent, and as he cried for mercy his whole frame would quiver with deep emotion. In a few days it pleased the Lord to give him a sense of pardon, and he came out very bright and happy, praising the Lord for his mercy. This only continued about a day and night, when he seemed to relapse almost into utter despair. It has never been my lot to witness such deep emotion. He seemed to have such a view of himself as a sinner as entirely to shut him out from mercy. I tried to point him to the fullness of the redemption of Christ to save the vilest, and mentioned the thief on the cross. He said, "The thief was a prince to me." He suffered for several days as I have never seen any one suffer before, when he seemed once more to be permitted to hope in the mercy of God, and to trust him for salvation. He was able to talk but little after this, but when asked about his hope would say he was hoping, trusting and trying to pray, but all he could say was, God have mercy. A short time before he died his mother asked him if he still trusted in his Savior. He said yes. He fell into a sleep and the breath seemed to leave him with a struggle, and we hope through the abounding grace of our Lord Jesus Christ he is praising God in a world of glory. He is with a just God, who doeth all things right. He leaves a father and mother, four sisters and one brother, to mourn his death, but not without hope.

I am aware I have extended this notice too long, but have not said a hundredth part of what I could say about this rather unusual instance of the sovereign power of the grace of God, and if you can spare room in the "Signs" I hope you will publish it, hoping some poor sinner who feels he is beyond the mercy of God may be encouraged to hope in him who came into the world to save sinners, of whom the writer looks upon himself as chief. Yours in hope,

G. W. STATON.

## POETRY.

SELECTED BY PETER MOWERS.

What think you, my friends, of the preaching of John?

Say, was it from heaven, or was it of men? We hear him declaring glad tidings of peace, Proclaiming a jubilee, a year of release.

The law and the prophets continued till John;

Our Savior hath told us when gospel began, And since that God's kingdom is preached, saith the word,

And all men press in who have faith in the Lord.

The first of the gospel, the dawn of the day, The noise of one crying prepare ye the way; Bring forth your repentance, ye viperous breed;

And think not to say ye are Abraham's seed.

A new dispensation to them he declares, And preaches repentance to Abraham's heirs; The children of Abraham's natural seed Found they had no right his baptism to plead.

But when he perceived repentance was theirs,

Then he gave baptism to Abraham's heirs; Those who had been sealed to covenant things

We find him baptizing, confessing their sins.

He tells them their Savior is already here, And while he's baptizing our Lord doth appear

For to be baptized—John shrinks at the thing,

And owns he has need to receive it from him.

But when he informed it was his request, He freely baptized him as he did the rest; And this institution was owned from above, The spirit of God was sent down like a dove.

And his sweet example is left on record, Whoever steps in they will find a reward; They will find peace of conscience and joy in the same,

When they are baptized in Jesus' own name.

The eunuch we find was in haste to receive His water baptism when he did believe; He went on his way rejoicing in God, While those that rebel must be tasting his rod.

The friends of Cornelius, who feared Peter's word,

Believed and received the seal of the Lord; The Holy Ghost fell, then their joys did arise,

And Peter commanded that they should be baptized.

Saint Paul's great conversion he found in the way—

The light that shone round him exceeded the day;

Then he was three days, neither drank nor did eat,

Yet he was baptized before he took meat.

We read that where thousands believed in one day,

That they were baptized without a delay; The house of the jailor believed in the night, And they were baptized before it was light.

Forbear then to censure my being in haste, Or show me an instance where it was the case

That primitive christians deferred the thing; I answer my conscience to Jesus my King.

I'll tell you how gospel appears unto me, And pray to kind heaven that you all may see;

But the wise and the prudent, 'tis hid from their eyes,

While the babes of the kingdom rejoice in the prize.

Some call it baptism, and think it will stand, A few drops of water drop't from a man's hand

In the face of the infant whose under the curse, But we find no scripture which proves it to us.

For there is no being buried with Christ in this case,

For Jordan or Enon was John's chosen place;

Our Lord is a fountain, John did him baptize, And Christ's sweet example we honor and praise.

## Associational Notices.

DEAR BROTHER BEEBE:—Will you please give notice in the "Signs of the Times" that the Juniata Regular Baptist Association will be held with the Tonoloway church, in Fulton county, Pa., about two miles north from Hancock station, on the Baltimore & Ohio railroad, commencing on Friday before the third Sunday in October, 1869, at 11 o'clock, a. m. We would be very much pleased if you and brother Wm. J. Purington, and as many other ministering brethren as can, would attend, and brethren and sisters generally. Yours truly in the best of love.

WM. MADDEN.

BROTHER BEEBE:—Please give notice in the "Signs" to brethren coming to the Kehukee Association from the north, that the cheaper route is from Norfolk to this place by steamer, which will likely leave Norfolk Wednesday morning, 9 o'clock, 29th of September, reach here the next day, and enable them to attend meeting at Shewarkey on Friday, 1st October, and reach the association on Saturday. Brethren coming from the south will make their arrangements to reach Tarboro on Friday the 1st, from whence they will be taken to the meeting by private conveyance. We should be glad to have as many of the Elders and brethren to visit us as can make it convenient to do so, especially yourself. Affectionately yours,

C. B. HASSELL.

Williamston, N. C., Aug. 25, 1869.

Yellow River with the Holley Spring church, in Newton Co. Ga., seven miles south of Covington, on Saturday before the fourth Sunday in September, and continue three days.

Oconee will be held with the church at Jack's Creek, Walton Co. Ga., seven miles east of Monroe, on Saturday before the second Sunday in October, and two following days.

Contentna, with the church at Rose of Sharon, Lenoir Co. N. C., nine miles north of Kinston, commencing on Friday before the second Sunday in October, at 10 o'clock, a. m., and continue till Sunday evening following.

White Oak, with the church at Newport, Carteret Co. N. C., on Saturday before the third Sunday in October, and continue three days.

Salisbury, with the church at Indiantown, Wicomico Co. Md., commencing at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, and continue three days.

Nodaway, with the Nodaway church, Andrew Co. Mo., four miles west of Savannah, on the first Saturday in October, 1869.

Western Cor. Association, with the church at Hillsborough, Platte Co. Mo., beginning on Friday before the first Saturday in October, 1869.

Yellow Creek, with the church at Liberty, four miles northwest of Brookfield, Linn Co. Mo., on the third Saturday in September, 1869.

The New Hope Association will convene with the church at Ephesus, Drew Co. Ark., on Saturday before the third Sunday in October, 1869. Ministers and brethren and sisters generally are cordially invited to attend. Cannot brother G. Beebe visit us once? Your presence among us would gladden the hearts of many.

A. TOMLIN.

The Point Remove Association of Regular Baptists will be held with the Magazine church, Yell Co. Ark., commencing on Friday before the third Sunday in September, 1869.

The Cash River Primitive Baptist Association will be held with Bethlehem church in Jackson Co. Ark., commencing on Friday before the first Sunday in October, 1869. This church is some fifteen miles south-east of Jacksonport, on White River. Brethren from a distance are invited to attend both of these associations.

NOTICE.—The Salem, Mt. Pleasant and Licking follow in regular succession, but one week intervening from the commencement of one to the commencement of the next, and so arranged that visiting brethren can with but little loss of time attend them all.

The Washita Association will convene with the church at Bethel, Union Co., Ark., on Saturday before the first Sunday in October, 1869.

## YEARLY MEETINGS.

BROTHER BEEBE:—Please give notice through the "Signs of the Times" that there will be a two days' meeting held with the Waterloo church, at Mount Salem, on Wednesday and Thursday, the 20th and 21st days of October next, at 10 o'clock each day. We invite our brethren in the ministry to attend, and as many of our brethren and sisters as can. Those coming by railroad please come to Unionville in the 5 o'clock p. m. train, on the 19th, and there will be conveyances to take them to the meeting.

ASA ELSTON.

BROTHER BEEBE:—Please publish the following: The Old School Baptist church of Gilboa purpose, if the Lord will, to hold a two days' meeting, to commence on the second Saturday of October next, at 10 o'clock a. m., at the meeting house, in Strikersville. We wish for all of our brethren and sisters to attend that can, and our brethren in the ministry in particular. It is the same place we had it last year.

BARNARD COLE.

Gilboa, Sept. 4, 1869.

BROTHER BEEBE:—Please publish our Yearly Meeting to be held at the meeting house of the Old School Baptist church in Fairfield, Lenawee Co. Michigan, commencing at 10 o'clock, a. m., on Friday before the first Sunday in October, and to continue three days. Brethren and sisters of our faith and order are cordially invited to attend. Those coming by public conveyance will come to Adrian by the noon train, on Thursday, where they will be met and conveyed to the meeting. Inquire for E. S. Carpenter, one mile south of Adrian. Yours, &c,

E. S. CARPENTER.

BROTHER BEEBE:—Please publish in the "Signs" that the Old School Baptist church of Columbia have appointed their Yearly Meeting to commence on Saturday before the fourth Sunday in September next, and we cordially invite all our dear brethren and sisters of our faith to attend, and especially our ministering brethren. We have the promise of brother Seitz to attend. Will brother Sherwood come with him? Those who come by railroad will come to Napoleon. They should start so as to be at Napoleon on Friday, and they will find teams to convey them to the meeting. Done by order of the church.

THOS. SWARTOUT.

BROTHER BEEBE:—Please publish that a Yearly Meeting will be held, providence permitting, with the Old School Baptist church at Rock Springs, on the third Saturday and Sunday in September, to commence at 10 o'clock each day. Brethren and friends coming by public conveyance will be met at Rowlandsville on Friday preceding. Those coming from the north leave cor. Broad & Prince St., Philadelphia in the morning, by the Phila. & Balt. Central railroad. Those coming from the south leave Baltimore in the morning and come direct to Rowlandsville. Those coming from Delaware will come on the Philadelphia, Wilmington & Baltimore road to Perryville, where they can change cars and come to Rowlandsville. We will be glad to welcome as many of our brethren and friends as can come. Brethren in the ministry would be very gladly welcomed. The continued illness of our beloved pastor, Elder Thomas Barton, renders it very doubtful if we shall have him with us. Yours in christian love,

GEO. JENKINS.

July 16th, 1869.



AGENTS FOR SELLING THE FIRST VOL.  
OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va; Eld. Thomas Barton, near Newark, Del; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky; Eld. G. W. Staton, Berlin, Worcester Co., Md; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss.; Joel J. Halbert, Columbus, Miss.; Wm. P. Cotton, Sarepta, Miss; Wm. C. Thomas, Bainbridge, Decatur Co., Ga; Thompson Plank, Iowa Point, Doniphan Co., Kan; J. J. McElroy, Lisbon, Union Co., Ark; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga; Eld. C. B. Hassell, Williamston, Martin Co., N. C; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y; C. Hogaboom, Lexington, Green Co., N. Y; Eld. B. O. Allen, Fredericktown, Me; Eld. Wm. L. Beebe, Covington, Ga; Eld. John H. Myers, Decatur, Ill; Alfred M. Horton, Horse Heads, N. Y; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon, W. S. Harris, Stark, Bradford Co., Fla., Eld. Wm. M. Mitchell, Opelika, Ala., Wm. P. Linkous, Baptist Valley, Tazewell Co. Va., Elkanah Johnson, Powers, Terrell Co., Ga., Eld. P. Hartwell, Hopewell, Mercer Co., N. J., Eld. R. M. Simmons, Greenbush, Wafren Co., Ill., Cyrus Risler, Stockton, Hunterdon Co. N. J., F. M. Taylor, Auburn, Lee Co. Ala., Eld. J. A. Whiteley, Attica, Marion Co. Iowa, Eld. D. Bartley, Willow Hill, Jasper Co., Ill., Eld. S. H. Durand, Salisbury, Md., Jehu Byrnside, Kanawha C H, west Va., D. B. Almond, Camden, Ark., Eld. R. D. Hart, Oxford, N. C.

## 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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ABSTRACT OF TIME TABLE ADOPTED APRIL 26, 1869.

## TRAINS GOING EAST.

**Cincinnati Express**, leaves Cincinnati, by Columbus, Ohio, time, (Sundays excepted,) from Depot Cor. 5th & Headley Sts., 7.00 a. m.; Cleveland, Sundays excepted, from A. & G. W. Division Depot, by Columbus time, 3.25 p. m.; Dunkirk, Sundays excepted, from Union Depot, by N. Y. time, at 9.50 p. m.; Buffalo from Depot Cor. Exchange & Michigan Sts., Sundays excepted, by New York time at 11.25 p. m., arriving at Hornellsville, 3.02 a. m. Elmira, 5.10 a. m., Susquehanna, 7.55 a. m., (Bkft.) Turners, 1.42 p. m., (Dine); New York, 3.30 p. m. Sleeping Coaches accompany this train from Meadville to New York, and from Buffalo to Susquehanna.

**Lightning Express**, daily, leaves Cincinnati 9.45 p. m.; Cleveland, 7.20 a. m.; Dunkirk 11.30 a. m.; Buffalo, 2.50 p. m.; and Rochester, (except Sundays) at 4.00 p. m., arriving at Hornellsville 6.14 p. m. (Sup.) Elmira, 8.23 p. m., and New York 7.00 a. m. Sleeping Coaches accompany this train from Cincinnati, Buffalo and Rochester to New York.

**Day Express**, leaves Cleveland, Saturdays excepted, at 9.20 p. m.; Buffalo, Sundays excepted, at 7.00 a. m.; Rochester, Sundays excepted, at 7.40 a. m., arriving at Elmira 12.26 p. m., Susquehanna 2.12 p. m., (Dine), Turners 8.42 p. m., (Sup.), New York, 10.30 p. m. New and improved Drawing Room Coaches accompany this train from Buffalo to New York, and Sleeping Coaches from Cleveland to Hornellsville.

**Night Express**, Sunday excepted, leaves Dunkirk 5.00 p. m., and Buffalo 6.00 p. m., arriving at Hornellsville 10.02 p. m., Turners 8.58 a. m., (Bkft.), New York 11.30 a. m. Sleeping Coaches accompany this train from Buffalo to New York.

**Express Mail**, Sundays excepted, leaves Dunkirk 7.30 a. m., Buffalo 7.30 a. m., Rochester 9.25 a. m., arriving at New York 7.00 a. m.

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Connect at Buffalo, Dunkirk and Cleveland with the Lake Shore Railway, and at Buffalo with the Grand Trunk Railway for the West, and at Cincinnati with the Ohio & Mississippi Railway for the South and South-West. Connections are also made at New York with Sound Steamers, and express trains for Boston and New England cities, and for Philadelphia, Baltimore and Washington.

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## TRAINS GOING WEST.

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**8. 30 A. M. Mbk and Way Train**, Daily for Greycourt and intermediate Stations.

**10. 00 A. M. Express Mail Train**, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 3.17 A. M., Dunkirk 8.02 a. m. and Cleveland 2.30 p. m. Sleeping Coaches accompany this train from New York to Meadville and from Susquehanna to Buffalo.

**11. 30 A. M. Way Train** Daily for Port Jervis and intermediate stations

**3. 30 P. M. Way Train**, (Sundays excepted) for Middletown and intermediate Stations.

**4. 30 P. M. Orange County Express**, (Sundays excepted,) stopping only at Sterling Junction, Turners and Stations West of Turners,—to Warwick, Newburgh, Montgomery, Unionville and Port Jervis.

**5. 00 P. M. Way Train**, (Sundays excepted) for Suffern and intermediate Stations.

**5. 30 P. M. Night Express**, (Sundays excepted,) arriving at Buffalo 12.10 p. m., and Dunkirk 1.30 p. m. Sleeping Coaches accompany this train from New York to Buffalo.

**6. 00 P. M. Way Train**, (Sundays excepted) for Suffern, and intermediate Stations.

**6. 30 P. M. Night Express**, to Buffalo, Dunkirk, Cleveland and Cincinnati daily, and to Rochester daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11.10 A. M., Buffalo 12.10 p. m., Dunkirk 1.30 p. m., Cleveland 7.15 p. m., and Cincinnati 6.00 a. m. Sleeping Coaches accompany this train from New York to Rochester, Buffalo and Cincinnati.

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OF THE

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## READ THE FOLLOWING TESTIMONIAL

from  
DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co.,  
Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,  
M. B. WEEDON.

## CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The disease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,  
CHARLES JONES.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37.

MIDDLETOWN, N. Y., OCTOBER 1, 1869.

NO. 19.

## POETRY.

### HARVEST HYMN.

(Ruth ii. 8.)

When Boaz to his reapers came,  
And in the field drew nigh,  
He bless'd them in Jehovah's name;  
They bless'd him in reply.

He look'd around with graceful mien,  
Upon the Moabite;  
And Ruth, who thither came to glean,  
Found favor in his sight.

Thus Jesus in his field, the church,  
By saints is often seen;  
And pours his choicest gifts on such  
As humbly stoop to glean.

Within this field I would abide,  
And feast upon his word;  
For sure I am no field beside  
Such feasting can afford.

I'll glean among the gospel sheaves;  
My kinsman, Christ, will come;  
And since my soul in him believes,  
He'll take me to his home.

SELECTED BY ANN FOARD.

Go read the third of Matthew,  
And read the chapter through;  
It is a guide to christians,  
To tell them what to do.  
In those days came John the Baptist  
Into the wilderness,  
A preaching of the gospel  
Of Jesus' righteousness.

Then came to him the pharisees  
For to baptized be,  
But John forbade them; saying,  
Repentance bring with thee.  
Then I'll baptize you freely,  
When you confess your sin,  
And own your Lord and Master,  
And tell how vile you've been.

When John was preaching Jesus  
The all-atoning Lamb,  
He saw the blessed Savior,  
And said, "Behold the man,  
Appointed of the Father  
To take away your sin,  
When you believe in Jesus  
And own him for your King.

Then came the blessed Savior,  
For to baptized be,  
And was baptized in Jordan  
The scripture reads to me.  
He came out of the water,  
The spirit from above,  
Descends and lights on Jesus  
In likeness of a dove.

The heavens then were open'd  
As you may plainly see,  
A witness to the people  
That thus it ought to be.  
A voice from heaven proclaimed,  
"This is my only son,  
And I'm well pleased with Jesus  
In all that he has done.

All you who say you've Jesus  
Come prove you love the Lord,  
Come follow his example  
Recorded in his word;  
Take up your cross as freely  
As Jesus did for you—  
I leave you all to Jesus  
And bid you all adieu.

## CORRESPONDENCE.

NEAR LEXINGTON, Ga., Aug. 28, 1869.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses."—Acts xiii. 38, 39.

The foregoing language was used by the inspirid apostle Paul to a mixed multitude, where he preached the next Sabbath (and as many as were ordained to eternal life believed) in the synagogue, at Antioch, in Pisidia. After speaking of the peculiar dealings of God with the people of national Israel, when they dwelt as strangers in Egypt, and through the wilderness, and in the land of Canaan, and until Samuel the prophet, when God gave them judges, till they desired a king, and he gave them Saul in his wrath, whom he removed, and gave them David, a man after his own heart, to be their king, of whose seed according to the flesh he gave Israel a Savior, Jesus, whom they had crucified and laid in a sepulchre, but that God had raised him from the dead, so that he saw no corruption, but ascended up far above all heavens, exalted with the right hand of God for to give repentance unto Israel and forgiveness of sins. Therefore through this man is preached the forgiveness of sins. Certainly sins are nor can be forgiven in no other way, to this day; not by or through the use of means, men, money, bibles, tracts, Sunday Schools, Missionary Boards, preaching, praying, faith, repentance, nor works of any kind performed by men or angels, but alone through the man Christ Jesus. Hence I conclude that the great debt contracted by his chosen people, when they sinned and fell in Adam, is not repudiated at the expense of justice; but because Jesus stood related to them before the debt was contracted, as their Surety, in the unchangeable covenant of redemption, eternal life, with all spiritual blessings in heavenly places in Christ, were given them in him, and they were chosen in him before the foundation of the world, and given to him, and predestinated to the adoption of children by Jesus Christ to God the eternal Father, according to the good pleasure of his will.—Eph. i. 3-5. Therefore Jesus in his

life and death rendered to justice all its claims against them, and has by the one offering made of himself, perfected forever them that are sanctified. Then on the part of his redeemed, faith, repentance, believing, or performing good works of obedience, pays no part of their debt, neither places them where they can claim forgiveness of their sins; but because Jesus has paid the whole debt, faith and repentance is given them, and by him they are called and brought to believe, and are justified from all things from which ye could not be justified by the law of Moses. There has been great anxiety manifested by many debtors (since the dreadful calamities of war have been realized among us) to have all old debts repudiated, and various plans have been suggested, but none can be adopted without the violation of justice. All just claims should be paid; heaven requires it, and so does all righteous laws upon earth. A man's insolvency is no just plea against the claims of his creditor, no matter how he becomes unable to pay. On the part of God's chosen people, Jesus has paid the whole debt more than eighteen hundred years ago. Therefore justice as well as mercy requires their forgiveness. And God has said by the prophet, "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Isa. xxviii 16, 17. How glad poor forgiven sinners feel that their former refuge of lies has been swept away, and their former hiding place overflowed, and Jesus their glorious hiding place revealed. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God."—Rom. v. 1, 2. Popular arminian preachers proclaim it, and poor deluded nominal professors, with all other unbelievers, love to hear and have it so, that Jesus has done nothing more for sinners than make the way of salvation or forgiveness possible for any and all who will on their part seek for and accept the offers made to them through preaching, and through faith and repentance. But, dear reader, don't forget the text, Be it known unto you, that through this man is preached (by all God's minis-

ters) unto you the forgiveness of sins. Not through preaching, not through hearing preaching, not through works, faith, repentance, believing or accepting, but alone and exclusively through what Jesus has done in making atonement, and is doing in calling sinners by his grace, and gathering them with his arm, or power, according to the eternal purpose of him who worketh all things after the counsel of his own will. Seeking and praying is not the reason why sinners obtain eternal life, but eternal life, or the spirit of God's Son, being sent (not offered) into the heart, crying Abba, Father, is the only reason why any seek or pray, or have gospel faith or repentance. Proud depraved nature, whether under the cloak of a profession of religion, or in open rebellion, cries out against this doctrine, saying it is too hard, and ought not to be preached; when the truth is, they are contending for doctrines that are too hard, sure because they are false, and because they require more of sinners than they can perform. To illustrate, suppose you are insolvent, and have two creditors, one of them requires you to pay part of the debt, and the other forgives you all, which would be the hardest doctrine to you? Arminian doctrines require sinners to pray, or do something to obtain the favor and forgiveness of God, and then continue doing, to keep it, or all will be a failure. The doctrine of the cross of Christ proclaims Jesus as the only name given under heaven or among men whereby we must be saved; that through him sinners are forgiven, life given to the dead, strength given to such as were without it, a will to serve God is given, love to God and holiness is given to such as were without it, hope, faith, and in fact, eternal life with all spiritual blessings is bestowed upon (not simply offered) poor helpless, undeserving sinners, and they are saved by grace, through faith, and that not of themselves, it is the gift of God; not of works, lest any man should boast; and for their safe keeping, the power and promise of God is employed, which never can fail. O, my soul, let others complain of its being hard doctrine, but to poor unworthy me it is palatable and heart-cheering.

Many say, If the above doctrine be true, why be at any trouble to preach, pray, go to meeting, or any thing else, seeing it is all of God



fixed and sure? No one would ask any such questions, but such as have never yet been brought to the knowledge of the truth, but vainly hope for forgiveness and perseverance by something they have done, or expect to do. Such as have the love of God shed abroad in their hearts, serve him and keep his commandments because they love him, while they preach and pray of necessity, feeling in their hearts to say, with Peter, "Lord, to whom shall we go?" thou hast the words of eternal life; and we are sure that thou art the Christ, the Son of the living God."—John vi. 68, 69. So that truly such as worship God, worship him in spirit and in truth, because he seeketh such to worship him.

I will close for the present. May God bless and restore you to health, my dear brother. Yours in love,  
D. W. PATMAN.

DEAR BROTHER BEEBE:—An apostle hath said, that afflictions for the present are not joyous, but grievous; nevertheless, they yield the peaceable fruits of righteousness to them that are exercised thereby. And now many of the dear afflicted people of God find this truth verified in their experience. Says the psalmist, "Before I was afflicted I went astray, but now have I kept thy word." The afflictions of this life often press me down, and nothing but the all-sustaining grace of God can bear me up. My bereavements, by the death of loved ones of my family, often overshadows me with gloom; but it is the Lord that hath done it. Be still then, O my soul, and know that he is God. My desire is for the spiritual welfare of the church of Christ, that she may shine forth, clear as the sun, fair as the moon, and terrible as an army with banners. I often think of the dear afflicted children of God who report through the "Signs." Whatever may be their circumstances, all of his people are under the protecting care of that God who has numbered the stars, and called them by name. Therefore fear not, desponding souls, for he has assured us that not a hair can fall without him. The joys and sorrows of the saints are dealt out to them according to infinite wisdom, and will never fail of accomplishing the end for which they were designed by him who has numbered our days, and appointed the bounds of our habitation.

Dear Brother, I am still laboring under the same difficulty, though much increased, as when I last wrote you, and I feel that my pilgrimage on earth is drawing to a close. My deafness deprives me in a great measure of social intercourse with my family and brethren in the Lord, and of hearing the gospel preached; and being unable to read the precious bible, I often feel very lonely, and depressed in spirit. But it is the

Lord who gives us every blessing; he has bestowed upon us the powers of mind and body, and he has a sovereign right to take them away; therefore I desire to be reconciled to the dispensation of his providence, whether merciful or afflictive. Notwithstanding these light afflictions, which are but for a moment, they are not to be compared with the glory which shall be revealed, when the soul is set at liberty from this prison-house of clay. Age and infirmity have not lessened my desire to mingle with those I love for the truth's sake; but I come so far short of that perfect standard laid down in the scriptures, that I feel unworthy of a place among them. But in the midst of my unworthiness I am led to thank God who giveth us the victory through our blessed Savior Jesus Christ, who saves his people from their sins, watches over and guards them all their journey through this desert land. His wisdom, grace and love will ever be the theme of all his redeemed family, in time, and will be an everlasting joy to their souls while endless ages roll.

The prophet Isaiah being moved by the Spirit to write beforehand of the coming of Christ, says, "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, and The Prince of Peace." These are titles the highest and most dignified by which any being can be called, in heaven or on earth, and only belong to our Lord and Savior. Men have called him Wonderful, and angels have sounded the title; for one hastened to declare his miraculous birth to the shepherds as they watched their flocks by night; and though they were terrified at his presence, and the glory of the Lord that shone round about them, he quelled their fears, telling them to fear not, for behold I bring you glad tidings of great joy, which shall be to all people; for to you is born this day a Savior, which is Christ the Lord. This wonderful and glorious message was witnessed by a multitude of the heavenly host, praising God, and saying, Peace on earth and good will to men. How wonderful is such a message, to a poor sinner who feels his lost condition. The scriptures abound with the acts of this wonderful and glorious personage; but to the people of God the most wonderful of all his acts is, that he who is Lord of heaven and earth should leave the high throne of his glory in the heavens, descend to earth, take upon himself the form of a servant, and suffer and die the ignominious death of the cross, to redeem lost sinners. Wicked men have looked upon the acts of this child that was born, this son given, with wonder; and at last, with hopeless despair, they will be astonished at the execution of his unaltered Word.

He shall be called *Counselor*. A good counsellor is of great value to those who are involved in trouble and difficulty. There are many counsellors to be found amongst men, but few are to be relied upon. Instead of counselling for peace, they counsel for war, and persuade men to pay their money for that which is not bread, and satisfieth not the hungry soul. Yes, they would have you to pay liberally to religious mendicants, that they may compass sea and land to make proselytes to their unholy religion. He that takes counsel of such counsellors, is not wise. But this heavenly Counsellor is infinitely wise, and never leads the soul wrong who comes to him. If any man lack wisdom, let him ask of God, who giveth liberally and unbraideth not, and it shall be given him. He counseled the Laodiceans to buy of him gold tried in the fire, that they might be rich; and white raiment, that they might be clothed, that their nakedness might not appear. He is the only safe counsellor for the church and people of God, and they that receive his counsel will avoid much trouble and difficulty, and will, through him, be sure to prevail.

He shall be called *The Mighty God*. We read that there are gods many, and lords many; but with us there is but one God, the Lord our Savior; in him dwells all the fullness of the Godhead bodily; he possesses all power in heaven and earth; he is the God of armies, mighty in battle; his goings forth are dreadful, whole armies have fled before him for fear, and in their haste cast away their garments and equipage. As a guardian of his church and people he is mighty in their defense, he has surrounded her with walls and bulwarks, and in her help he rides on the heavens, and in his excellency on the sky. He has power over the raging elements, so that his children may pass through the excessively heated furnace without the smell of fire upon their garments. By his mighty power he raised the dead, opened the eyes of the blind, unstopped the ears of the deaf, rent the vail of the temple, and made the sun to withdraw his shining. How wonderful has been the display of his mighty power, which is testified by prophets and apostles, and which has been witnessed by every redeemed soul in his experience, when raised out of the horrible pit and placed upon the Rock, and a new song put in his mouth, even praise unto God.

And he shall be called *The Everlasting Father*. How endearing the name of Father to the loving and dependent child; to him he looks for protection and support; but how often does the father fail, through inability or neglect, to secure those things so necessary for his offspring. But it is not so with our Everlasting Father; for he is rich, possessing all

things; all the beasts of the forest, and the cattle upon a thousand hills, are his. In him is an inexhaustible fullness, sufficient to satisfy the wants and desires of all his children. If they are thirsty, he leads them to living fountains of water. If any are sick, the great Physician is ready to restore them to health; and if wounded, a healing balm is applied, which heals all their wounds; and to all his afflicted sorrowing children he gives the oil of joy for mourning, and the garment of praise for the spirit of heaviness. As our heavenly Father is infinite in wisdom and knowledge, and fully understands the varied circumstances of each and all of his unnumbered family, ample provision is made to sustain them under all their trials, temptations, doubts and fears; their way is marked out for them so plain, that, though fools, they need not err therein. Who that feels the love of God in his heart, and has experienced his saving grace in his soul, can help loving and praising the Everlasting Father, who has so fully provided for all his needs? Our heavenly Father keeps his children under his watchcare, and if they stray he calls them back; if they transgress, in love he chastises them; and though he beats them with many stripes, his loving-kindness he will not utterly take away. But who can fully describe the goodness, mercy and loving-kindness of this adorable Father? This spiritual and heavenly relation exceeds in nearness and unspeakable love every earthly tie; for he that loveth father or mother more than him is not worthy of him.

What a blessed title is that by which he shall be called, *The Prince of Peace*. There are many princes in the world, but this Prince alone proclaims peace. We are informed in the word of God of a prince, of the power of the air, who worketh in the children of disobedience, and is king over all the children of pride; but his subjects know no peace, for he is author of confusion, and not of peace. But our blessed Lord is made prince and ruler over all things, and to his saints he gives an everlasting peace, a peace which passeth knowledge. Yes, having made full satisfaction to divine justice for our sins and transgressions, we have peace with God through him who said to his disciples, My peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. He has been the peace and comfort of his people in every age. How many sin-sick, weary, heavy laden souls have been made to feel this heart-comforting peace. Great shall be the peace of thy children. Says the psalmist, "They that trust in the Lord shall be as Mount Zion, that cannot be moved." I forbear to speak further on this wonderful peace, as I come so far short of what the subject demands; but I some-

times hope I have been made a partaker of the bountiful provisions of our Everlasting Father's house, and that I possess some of this blessed peace which flows from this heavenly fountain. But alas! I am so often beset with temptations, sin and unbelief, that I doubt and fear lest I shall fail of entering into that rest which is prepared for all those that love God.

When, O dear Savior, tell me when  
This vain and sinful life shall cease,  
When I shall go to whose I am,  
And share an everlasting peace?

Lord, when this weary, tottering frame  
Shall in its mother's bosom rest,  
May I a heavenly mansion gain,  
And with my God be ever blest.

Then, with transporting joy above,  
On harps of shining gold to sound  
The praises of a Savior's love—  
Eternity's unmeasured round.

How sweet the music of that host,  
Who meet around their Savior's throne,  
All in his glorious presence blest,  
Flesh of his flesh, bone of his bone.

No flattering tongue or jarring note  
Is heard among that heavenly train,  
All in sweet harmony unite  
To praise the Lamb for sinners slain.  
Your brother in christian love,

DANIEL DURAND.

P. S.—Since writing the above, I have received the "Signs" of Sept. 1st, containing brother J. F. Johnson's letter, in which he speaks very discouragingly of writing any more for the "Signs," for fear of injuring them. But I think that neither brother Johnson, nor any other brother, should be fearful of injuring the "Signs," so long as he writes according to the word and testimony of our God. The prophets and apostles, as well as our Savior, were not understood by many, and had their words misconstrued, and no marvel that his ministers at this present day should meet with like opposition, even from those who profess to be followers of Christ. I wish, brother Beebe, for you to say to brother Johnson and other brethren whose minds are led so deeply in the scriptures, to keep on writing; for I think they have no right to withdraw, for fear of giving offense, the dispensation of the gospel, which the Lord has committed to them. His letters have been edifying to me, and I think are to many who are deprived of the regular ministration of the word. D. D.

MACOMB, Ill., Sept. 22, 1869.

DEAR BROTHER BEEBE:—Some time ago I received a request from brother Henry Denison, of Kentucky, for my views through the "Signs of the Times," on a connection of holy writ recorded in the fore part of the eleventh chapter of Romans, and more recently a request from brother J. C. Denton, of Texas, for my views on the "fullness of the Gentiles," alluded to by the apostle in the 25th verse of the same chapter. As I consider both subjects intimately connected together, that is, the rejection of the Jews, and the calling of

the Gentiles, and both treated of by the apostle in this and the preceding chapters of this epistle, I shall attempt to answer both requests together in the same article.

I feel aware that the above named subjects, in all their bearings, both temporally and spiritually, open a field for thought and investigation of so wide a range, that one ordinary article, even from the ablest pen, could not more than give a synopsis of the prominent points of interest contained in them; and they appear to me to present a mine, such mysteries and wonders in the ways, the wisdom and knowledge of God, that, with my weak and limited understanding, I feel an extreme diffidence in attempting to write on the subjects at all. If you, brother Beebe, should give space for the brief thoughts I shall present, it may call out some abler mind to its investigation, that I, as well as others, may be instructed and edified.

The inspired writer of this epistle, after rehearsing the dealings of the incomprehensible Jehovah with the Jews, nationally and spiritually, and his procedure toward the Gentiles in the past and his intentions and purposes toward both Jews and Gentiles in the distant future, cries out, "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!"

From the very first intimation given by the Most High of his intention to separate the nation of Israelites from the rest of the world, we see the rightful exercise of his sovereign will and choice, and the doctrine of unconditional election made manifest. "When the Most High divided 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. Abraham, or Abram was no better by nature than his brother Nabor, or any other man, but God, for reasons which angels dare not pry into, chose to call him to be the father of the faithful, of all the faithful, to the end of time. He chose Israel as a nation, not because they were more numerous than any other nation, for they were the fewest of all people, but he chose them to be a special people unto himself because he loved them and would keep his oath made with their fathers.—See Deut. vii. 6-8. From the calling of Abraham away from his native country, and from the time of the promise and oath of his Creator to make him the father of many nations, (i. e. the father of the faithful of all nations) until the coming of the Messiah, their rejection and crucifixion of him, and their final rejection by him and dispersion among the nations, the dealings of God with that people were peculiar and wonderful; and it

appears to me that, both in the providence and grace conferred on and exercised over any people, the Lord requires of them accordingly. "For unto whomsoever much is given, of him shall be much required."—Luke xii. 48. The descendants of Abraham through Isaac, his only son of promise, who afterwards were called Israelites, and finally Jews, were blessed in a special manner above any other nation under heaven, both in a worldly and also in a spiritual sense.—Read Deut. iv. 32-38. Although they were no better by nature than the nations around them, and, in fact, were guilty of more aggravating sins as a nation than they, (Ezek. v. 6) yet their covenant-keeping God blessed them above any other nation in many respects; chiefly, as Paul says, "Because unto them were committed the oracles of God."—Rom. iii. 2. Paul, in this epistle to the brethren at Rome, proves that there is no respect of persons with God (ii. 11) in the dispensation of his grace. That God concluded them all under sin, both Jew and Greek, or Jew and Gentile—the term Gentile, or Greek, meaning all the uncircumcised nations—that he might have mercy upon all, or upon all classes. Viewed in respect to the bestowment of gospel blessings Paul says, "There is no difference; for all have sinned and come short of the glory of God."—iii. 22, 23. But in the dealings of God with the Jews as a nation, he had set them on high above all other people under heaven, as a special people unto himself, nationally, gave them a code of wholesome laws and statutes, drove out seven mighty nations and gave them the goodly land of promise. Paul, in his deep concern for the Jews, as his kindred according to the flesh, in their blindness and unbelief, says of their high privileges, "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom, as pertaining to the flesh, Christ came, who is over all, God blessed forever. Amen."—ix. 45. For a period of nearly two thousand years from the calling of Abram to the coming of Christ, the promised seed, in whom all the nations of the earth should be blessed, God had in a peculiar manner communed with and instructed that people above any other through the patriarchs, through Moses and the holy prophets; all of whose inspired declarations were committed to the custody of the Jews, and all spake of the coming of Messiah and the nature of his kingdom. These sacred records were read in their synagogues every Sabbath day, yet it is evident that but few of them understood the spiritual import of what they heard or read, and hence they believed not their report, and were not profited by those sacred truths.—See chapter x. 16, 18; Heb. iv. 2.

The history given of Israel at various times before the advent of Christ into the world, abundantly proves the declarations of Paul in this eleventh chapter of Romans, that, but a "remnant were saved," or died in the faith. At a time when Elijah thought he was the only faithful follower of the true God, he was informed that there were seven thousand men, even at that dark and trying time of idolatry, who had not bowed the knee to Baal.—1 Kings xix. 18. This proves first, that in the greatest seasons of darkness and idolatry in Israel, God ever did reserve unto himself, and preserve from the common blindness and idolatry of the times, a few, a remnant "according to the election of grace;" and second, it proves that in comparison with the thousands of Israel this small reserved number was indeed but a "very small remnant."—Isa. i. 9. But for this small remnant of the true and faithful in Israel, the whole nation had been destroyed utterly as Sodom and Gomorrah. The peculiar care and eternal love of God over and for the people of his choice in this special sense, have ever been made manifest when his judgments were about to be poured out upon the ungodly. Witness the case of Noah, (Gen. vi. 8) of Lot, (Gen. xix. 15) of Moses, (Exodus ii. 3) and numerous other instances. Finally, when the long-suffering of God with the sinful and perverse nation of the Jews ceased, and he began to pour out his long-slumbering wrath upon them as a nation, we hear Paul declaring, "Even so then at this present time also, there is a remnant according to the election of grace." The prophets had foretold the destruction of their commonwealth and of their capital, the end of their polity and privileges, and their desolation and captivity.—See Dan. ix. 24-27; Mal. iv. 1-3. Their form of government and their sacrifices were to continue, and Judah should wield the sceptre, till Shiloh should come. These were all fulfilled to the letter, for even in the captivities of Israel among their enemies, and when they were brought under tribute to the Cesars of Rome, they were allowed their own rules, and their own forms of worship. But the time was now fulfilled for David's Son to fill the throne of Israel—not Israel after the flesh, but after the spirit—to sit as a refiner's fire, his fan in his hand; the axe at the root of the trees, to blow away in the one case, and to cut down in the other, and to consume both in the fire of his indignation. The "casting away" of the Jews as a nation, and their utter rejection from gospel claims and privileges, was set forth in many of the parables of Christ; and the grafting in of the Gentiles as the spiritual Israel of God as clearly set forth. Now, circumcision in the flesh avails nothing—the heart must be circumcised; a man must be a Jew inwardly. He must be born of the Spirit



to enable him to enter the gospel kingdom, but cannot claim the right from fleshly relations to earthly ancestors. The *unjust steward* is about to be cast out, and the *goods* committed to others more faithful. The *wicked husbandmen* are to be miserably destroyed and the *vineyard* let out to others. The *buried talent* must be taken from the wicked servant and given to him who is doing business at bank, so he can bring out of his treasure things both new and old. The *elder son* is to stand without in an angry mood, while the *younger* is feasting in the house on the fatted calf. The voice of his forerunner announces the approach of the Bridegroom, and they that were ready (of the Jews) went in with him to the marriage, and the door was shut against the balance of the nation. The *branch* without fruit is cut off and cast away, the *barren fig tree* is cut down; the *bad* are cast away, but the *good* are put into vessels. "Wo unto you scribes and pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation."—Matt. xxiii. 14.

I have but introduced the subject, but must close for the present—more anon. Respectfully,

I. N. VANMETER.

WILLOW HILL, Ill., Sept. 10, 1869.

**BELoved EDITOR:**—By my eldest brother's request I have written and send you a brief relation of his christian experience, as he related it to me two days ago. Owing to extreme prostration of the vital force he could talk but little, and necessarily had to be brief in his relation. He still lingers, and we have some hope that he may be raised up again, and spared to the family, church and community a while longer. But should he depart, it is a great consolation, in the midst of our sorrow, to see how peacefully he rests upon the Lord, fearing no evil, while passing through the valley of the shadow of death.

D. BARTLEY.

AT HOME, Jasper Co., Ill., Sept. 8, 1869.

**DEAR BROTHER BEEBE, AND BRETHREN AND SISTERS IN CHRIST:**—As I am prostrated upon a bed of sickness, and feel that, perhaps, my departure is at hand, I desire while I am yet able to talk, (though only in a whisper) to relate to you some of the gracious dealings of the Lord with me, in delivering me from the power of darkness and translating me into the kingdom of his dear Son. During the first part of my present extreme illness, my mind was very deeply and clearly exercised upon these things; and throughout this sickness I have been weaned from earth and earthly things, and my mind has been placed upon heaven and heavenly things. But at present my mind is not so clear as I could wish. However, looking to the Lord

for light and strength, I will endeavor to relate to you my experience, or religious exercises, from the time when I trust the Lord began a good work in me.

In the month of October, 1842, I first saw myself a lost, ruined and helpless sinner. Previous to that time I had felt concerned, or had serious thoughts, and, like many others, thought I would obtain religion before I died; but until that time I had never had a discovery of the deep degradation and guilt of the human heart. About that time I was taken very sick, and brought near to death, and thought I should soon be cut off without hope and without God in the world. Although I was sorely oppressed with a burning and raging fever, which preyed heavily upon my vitals, and seemed to hasten my dissolution, yet this did not so much concern me or weigh me down, as the fearful sense of sin and guilt which rested upon me, and the awful thought of being cut off from life in this condition, and banished forever from the holy and peaceful presence of God. But while I thus lay at the point of death, in fearful expectation of banishment, and most of all sick of sin, I fell into a doze of sleep, when these words were applied to my mind, "They that are whole need not a physician; but they that are sick." I came not to call the righteous, but sinners to repentance." Immediately I awoke, and, behold! my burden of sin and guilt was gone, and all was peace, and I was perfectly happy! I spoke to my wife and told her how peaceful and happy I felt. I was raised above the world, and entirely cut loose from it; and felt perfectly willing to die; and I can never die more perfectly happy than I could have done at that time. But it was the Lord's will to spare my life and raise me up again. Sometime after this, I moved from here back to Shelby Co., Ind., at the request of my father, to keep house for him, as my step-mother had died. There I had the privilege of hearing the gospel preached by my father and others, and, after a time, was constrained to go to the Conns Creek Old School Baptist church and give the reason of my hope, and was received, and baptized by Eld. Benjamin Jones. I very much enjoyed the fellowship and privileges of the saints, and often went to meeting, and was much in their company, and loved to hear their religious conversation, though I felt timid and unworthy, and was backward in conversing upon religion myself.

After a few years I returned to my home here, where I now am. Here I was not favored with as many religious privileges as I had enjoyed in Indiana, and I became too much engaged in and drawn away with the things of the world; but yet my spiritual privileges and obligations

were not forgotten, I still loved to meet with the Lord's people for his worship, and have generally tried to fill my seat in the house of God. And although I have had to associate somewhat with the wicked, in my worldly pursuits, yet the ways of the wicked have not been to me ways of pleasantness; neither have I approved their ways; but I know it shall be well with the righteous. In retirement, unknown to all others, I have often shed tears, while thinking upon the goodness of the Lord and his merciful and gracious dealings with me.

In the close, I can now testify, that I have a hope which reaches into that within the veil. I trust in Jesus for life and salvation, and I have no other trust; I know he will save his people. I have the most unbounded confidence in the goodness and mercy of God; he will do just and right; my trust is in him. Farewell.

MORDECAI BARTLEY.

**DEAR BROTHER BEEBE:**—In sending you my brother's experience, I cannot refrain from making mention, that the Lord is still adding to the church here such as shall be saved. Besides four that were baptized at our July meeting, last Sunday it was my solemn privilege to bury with Christ in Baptism three more of his dear believing followers; among them, our dear young sister Annie Greer, eldest daughter of brother Greer, who also lately joined us. It was a day of gladness to the church, and the congregation was large and solemn. Numbers of others yet are deeply interested, and the church is edified, and is walking in the fear of the Lord and in the comfort of the Holy Ghost. Thus we are comforted in all our tribulation. Affectionately,

D. BARTLEY.

MARION Co., Ala., Aug. 8, 1869.

**DEAR BROTHER BEEBE:**—I have been reading the "Signs of the Times" about three or four months. I did not know until last spring that there was such a paper published; but in reading the communications from the brethren and sisters scattered throughout different parts of the earth, I have received great satisfaction; my poor heart has been made glad, and my eyes have overflowed with tears of joy in reading the experience of our kindred in Christ, who are unknown by the world, for they have no sympathy with them, and flatter themselves that these Old Baptists will soon die off, and then there will be no more of them. The prophet has well said of Zion, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." They are truly taught that salvation is of the Lord, and by grace alone. There is no other name given whereby we must be saved, but the name of Jesus. I feel desirous to write

something to our kindred in Christ, in return for the satisfaction I have had in reading their communications; but I know my inability; and almost shrink from the undertaking; but notwithstanding my limited education I will say a few words, in my weak manner. My mother was a very strict Old Baptist, and I have often heard her tell her experience, and of the bright assurance of her hope. I greatly desired to be as good a christian as she was; and I often tried to pray, and do good, so that I might escape hell, and get to heaven; and I verily thought I was better than some of my associates: I was a very good arminian. But when I grew up to manhood, I concluded there was no reality in religion. The Campbellites said it was only to believe (rationally) in Jesus Christ, and be baptized, and I had that kind of belief in Christ, as all arminians have; and I continued on this way until I was about twenty-one years old, when one day as I was walking along, meditating on how I was to get along in regard to the things of this life, something seemed to impress me that I had not long to live, and that I had better be thinking of something of more importance. I heard no vocal sound, but the impression was as sensibly felt as though I had. I stopped and pondered on it, and thought it was a warning that I was to die very soon. I then commenced reading the bible, and found it condemned me; and I tried my best prayers, and the prayers of christians, but they all failed me, and I concluded that I was one of the condemned number, whose case was hopeless. As I was riding one night about two miles from home, I saw the justice of God in my condemnation; and my prayer was, Lord, save, or I perish. I read in the scriptures, "Blessed are they that mourn; for they shall be comforted." But I thought my mourning was not deep enough, and as the poet says,

"I mourned because I could not mourn." But quite unexpectedly I was relieved from my depression, and began to sing. "O Jesus, my Savior, to thee I submit," when all at once the place appeared to be light, and I was full of joy in the Lord. But before I got home I thought I had only caught a shadow, and had missed the substance. I tried hard to recall my depression, and thought I would watch more closely how it would leave me. I attended a three day's meeting with my mother, for her satisfaction, as I did not wish to hear the Old Baptists; but to my surprise they told me of all my feelings better than I could, and there I heard the first sermon I ever heard, by these despised Old Baptists, although I had been a listener all my life. I joined the church and thought all my troubles were over. But alas! I was mistaken, for doubts and fears

have annoyed me at times ever since. Five or six years after this, it appeared to me there was a work the Lord had for me to do, and it has been attended with more trouble than I had ever felt before. I thought I would rather die than to expose my ignorance to the world. But the words came forcibly, "He that is ashamed of me before men, of him will I be ashamed before my Father and his holy angels." Fifteen years I have lived in trouble, trying to excuse myself, but to no purpose. I have suffered the loss of friends and substance, and yet I do not know whether it is my duty or not. I have tried a few times to sing and pray, and talk in public, hoping my evidence would be more clear, but I see no difference, only ease of mind. I sometimes think I make so poor an out of it, I will never try again.

If you see any evidence of a christian experience or any thing worth publishing in this, publish it; if not, throw it aside; but please publish the death of my wife, Jane Purser, as she has many friends and relatives scattered over the country. She was an Old Baptists, and deceased October 20, 1864, leaving me a good evidence that she was going to rest. She was a loving wife, a good neighbor, and affectionate mother.

D. C. PURSER.

Waco, Texas, July 31, 1869.

We love him because he first loved us.—1 John iv. 19.

Dear brother Beebe, the above text of scripture has been on my mind for several days. I have been thinking how good it is to realize that we love the Lord because he first loved us. 'Tis precious indeed to meditate upon the everlasting love of God; and to feel assured that he loved us, his people, in Christ Jesus before the world was. Jesus in his address to the Father said, "Thou lovedst me before the foundation of the world." Yet we were strangers to that love; indeed we were enemies to God; and proved it abundantly by our wicked works, until he was pleased to reveal his love to us in the person of his Son, who of God is made unto us wisdom and righteousness, sanctification and redemption. Then like David we can say, He took 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 unto our God. We love the Lord because he first loved us. It was not that we had prayed much and done good; no, They have all gone out of the way; there is none that doeth good, no, not one. But our God has said: "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." "No man can come unto me except my Father which hath sent me draw him." "Every one that hath heard and learned of the Father

cometh unto me." Every saint of God, even the poorest and most feeble, can say, It was the God of love that found me in a waste howling wilderness; he led me about and instructed me. In their goings forth there was no strange god with them. How great his love. Love is the main spring of every thought of kindness and act of mercy toward us. Without the least merit in us, he first loved us, and gave himself for us; hath redeemed us unto God out of every kindred, tongue, nation and people. When we feel the love of God in our souls, we love him, and love his commandments, and they are not grievous to us—we can even kiss the rod of chastisement. We love the brethren and sisters; we can bear hardness as good soldiers of Jesus; it makes his yoke easy and his burden light; we learn of him who is meek and lowly in heart, and find rest unto our souls. As I before said, it is not because we had done any thing good; every saint of God knows that they have done nothing in the way of salvation. It 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.

There is a secret with the Lord's people which the world knows nothing about. "The secret of the Lord is with them that fear him, and he will show them his covenant." The things of the gospel are hid from the wise and prudent, and revealed unto babes. The joys and sorrows, the doubts and fears, which we feel, the world knows nothing of.

We love him because he first loved us. Brother Beebe, when we feel the power of love, and can say with the spouse, "My Beloved is mine, and I am his," then we fondly hope that we shall no more have to complain of such hardness of heart; never again feel such cold indifference for the dear name in which we trust.

Since my mind has been exercised on the subject of love, I have read the circular written on our Lord's new commandment, to love one another. I read it with deep interest, and I hope the brethren and sisters will profit by it.

Now, brother Beebe, I have written this to you; yet it falls so far short of communicating the abundance that has been on my mind for several days, that I hardly think it worth sending to you; but as I wish to be remembered in love to all the dear brethren and sisters who read your paper, I will send it, and if you have a little spare space, you can insert it, or lay it aside, as you think best. The communications of the brethren and sisters, and also your editorials, are comforting and instructing to me. I have met with but one Old School Baptist since I left San Marcos, in January, 1866. How lonely I feel.

I am much pleased with the book

of Editorials. If I was where I could see the brethren and sisters, I think I could sell some of them, and get some subscribers for the "Signs of the Times." Farewell.

NANCY DUTTON.

St. Joseph, Mo., Aug. 12, 1869.

DEAR BROTHER BEEBE:—Thinking that you would like to hear from a member of your flock in this vicinity, I send you a few lines which, if acceptable, please publish in your valuable paper, so that they may be seen and read by the many dear sisters and brethren in our household of faith. I am living in a very pleasant part of the country. The land teems with beauty in every direction, and the voices of nature mingle harmoniously together; the earth bringeth forth her increase abundantly in all that sustains and adds to the luxuries of life; yet in the midst of all these, your paper is to me as a living spring. I draw nourishment and refreshment from it, which sustains and comforts me in many of the afflictions and dark hours of life. It is doubly dear to me, because in it I read the experience and triumph of many dear sisters and brethren in Christ, which shine like stars to guide me "o'er life's troubled sea." I have been here for more than four years, and during that time have heard but one sermon from our denomination. Can you wonder then that I prize your paper, and that at times my heart yearns to be with you when you are enjoying your meetings and associations. Do assure me that although I am far away and without these golden privileges you are enjoying, that I have an interest in your prayers and sympathies, as one that is traveling the same road, and has the same immortal hope. There is no lack of ministers and churches in this vicinity, but it is difficult to have the same kindred feeling in associating with them as with our own christian brotherhood.

Fully appreciating, as I have, all the testimonials and correspondence which have cheered my heart from time to time by being published in your paper, I trust you will excuse me for wishing that my thoughts and sentiments may find a place, as my kindest wishes and prayers have, to mingle with theirs.

One thing more. I see that you have had a gathering as an association: as I could not be present to enjoy the sumptuous feast, will you be kind enough to send me a copy of the minutes, so that I may have of the crumbs of my Master's table; that instruction and encouragement so much needed by every christian believer while sojourning in this life of changes and afflictions. Now, brother Beebe, I have given you a short sketch of my feelings in regard to your paper, as I have long felt constrained to do. Hoping that

they may meet with your approval, and that you may long be spared to cheer and encourage the disponding wayfarer, I subscribe myself, yours in hope of a blessed immortality,  
ROXANA PATEE.

CARROLTON, Miss., Aug. 15, 1869.

ELD. G. BEEBE—Much esteemed and dearly beloved brother, little and unworthy as I feel to use the endearing title, yet truly I do love the humble children of my God, and count you, who labor in word and doctrine, worthy of double honor, and from my heart I would willingly loose all your hands to go and preach the true gospel. But our limited circumstances forbid me this joyful pleasure; for it is a sweet and blessed privilege to have the opportunity to bestow any thing upon the beloved pastor who attends us; notwithstanding, I seldom am permitted to attend the church meetings, and consequently seldom hear preaching, only as our brother has preached at our house; but as our beloved brother and pastor, L. W. Harvey, is about to leave us, and remove to a distance, and there is none to fill his place that we know of. I am unable to tell or describe how sorrowful, destitute and lonely I feel on that account. I have had the pleasure of reading the "Signs," through the kindness of brother H., while my poor soul has feasted often times while reading the communications of many beloved brethren and sisters, who are strangers in the flesh, but, if not deceived, we are one in spirit, and of one household; while your editorials have been strengthening to my soul in my lonely hours. How often have I found comfort, for the doctrine of salvation by grace is the theme of my soul; indeed, it is the only food that my poor soul can feast on or receive; for salvation is of the Lord, and to him be all the glory. Will you please be so kind as to give your views on the following portion of holy writ, 2 Kings xi. 17, particularly the "two mules, burden of earth," even the whole paragraph, if you please, and oblige a little one, who is the least of all, and unworthy your notice; yet I do love the truth, and desire to know and understand the truth as it is in Jesus. With christian regard, I am yours,

JANE Y. HARMON.

KINGWOOD CHURCH, N. J.—We are requested to say that our beloved brother, Eld. Wm. J. Purington, has made arrangements to supply the Kingwood church on the third Sunday in each month, at least for the present; and we are also authorized to invite brethren in the ministry, who are sound in the faith, and who shall not to declare all the counsel of God, to visit that church as frequently as possible, and to so arrange as to be with them on any other than the third Sundays. [Ed.]



## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1869.

MARION Co., Ala., August 22, 1869.

DEAR BROTHER BEEBE:—Please give your views on Revelations xii. 3, 4. "And there appeared another wonder in heaven; and behold a great red dragon having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born;" and oblige one who desires to know the truth. PETER INGLE.

REPLY.—Greatly as we desire to enlighten those who desire to know the truth, we are fully conscious that none but God himself is able to unseal the sacred pages of divine revelation to the understanding of any of the children of men. "As it is written; And all thy children shall be taught of the Lord, and great shall be the peace of thy children."—Isa. liii. 13. Nevertheless we are informed that in giving instruction to the children, God did at sundry times and in diverse manner speak in times past unto the fathers by the prophets, and in these last days by his Son, who being the Mediatorial Head of his church, all spiritual communications from heaven are made to the church through him. And Christ having redeemed his church unto God, has ascended up on high, and received gifts for, and given them to his church, including 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 edification 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, &c. All these gifts God has set in the body, the church, as it hath pleased him; and by and through them, God is still, through Christ, speaking to and instructing Zion's children, by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Only so far therefore as God's ministers are inspired by the Spirit, can they have the mind of Christ, or exercise in the gifts which God has set in the church. However-conscious therefore of our inability to expound the deep things of God, by any superior light or discernment of our own, relying on the gifts bestowed, we dare not withhold from those who desire to know the truth such light as we are favored with, though feeble it may be.

The revelation of Jesus Christ which John received when on the Isle of Patmos, and which he was commanded to write, was of things which were, and of things which he

was told must shortly come to pass, and we are told that our Lord sent and signified them by his angel, to his servant John. They were signified by a variety of figures, which the Holy Spirit employed for the purpose, all of which were full of signification. This we should bear in mind as we proceed to search for the meaning of the passage proposed for consideration. In the preceding chapter there was given to John a reed like unto a rod, and he was directed by the angel of the Lord to rise and measure the temple of God, and the altar, and them that worship therein. The temple of God, we understand, signifies the church of Christ; and the measurement to include the temple, the altar, and the worshipers, and goes back to the laying the foundation, and forward to the bringing the topstone with shoutings, crying, Grace, grace unto it. In the measurement the exact number of the days of the persecution of the church in her wilderness state, is definitely ascertained. "And the temple of God was opened in heaven, and there was seen in his temple (or church, what has never been seen any where else, namely) the ark of his testament." The true testament, or testimony of God, is deposited in the church, which is the temple of the living God. And as neither Dagon nor any other idol can stand before the ark which contains the testimony of eternal truth, no branch of anti-christ has any use for it. The opening of the temple in heaven, to our mind, signifies the disclosure of the church in her gospel organization; regenerated from her legal state under the law, by the one offering of Christ, made upon the measured altar. And the time of the coming and Mediatorial work of Christ, are signified, by the lighting, and voices, and thunderings, which were heard when Mercy and Truth met together, and Righteousness and Peace kissed each other, and when the voice of eternal Justice was heard demanding full satisfaction for the sins of God's people, and the voice of the Son of God responding, "Lo I come, to do thy will, O God." At the resurrection of our crucified Lord, the Sun of Righteousness dispelled the darkness of death which had involved the church, and brought Immortality to light. "His brightness was as the light; he had horns coming out of his hands, and and there was the hiding of his power."—Hab. iii. 4. In the refulgent radiance of immortal light, the gospel church appeared, "Looking forth as the morning; fair as the moon, clear as the sun, and terrible as an army with banners." Heaven which is the throne and government of God, was now clearly seen by those whose eyes were blessed, and in that heavenly state the church appeared as a woman clothed with the Sun, in gospel light and immortal

glory, redeemed, regenerated, and risen with Christ to newness of life, above the moon, or legal dispensation, and on her head the royal diadem of sparkling glory—reflecting power and everlasting glory through the apostles unto him that sits upon the throne and to the Lamb forever.

As introductory to the full orbed glory of the church, in her gospel organization, when the first gleaming rays of morning light disclosed this wonder in heaven, when John was sent as the harbinger of Christ, the church still held under the law, was in labor-travailing in birth to be delivered; in pain until her Deliverer should come out of Zion to turn away ungodliness from Jacob, for in the day now being ushered in by the rising of the Sun of Righteousness, a nation was to be born at once. The disclosure of the church of God, coming up out of the wilderness, was truly a wonder, filling the hearts of all who beheld it with astonishment, and reflecting eternal honor and glory to God in the highest. But as the light of morning advanced, and the dawning light of approaching day drew near, there appeared another wonder; for the same light which reveals the glory of God shining in the face of Jesus Christ, also detects the hidden works of dishonesty which the former darkness had concealed. The same light which enables us to see the kingdom of God, will disclose to us the opposite abominations of anti-christ; so as the light increased, another wonder was seen; behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads appeared. And his tail drew the third part of the stars of heaven, and did cast them down to the earth. This heaven in which these wonders appeared, was the Jewish heaven, and the false prophets which were identified with the people of Israel, in the old Jerusalem, are undoubtedly the stars which were drawn by the tail of the great red dragon, and which were ultimately cast out from their former habitation, into the earth, no more to even seem to be governed by a theocracy, but swallowed up like the company who contested the right of the priesthood with Aaron, they were dispersed among the uncircumcised Gentiles, henceforth to be governed only by earthly wisdom and human policy; and drawn by the dragon, to be forever identified with the devil and his angels, in mists of darkness reserved unto the judgment of the great day to be punished.

This dragon stood before the woman, as stood Herod in waiting to devour the child, as soon as he should be born.

The red dragon, in our text, is in verse nine said to be the old serpent, called the devil and Satan, which deceiveth the whole world. He is capable of strange transformations,

sometimes appearing as an angel of light, and is described in a variety of forms to John in his vision. In his pagan form, as a great red dragon, in his Papal form, as a beast rising up out of the sea, as the Protestant beast, as rising out of the earth, having two horns like a lamb, but speaking as a dragon. In the image of the beast, the same old serpent, called the devil and Satan, is now seen in the combination of all the humanly contrived religious institutions of the present age, which the Protestant beast has commanded them who dwell on the earth to make, and to which power is now given to proscribe, persecute, disfranchise, and finally to put to death all such as have not the mark of the beast, or his image, or the number of his name. The first form in which this monster is detected by the light of divine revelation as arraying his infernal forces against Christ and his church, is that in which he is seen in our text; a great red dragon; red, because stained with the blood of persecuted and slaughtered thousands of the saints, and his dragon form distinguished his pagan career. In this pagan dragon form he stood before the church, for to devour the child Jesus as soon as he was born. Not only as Herod stood ready to destroy him as soon as born of Mary, but at his crucifixion to utterly destroy him; and as soon as born from the dead in the regeneration, to devour him in his members. It is true the Jews conspired with the Romans to devour the holy child Jesus, but it was under the Roman authorities which were pagan at the time, that he was delivered up to be crucified. And this pagan form of opposition to Christ and the church continued until the dragon gave his seat and power and great authority to the Papal beast. The seven heads and ten horns, and ten crowns of the dragon, correspond with the number of the heads, horns and crowns of the Papal beast, and refer to the various departments of their organization, and the crowned heads of power which have agreed and given their power to sustain the beast, just as the power of the United States has been, and now is being given to sustain the image of the beast, by chartered rights, special privileges, endowments, &c. There is, to say the least, a remarkable coincidence in the form of our national government compared with that of the dragon and the beast, at this time; the President, and his cabinet being seven, sustained by ten horns or military divisions of power, rising above and holding dominions over the States of our national confederacy. Whether there be any thing ominous in this coincidence or not, it is certainly remarkable.

The views which we have thus hastily written, we are aware, are open to the criticism of those who

are more enlightened on the subject. We do not wish to force them on any who may dissent from them. We only give them as our present views, because our views are called for on the subject by one who professes to desire to know the truth, and as we have nothing we wish to disguise or to keep secret in our religious views, we lay what we have written before our readers, for their consideration. In all we write we are liable to err; but when writing on passages of the scriptures so highly figurative as this under consideration, we have much fear lest we may darken counsel by words without knowledge. If what we have written shall afford any light or comfort to brother Ingle, or to any one else, we shall not have labored in vain.

### Circular Letter.

*The Lexington Association, in session with the church at Schoharie, N. Y., Sept. 1st and 2d, 1869, to the several churches which we represent, sendeth greeting:*

DEARLY BELOVED BRETHREN IN THE LORD:—We are once more, in the kind providence of our heavenly Father, permitted to meet together in the capacity of an association, for the purpose, as we hope, of worshipping God; and we desire to worship him in spirit and in truth, in the beauties of holiness. For the Lord hath said by the mouth of David:

"Thy people shall be willing in the day of thy power, in the beauties of holiness; from the womb of the morning thou hast the dew of thy youth."—Psa. cx. 3.

The first verse of this psalm says, "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." And the apostle says, "This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." "For by one offering he hath perfected for ever them that are sanctified," (or set apart, or cleansed by his blood.) Whereof the Holy Ghost also is a witness to us. For that after he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my law into their hearts, and in their minds will I write them, and their sins and iniquities I will remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil: that is to say, his flesh, and having a High Priest over the house of God, let us draw near, with a true heart, in full assurance of faith. And again, "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." And by this we see that he is not

only to reign in Zion, but that all power, both in heaven and earth, is given unto him. And go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you: And we would refer you to the scriptures as containing all that he enjoins on each of us.

1. "Thy people," which we understand to be the chosen vessels of mercy for whom Christ Jesus died, was buried, and was raised from the dead the third appointed day; and as he 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 likeness of his resurrection. Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall live with him. Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. We took this obligation upon us when we followed the Redeemer in the appointed ordinance of baptism; therefore we are buried with him, by baptism into death.

2. "Shall be willing in the day of thy power," implies, as we understand, that they by nature are not willing; for by nature they were children of wrath, even as others, and are dead in trespasses and in sins, and are enemies and aliens to God by wicked works; or, as the apostle says, ye were sometimes alienated and enemies in your mind, by wicked works; yet now hath he (Christ) reconciled in the body of his flesh, through death, to present you holy and unblamable and unreprouvable in his sight. And God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and has raised us up together, 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. 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." And when the children of God, by the teaching of God, are made to understand the way and manner in which God will bring the blind by a way that they knew not, and lead them in paths that they have not known, and make darkness light before them,

and crooked things straight, and that he will do these things unto them, and does not forsake them, and manifests himself unto them as their Redeemer and their Savior, he begins at Moses and all the prophets, and expounds unto them in all the scriptures the things concerning himself, and concerning their present and future welfare, they will say one to another, "Did not our heart burn within us while he talked with us in the way, and opened to us the scriptures? He will never leave them nor forsake them; for he says, "Lo, I am with you always, even unto the end of the world," and then he takes them home to himself.

Now, when the eyes of their understanding are enlightened we think they know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, 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 these things under his feet, and given 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 we think they are willing to be saved in the way and manner which God has revealed in his word—that is, that Christ shall save his people from their sins. But they are also willing to do all his commands, that they may have right to the tree of life, and enter in through the gates into the city; for God has put his fear in their hearts, and will show them his covenant, which is ordered in all things and sure; and they have a desire to walk in that highway of holiness which he has east up for the ransomed of the Lord to walk in; for they delight in the law of God after the inner man. As the apostle says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that has his hope in him purifieth himself even as he is pure. For they have their fruit unto holiness, and the end everlasting life, and they purify their hearts by obeying the truth, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

3. "In the beauties of holiness." By nature we are unholy and unclean.

"Sprung from the man whose guilty fall Corrupts his race, and taints us all."

But by the grace of God we are what we are; for the apostle says, "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." And the effect or fruit of the grace given us is that which produces that which is called the beauties of holiness, and as it commences at or with the new or second birth, or at the time we come to ourselves, when we say, "How many hired servants of our Father have bread enough, and to spare, and we perish with hunger; we will arise and go to our father, and will say unto him: Father, we have sinned against heaven and before thee, and are no more worthy to be called thy sons; make us as thy hired servants. And we arise and came to our Father. But when we are a great way off our Father sees us and has compassion, and runs and falls on our necks and kisses us. This is the reception that God's people meet with when they come to him, or his church, or his kingdom, which is set up here on the earth, and when they thus come to the church, the Spirit and the bride say, Come; and he that heareth, let him say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." This is our understanding of the scriptures on this point, which we think is in the beauties of holiness.

"From the womb of the morning." "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness; for his anger endureth but a moment; in his favor is life. Weeping may endure for a night, but joy cometh in the morning, which is the first dawns of light or favor, when the Lord shall give them an evidence of the pardon of their sins, and his spirit to bear witness with their spirit, that they are the children of God, and if children, then heirs; heirs of God, and joint heirs with Christ.

"Thou hast the dew of thy youth." "The Lord hath sworn, and will not repent. Thou art a priest forever, after the order of Melchisedec. Having neither beginning of days nor end of life, and being the Son of God, abideth a priest forever, and hath an unchangable priesthood. But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God has prepared for them that love him; but God hath revealed them unto us, by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of a man which is in him. Even so the things of God knoweth no man but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God," "Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto



him; neither can he know them, because they are spiritually discerned; but he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ." "For it 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; for because he lives, we shall live also. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God; who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. 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. And Christ says of himself, by the mouth of the prophet, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you." And to you who are troubled, rest with us, 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." "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in

mind, or be troubled, neither by spirit nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not that when I was with yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way; and then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified.

LAMBERT GASS, Mod.

AHAZ COLE, Clerk.

R. W. SANFORD, Ass't Clerk.

*The Licking Association of Particular Baptists, in session with the Little Flock church, Anderson Co., Ky., September 11th, 12th and 13th, 1869, to the churches composing her body.*

VERY DEAR BRETHREN AND SISTERS IN THE LORD:—Under the kind auspices of our beneficent heavenly Father, we are associated together again at our anniversary, to hear from the borders of our beloved Zion, to transmit to you her present condition, to speak of her glory, and talk of the power of her King, so far as our knowledge and limits will enable us to do. It will appear from our minutes that the Lord in his inscrutable providence is calling some of his careworn children away from the turmoils, toilings and strife of this present evil world, to realize their eternal unsullied rest, and unfading inheritance in a better one; while at the same time he is still maintaining the perpetuity of his kingdom on earth by the power of his resistless grace in the deliverance of others from the power of darkness, and translating them into the kingdom of his dear Son. Let us offer up to him our sincere thanksgiving and solemn praises that,

"While kingdoms, states and empires fall,  
And dynasties decay;  
While cities crumble into dust,  
And nations die away;  
While discordant jargons, bitter animosities and relentless strife prevail to a shameful extent in the various

assemblages of antichrist, so that Babylon appears legible upon her frontlet, the church of Christ in our vicinity is enjoying an uninterrupted flow of peace "like a river." No jarring note salutes the ear from her harmonious borders; and in the Licking Association's boundary we have the lovely spectacle of a people united in bonds we trust inseparable, and their union based upon the doctrine of "One Lord, one faith, one baptism," &c.

From the rich volume of revelation we present for your consideration and comfort some remarks on John iii. 8. "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." Perhaps there could not have been selected from all the realm of nature a more appropriate emblem of those who are "born of the Spirit," than the all-wise author of all things has here used. "The wind bloweth where it listeth," or pleases. We are not to conclude from this expression that the wind, or any other element, can exercise a volition contrary to the will of him who controls all things, for Jesus has already evinced the majesty of his power in governing the winds and waves, and had only to say, "Peace, be still," and all was calm.

"Their dwelling is in the Almighty's hand, They come and they go at his command; Though joy or sorrow be in their track, His will is their guide and they look not back."

But so far as all mortal agency is concerned, nothing is more completely uncontrollable than the wind. Waters have been turned from their wonted channels and courses, but who can direct the course of the tempests when he who holds them in his hand is pleased to awaken their rage and hurl them onward from their hidden channels? The howling hurricane that levels the forest, and the gentle zephyr that fans the flower, alike elude our sight and defy our search. Whence come they, or whither go?

"We call them the winds, but cannot tell Whither they go, or where they dwell."

Let it not be forgotten, that "every one that is born of the Spirit" is like the wind. Neither Nicodemus nor any of his compeers have ever been able to tell where one that is born of the Spirit comes from. He thought it was the natural man. His brethren think so yet. Can they not tell whence he cometh? Revelation informs us that he is from, or of the earth, and that he goes, or shall return to the earth. In the primitive age of the church proselyte-makers compassed sea and land to make them (spiritual children) of natural ones; and in our day all the proselyting confederacy are using all their Babel-building machinery ostensibly for the same purpose. In former times Nicodemus and all his com-

peers thought that the whole natural man must be born over again according to the teaching of the Savior, in order to make a child of God; while his modern brethren have discovered (as they seem to think) that a spiritual child is manufactured out of some part of the natural one, but disagree (Babel-like) as to what part it is. Some say it is the soul, some the mind, and some, like their former brethren, the whole man. The absurdity is equally palpable in either case. They certainly ought to know where this natural man with all his parts is from. The Savior informs us that he is born of the flesh, is flesh, not spirit; and Paul says that no good thing dwells in that flesh. Instead of it or any part of it being spirit, it will lust against the spirit as long as it lives. We are not spiritual, but natural—mortal—corrupt; nor can we be otherwise until this mortal puts on immortality, and this corruptible put on incorruption.

This language of the Savior is a withering rebuke to all the false notions and workmongrel deceptions of the past or present age on this subject. If the advocates of this theory could believe him when he says his children "are not of this world, even as I am not of this world;" or if they could see them, as John did, "coming down from God out of heaven," the belief and the sight would completely paralyze all their proselyting efforts, prove a complete quietus to all their sophistical arguments, and cause them to blush at their folly. If the soul is born of God, and we sin afterward, we must sin without a soul—if the mind is born of God, and we sin afterward, we must sin without a mind—if the whole natural man is born of God, he cannot sin at all; for "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Brethren, if this monstrosity were true, why this continual warfare that so incessantly annoys us? Even the people of God, when that spirit which is born of Spirit like a day-star arises in their hearts to dissipate the mists of darkness and fogs of delusion with which the mental faculties have been enshrouded, and present to their view the turpitude and malignity of a deceitful and desperately wicked heart, know not whence it cometh. It comes frequently like a gentle breeze, or a still small voice whispering strange things, the meaning of which we cannot solve. Sinner! sinner! is wafted in the breeze, and the forlorn condition is seen by the light. Sickened at the unwelcome sound, terrified at the appalling view, we fain would turn away, and seek our wonted ease, but "the wind bloweth where it listeth." By and by the gale increases to a tempest—blackness and darkness broods over and around us, we flee to the mountain "that burned with fire," in vain for refuge, for there

"Justice cries with frowning face,  
This mountain is no hiding-place."

In this dread dilemma, ominous dangers seem to thicken, and fearful forebodings gather fast around, beneath and over us. The heavens still dreary with gloom—dark vapors appear to scowl above us. The lamentable language of Jeremiah is now appropriate to our case, "Thou hast covered thyself with a cloud, that our prayer should not pass through." Fear and a snare is come upon us, desolation and destruction." All appears to be lost now. But,

"The mount of danger is the place  
Where we shall see surprising grace."

When least expected, the glorious Sun breaks through the dense darkness, garnishing the heavens and all around us. "The mountains and the hills break forth into singing, and all the trees of the field clap their hands." Joy takes the place of mourning, sighing and sorrow flee away. The muttering thunders all hushed to silence—the lightning's glare gives place to mellow and animating sunbeams—the howling tempest to the heavenly breeze that whispers love, joy, peace, &c. Now we have an abiding evidence that to hasten, retard, or in any degree to control all or any part of this mysterious work, is utterly impossible for us, as it is for us to control the wind.

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

With what emotions of love, joy, gratitude and praise we are now inspired to "speak of the glory of his kingdom and talk of his power." What rapturous contemplations to meditate upon the matchless wisdom, the irresistible power, and the unparalleled goodness and mercy of our God towards his sin-defiled people, in thus settling in his eternal purpose the everlasting and happy destiny of his lost children, and then working all things after the counsel of his own will, and all for their good.

Our experience through our pilgrimage is but a repetition of additional testimonials that "every one that is born of the Spirit" works in us in as independent and uncontrollable a manner, and that we can no more govern our emotions, no more allay our fears, soothe our sorrows, heighten our joys, or brighten our prospects, than we can awake to wild turbulence, or allay in calm silence the boisterous winds. All our forms of worship, all our professed religious works and words and ways, if not controlled by that Spirit, is but solemn mockery. Our prayers but empty sounds, or useless formalities—we know not how to pray, or what to pray for, unless "the Spirit maketh intercession for us according to the will of God." Happy the condition of the people who are blessed with such a monitor, "even the spirit of truth, whom the world cannot receive, because it seeth him

not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you."

Dear brethren and sisters, we trust that this spirit, this "new man which after God is created in righteousness and true holiness,"—this one that is "born of the Spirit," and is spirit, has been to you and us a guide and a solace thus far on our pilgrim-journey, that enabled us first to emerge from the night of death, and since then served as a beacon light to direct our feet to Zion the city of our God. And then, when gloomy clouds have scowled above, and sweeping tempests tossed the billows beneath us, has led us to "an hiding place from the wind, a covert from the tempest." And also trust that this same spirit has brought and bound us together in love, and made us sit together in heavenly places in Christ Jesus. May he be our guide and comfortor through this life's toils, and then, "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."

THOMAS P. DUDLEY, Mod.  
J. W. ROYSTER, Clerk.

*The Salem Association of Regular Predestinarian Baptists, to the churches composing her body, Greeting.*

DEAR BRETHREN:—According to our annual custom, you no doubt look for a circular from us. We have thought proper to address you upon the importance of reading the scriptures. Hear the words of our Savior to the Jews: "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me." Now that errors of various sorts, according to the scriptures, are held and propagated among men, some of which have crept into the church, cannot for a moment be doubted. Now, that we be not deceived, nor suffer ourselves to be led astray, let us diligently read the scriptures, for we are there told of every sort of error, and of all false religionists that have been and still are lying in wait to deceive. John in his epistle speaks of the spirit of anti-christ, that denies that Jesus has come in the flesh, and he warns his beloved children against them. He tells them that they have already come, and gives them the signs by which they may know them when they make their appearance among them. He says, They are of the world, therefore speak they of the world, and the world heareth them.—1 John iv. 5. He furthermore tells us that these anti-christs went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that it might be manifest that they were not all of us. So, brethren and sisters, you may know that when these spir-

its come among us, and speak and preach as the world believe, until the world that hates the truth run after them; you may then know that those are they of whom John speaks. Again, others tell you about a reasonable religion, such as human nature is capacitated to adopt and practice, or has power to reject; making all to depend upon the exercise of the human will, entirely setting aside the doctrine of the apostle Paul, that salvation is by grace, and not of ourselves, it is the gift of God. There is also another heresy held, which is, that Adam was a spiritual man—a doctrine which is at war with the spirit of the gospel; for the scriptures tell us that Adam was made a living soul, and subject to death; and that he fell by transgression, and consequently entailed the consequences of sin upon his posterity, is clear from divine revelation; and as we have borne the image of the earthy (Adam) in nature, we shall bear the image of the heavenly (Christ Jesus) after regeneration; and prior to being born again, a man cannot be a christian, nor in possession of that eternal life we have when we believe in Christ, whom to know is life eternal; then it follows as a matter of course, if man has to be born again in order to fit him for heaven, then he is not so prepared by the relation he sustains to the first Adam; nor does the death of Christ, as many say, restore man to his original innocence. Now, heaven never was promised to Adam upon the principle of his obedience; so, if man stands in obedience, he is liable to fall, as Adam did, a thing that does not apply to God's people, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. And the scriptures teach us that God has set up a kingdom in this world, and it is a spiritual one, and is in contradistinction to all other kingdoms. And God calls his children out from among the children of men in this world, and brings them by his almighty power into this visible kingdom, and they are subject to the laws he has given them to be governed by, and they have no disposition to change one of them; and the reason is, because they reverence his adorable name, believing that he is King of kings, and Lord of lords, and they desire to walk in obedience to his heavenly and divine commands, and not teach for doctrine the commandments of men, as do the anti-christian world; but they, the people of God, believe in a glorious plan of salvation, that was laid by the Lord himself before the foundation of the world, and was made manifest by the appearing of our Lord and Savior Jesus Christ, when he came into this world to put away sin by his death on the Roman cross, and when he bowed his head in death, he cried out, "It is finished."

And now, brethren, he has paid all that his people owed to divine justice, and has brought in everlasting righteousness, which shall be to all them that were given him in eternity by his heavenly Father; for says Jesus, "My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." Now the scriptures teach that these sheep or children are to hear the voice of the Son of God, and live; for the scriptures inform us that there is no spiritual life belonging to them until quickened by the Spirit of God, and not by any thing that can be done by the children of men; for there is no partnership work in the matter, for salvation from first to last is all of God, and he is to have all the glory, and his people to have the benefit. Now the scriptures teach that the Lord Jesus Christ set up his kingdom here in this world, according to the prediction of Daniel, and it is in opposition to all other kingdoms; and he has laid down laws by which it is to be governed, as before remarked, and he has been pleased to select and qualify men to feed (not make) his sheep. For he says to his servants, "Feed the church of God, which he has purchased with his own blood." And they are told to teach them to observe all things whatsoever God has commanded them; and this will all his servants do while there is one of them permitted to live in this unfriendly world. They do not want to know any more or any less than to speak of the glorious character of the Lord Jesus Christ, irrespective of what the world may think or say about them.

And now, dear brethren and sisters, in conclusion, let us take the scriptures for our guide, believing them to be the infallible word of God, and let us contend earnestly for the faith once delivered to the saints, and the Lord will be with us all the journey through, and at last, when our earthly house of this tabernacle shall be dissolved, we shall have a building of God, a house not made with hands, eternal in the heavens; where we shall see Jesus and be like him; there our harps will be strung and tuned for endless years, and formed by divine power to sound in God the Father's ears no other name but his. Now may the grace of our Lord Jesus Christ be with you all. Amen.

JACOB CASTLEBERRY, Mod.

J. G. WILLIAMS, Clerk.

#### BOOK NOTICE.

DEAR BROTHER BEEBE:—My work on the book of Job which I wrote last year is now in course of publication, and will probably be ready to send to subscribers in about a month. It is entitled "*The Trial of Job*." I hope those of my brethren who may read it will find something



to interest and comfort them, and nothing to condemn as unsound. The price will be one dollar and twenty-five cents per volume, for which it will be sent, post paid, to any address. I send you this notice now in order that those who wish to get the book may send me their orders soon, as I depend upon this to defray the expenses of publication. Address all orders to

SILAS H. DURAND.

Salisbury, Wicomico Co., Maryland.

N. B. In sending remittances for two or more copies, it will be better and much safer to send a Post-office Money Orders.

### Corresponding Letters.

*The Lexington Old School Baptist Association, convened with the church at Schoharie, N. Y., on Wednesday and Thursday, Sept. 1st and 2d, 1869, to sister associations and other meetings with whom we correspond, sends love in the Lord.*

BELOVED BRETHREN:—Notwithstanding the low estate of some of our churches, a unity of sentiment and steadfastness in the faith is still preserved among us, and we are frequently made to rejoice in witnessing the ingathering of those who are called and quickened by the Spirit according to God's eternal purpose, who worketh all things after the counsel of his own will. Our hearts are made glad by the coming together of your messengers, especially our esteemed brethren in the ministry—esteemed highly for the works sake. Our meeting has been harmonious and comforting, and the unity of the brethren has been like the dew of Hermon that descended upon the mountains of Zion, where God commanded the blessing, even life forevermore.

Dear brethren, may we all be of one heart and mind, and all strive for the things which make for peace, and things whereby one may edify another.

Our next meeting, with divine permission, will be held with the Gilboa church, in Schoharie Co. N. Y., on the first Wednesday and Thursday in September, 1870, when and where we hope again to receive your minutes and welcome your messengers.

LAMBERT GASS, Mod.

AHAZ COLE, Clerk.

R. W. SANFORD, Ass't Clerk.

*The Licking Association of Particular Baptists, in session with the Little Flock church, Anderson Co., Ky., September 11th, 12th and 13th, 1869, to her sister Associations, Conferences, and other corresponding meetings in correspondence with us, sends christian salutation.*

DEARLY BELOVED BRETHREN:—Through the tender kindness of our God we are again blessed with the privilege of meeting in our associate capacity, of hearing from the several

churches composing our association, and from you through your messengers and epistles of correspondence. Our churches report peace among themselves, and that they are striving together for the faith of the gospel, and that they are all of one mind and one heart. They do not tell of any great ingathering, but they manifest a desire to wait the Lord's time for bringing his ransomed ones to the knowledge of the truth, and adding to his Zion such as shall be saved. They are not willing to resort to any of the numerous inventions of men, relied upon by all the various branches of anti-christ for the enlargement of her borders, but they trust alone in the almighty arm of Jehovah to revive and sustain his work whenever and wherever it seems good in his sight.

Your messengers, dear brethren, have come to us in the fullness of the blessing of the gospel of Christ, and with a determination to know nothing among us save Jesus Christ and him crucified. How thankful we ought to feel to our God that he has raised up, and is still raising up faithful ministers to preach to you, to us, and to all his churches, the unsearchable riches of Jesus Christ, who will not shun to declare unto us all the counsel of God. The preaching at this meeting has been all of a piece, no discordant notes or jarring sounds have greeted our ears. The theme has been salvation by grace alone. We desire a continuance of correspondence with you. Our next associational meeting will be held, the Lord willing, with the church at Mount Gilead, in Mason Co., Ky., beginning on the second Saturday in September, 1870, and will continue three days. Hoping then and there to see and hear from you again by letters and by messengers, we bid you farewell.

THOMAS P. DUDLEY, Mod.

J. W. ROYSTER, Clerk.

*The Salem Association of Regular Predestinarian Baptists, in session with the Bethel church, Hancock Co., Ill., to the associations with whom she corresponds, sendeth christian salutation.*

VERY DEAR BRETHREN IN THE LORD:—We feel thankful to our heavenly Father that we have been permitted to meet in our associate capacity, for we have been greatly refreshed by the coming among us of your Elders and messengers, laden with gospel truth. The preaching has been of one accord, and peace still reigns among us. We still desire a continuance of your christian correspondence with us.

Now may the grace of God guide and direct us all, is the prayer of your unworthy sister.

JACOB CASTLEBERRY, Mod.

J. G. WILLIAMS, Clerk.

### ORDINATIONS.

BROTHER BEEBE:—You will much oblige the brethren of Middle Fork of Apple Creek church of Regular Predestinarian Baptists, if you will publish in the "Signs of the Times" the following ordination, it being a request that the proceedings of the presbytery be sent to you for publication.

According to a call of the Middle Fork of Apple Creek church of Regular Predestinarian Baptists, the following Elders and deacons met at the Middle Fork of Apple Creek church meeting house, on Saturday before the second Sunday in July, 1869; from Bethlehem, Eld. Stephen Coonrod, and Deacons John Melvin and D. Miller; from Friendship, Elders Wm. L. Camble and J. H. Taylor; from Head of Apple Creek, Eld. I. Conlee; from South of Morestor, Elders T. Sheppard and E. T. Morris, and Dea. W. Conlee; from Middle Fork of Apple Creek, Dea. I. Daniel and E. Grider; from Otter Creek, Dea. Stephen Shepard.

The Middle Fork of Apple Creek church, presented brother R. F. West to the presbytery for ordination to the work of the ministry, and brother J. A. Sim, to be ordained as Deacon of the church.

The presbytery organized by appointing Eld. Stephen Coonrod Moderator, and W. Conlee Clerk.

Elder Morris interrogated brother West relative to his christian experience, and his exercise of mind relative to preaching the gospel; and finding him to be orthodox in his experience, and sound in the faith, with an aptness to teach, an appropriate hymn was sung, and Eld. Wm. L. Camble proceeded to prayer.

The presbytery then proceeded to the laying on hands.

The charge was delivered by Eld. I. Conlee.

The presbytery then gave to brother West the right hand of fellowship as a gospel minister.

The presbytery then proceeded to examine brother J. A. Sim upon his faith; and finding him to be sound, prayer was made by Eld. E. T. Morris. The brethren then proceeded to the laying on of hands. An appropriate hymn was sung, and brother J. A. Sims received the right hand of fellowship as a Deacon of the church.

STEPHEN CONROOD, Mod.

WHITFIELD CONLEE, Clerk.

### MONIES RECEIVED FOR "THE EDITORIAL."

Edmond Snow, Mo., 2.30; J. J. McElroy, Ark., 1.0; Eld. S. Berry, Ark., 2.30; Mrs. A. B. Cook, Ga., 2.30; Eld. Wm. L. Beebe, Ga., 1.4; Jas. Ashurst, Ill., 5; Eld. J. A. Johnson, 21.10; Eld. J. F. Johnson, Ky., 1.4; Owen Smith, Ga., 2.30; J. T. Bowers, Tenn., 2.50; Andrew Wood, Ky., 2.30; Hannah Suplee, Pa., 2.30; O. C. Champion, Ky., 2.30.—Total, \$82.70.

### Subscription Receipts.

New York:—Jas B Benedict 2, Wm Stage 2, Mrs Abigail Sly 2, Chas A Durand 2,.....	8 00
Maine:—Hattie N Ross 2, Eld H Campbell 2, Eld Wm Quint 6,.....	10 00
New Jersey:—Wilson Kugler.....	2 50
Pennsylvania:—Mrs Jas Van Cott.....	2 00
Delaware:—Prof S Hassell.....	2 00
Maryland:—Mrs Judge Baseman.....	2 00
Virginia:—Eld Isaac Webb 4, C Brubaker 2, M P Lee 2, E Buckman 1, Eld John R Martin 2, Eld A B Francis 3.12, Eli T Kidwell 2,.....	16 12
Mississippi:—J H West 2, E A Meaders Sr. 1,.....	3 00
Alabama:—J J Halbert 2, Eld R Jenkins 5,.....	7 00
Texas:—H Spragins,.....	2 00
Tennessee:—Eld Peter Culp.....	2 00
Arkansas:—Eld S Berry 2.70, P A Leightsey 2,.....	4 70
Georgia:—Eld Wm L Beebe 2, Owen Smith 2.70,.....	4 70
Ohio:—John Clark 1, Wm Sawyer 3, Mad River Association 12, Indian Creek Association 15, J G Ford 2, Albert Parker 2,.....	35 00
Indiana:—Thos Hull,.....	6 00
Illinois:—J H Myers 4, John Hutchinson 2, Salem Association 14.50, Saml Hewitt 2, R R Warren 5, J C Christian 2, Geo Nelson 2,.....	31 50
Missouri:—C W Baker 2, Calvin Ashbury 4, Eld B O Allen 6.75, John D Mercer 2, J H Mills 2, Mrs A McDonalds 2,.....	18 75
Kansas:—Eld Wm Jones,.....	2 00
Iowa:—J Wright 2, John Bailor 4,.....	6 00
Kentucky:—Mrs G Thompson 2, A T Winstead 6, Thos Eves 3, John W Shelburn 2, Susan Hickman 2, John Postwood 2, Wm H Wood 2, E H Parrish 2, J H Neal 2, Mrs T Fields 4, W B Coons 2, Mrs M Ferguson 2, Mrs Nancy Carr 2, Mary Duerson 2, J M Maberly 2, Capt Jas Dudley 2, Licking Association 30, Mary B Bristow 2, Jas S White 3,.....	73 00
New Mexico:—Mrs L A Dawson,.....	10 50
Oregon:—Eld M Loveridge,.....	4 00
Ontario Prov:—J A McKellar,.....	2 00
Eld David Williams,.....	1 16
Total,.....	\$256 93

### Marriages.

Sept. 30.—At the residence of the bride's father, 368 Atlantic Street, Brooklyn, N. Y., by Eld. Gilbert Beebe, Mr. THOMAS F. STEVENSON, of Shanghai, China, and Miss EMMA C. VREELAND, eldest daughter of Wm. A. Vreeland, Esq.

### Obituary Notices.

DIED.—On the 21st day of April, 1869, at the residence of her son, in Olive, Ulster Co. N. Y., sister **Hannah Besimer**, in the 97th year of her age. Sister Besimer has been a widow a number of years. Her name before her marriage was Hannah Turner. She was born in the state of Connecticut on the 16th day of August, 1772, and moved to this county at an early age. When and by whom she was baptized I have no information, but it appears from what I can learn that she was one of the members of the body of Christ that was constituted as the first Baptist church in Marbletown, now the Old School Baptist church of Olive and Hurley. I find by the record of the church that she was one of the signers of the articles of faith of the church written in the year 1799—seventy years ago, and from that time to the day of her death she remained a consistent and orderly member of the church, and a lover of the truth as maintained by all consistent Old School Baptists. Sister Besimer had a kind and gentle disposition, and was loved by all the brethren and sisters and respected by all that knew her, and truly it can be said of her she was a mother in Israel. Our aged sister did not appear to have any particular disease but old age and general debility, and though she appeared to be dead to all the enjoyments or sense of the things of this world still her faith remained firm and unshaken in her Redeemer, and in the truth of the gospel of the Son of God. Sister Besimer leaves a number of children and grand-children, &c., and the church to mourn their loss, but their loss we have reason to believe is her eternal gain. May the Lord who giveth grace and glory reconcile us to the dispensations of his will (with us) and leave us not to complain, for he does all things well.

LEVI H. TERWILLIGER.

**BROTHER BEEBE:**—Please insert the following in the "Signs:"

Departed this life June 20th, 1869, **Mrs. Elizabeth Jane Lake**, aged about 86 years. Sister Lake's maiden name was Rea, and she first married a Mr. Witt, and secondly Washington Beagle, brother of the late beloved Elder Mason Beagle, and thirdly Mr. Lindsay Lake, being his sixth wife. Sister Lake was baptized by Elder Beagle, in 1863, and united with the New Salem church in Morgan Co. Ill., near which she resided till her death. During her last illness she gave full evidence of the presence and supporting grace of her Redeemer, saying to some of the dear sisters who stood by her, "O how sweet it is to feel my Savior so near me and supporting me in this hour of need!" As long as she could whisper she was heard praying the Lord Jesus to come and take her home. She left six little children, the youngest of whom, an infant, soon followed its mother to the realms of day. On the fifth Sunday, instant, the writer preached on the occasion at New Salem meeting house, from Psal. cxvi. 15. I remain respectfully,

I. N. VANMETER.

Macomb, Ill., Aug. 31, 1869.

**DIED**—At Clayton, Ill., May 30th, 1868, of consumption, **Rebecca Jane**, wife of J. F. Ballow, Esq., and daughter of Eld. Peter Ausmus, aged 35 years, 4 months and 2 days. She made a profession of religion in the fourteenth year of her age, and joined the Baptist church; lived an exemplary and christian life up to her death. We hope our loss is her eternal gain.

"Rest spirit free

In the green pastures of the heavenly shore,  
Where sin and sorrow can approach no more;  
With all the flock by the good Shepherd fed,  
Beside the streams of life eternal led,  
Forever with thy God and Savior blest—  
Rest, sweetly rest!"

ALSO,

**DIED**—Near Clayton, Adams Co. Ill., Aug. 10, 1869, **Martha Elizabeth**, wife of Edwin Keller, and daughter of Eld. Peter Ausmus, aged 21 years and 8 months. She will long be remembered by us as a dutiful and obedient daughter, a kind sister and a devoted and affectionate wife. But we mourn not as those who have no hope. She gave a bright and clear evidence that she had been delivered from the powers of darkness, and translated into the kingdom of his dear Son. But she is gone—gone to the silent tomb—gone to the embrace of a beloved sister, who a little over a year ago preceded her, and by whose side she is buried and now rests.

"Oh dearest daughter, thou art gone,  
Thy smiling face no more we see;  
Thou hast left this wilderness below,  
This world of sickness, pain and sorrow."

PETER AUSMUS.

Clayton, Ill., Sept. 1st, 1869.

**ESTEEMED BROTHER BEEBE:**—Please publish the obituary of our sister, **Mildred Power**, who departed this life February 8, 1869, of a complication of diseases, in the 49th year of her age. She was for many years an esteemed member of the church of Mt. Gilead, professing no other hope for life and salvation than that which she had in the Lord Jesus Christ. She was a faithful companion to her husband, and fulfilled all the duties of a wife and mother. She possessed a sympathizing nature, and was always ready to give counsel to those who needed it. She has been more or less afflicted for twenty years, until within a year or more of her death, a gradual decline set in, from which she never recovered. Her afflictions were severe, but she was sustained, and when conscious that her departure was near at hand she said she was perfectly ready to go. Death seemed to have no terror for her. She bade her friends and relatives farewell, and after a pause said: "Tell mama farewell, and also tell my children farewell, and if I see them no more on earth, I hope to meet them in heaven," and repeated the words:

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

She retained her mind to the last, and died in the full triumph of faith. "Let me die the death of the righteous, and let my last days be like his." She leaves a husband and three children, together with a large circle of relatives and friends, to mourn their loss. May the Lord bless and sustain them, in my prayer, for Jesus' sake.

J. H. WALLINGFORD.

Mt. Gilead, Ky., Aug. 22, 1869.

**DEAR BROTHER BEEBE:**—The little flock at Mount Zion are again caused to mourn because of the removal by death of one of their number. Sister **Abigail Foley**, wife of Mr. William Foley, departed this life July 31st, 1869, of an affection of the liver, from which she had been a painful sufferer for about four weeks, though she had been complaining for several months. She leaves a husband and several children, besides numerous other relatives and friends, together with the Mount Zion church, to mourn their loss; but we mourn not as they who have no hope. She made a profession of faith in the Lord Jesus about twenty-seven years ago, and was baptized into the Little River church in Loudoun county. Upon the division of the church about seven years later, she was found standing with those who contend that salvation is of the Lord, and was one of the constituent members of Mount Zion. She was of a meek and quiet deportment, and esteemed by all who knew her as one of the excellent of earth. May the Lord bless and sanctify this dispensation to the profit of the bereaved, for Jesus' sake.

Yours in tribulation,

A. B. FRANCIS.

Loudoun County, Va., Aug. 5th, 1869.

**DEAR BROTHER BEEBE:**—Will you please publish the following:

**DIED**—At her father's residence in Mill Creek Hundred, New Castle Co., Delaware, June 18, 1869, **Agnes C. McDowell**, daughter of brother James and sister Hannah McDowell, aged 22 years, 9 months and 25 days. She was modest, kind and pleasant in her disposition. Her death has been a severe trial to her parents and relatives. Brother and sister McDowell has met with severe trials and afflictions of late years, but the Lord is able to deliver them out of them all.

The dear delights we here enjoy,  
And fondly call our own;  
Are but short favors borrowed now  
To be repaid anon.

The brethren and sisters of London Tract church and members of sister churches deeply sympathize with them. I understood from those who were near and dear to her that they are not without hope, that she has made a happy exchange. She said she was entirely cut off from all dependence on anything she could do, and that her whole trust was in the Lord Jesus Christ for salvation. She was also resigned to the will of the Lord concerning her time on earth. She requested Elder Thomas Barton to attend her funeral, but sickness prevented him. Her remains were interred at London Tract. Yours in hope of eternal life,

JOSEPH HUGHES.

August 30, 1869.

**DIED**—At North Berwick, July 2d, 1869, **Mr. Ivory Billings**, aged about 60 years. He never made any profession of religion, but before he died he talked well about himself and of God, and sent for me to go and see him, and requested me to preach at his funeral.

ALSO,

Aug. 1st 1869, **Augustus Chadbourn's** babe, aged 1 year and 14 days.

ALSO,

Aug. 1st 1869, **Martia F. Staples**, aged 17 years, 3 months and 17 days, daughter of brother James and sister Lydia Staples. Her disease was the stiff-neck fever. She was very sick for eighteen days or more, until death came to her relief. She was

not a professor of religion, but while sick at times she said that to her father and mother that satisfied them that God had prepared her for himself. Her father and mother and two sisters feel their loss very much. I preached at her funeral to the largest number of people that I have seen to a funeral for a long time, from the words in 1 Cor. xv. 57. Her father and mother wish for you to add the following to the above:

Adieu dearest Martia, thy sufferings are o'er,  
Afflictions and trials can reach thee no more;  
Adieu till we meet in the mansion above,  
United forever in friendship and love.

ALSO,

August 8th, 1869, **Mr. Obadiah Taylor**, aged about 70 years. He was not a professor of religion, but some time before he died he sent for me to go and see him, and he talked well about his fate, and seemed reconciled to the same, saying that he had a hope in the Savior. He suffered much with the dropsy until death came to his relief.

ALSO,

In Sanford, Me., Aug. 18, 1869, **Olive I.**, daughter of Jacob Morrison, aged 2 years and 6 months. She was a darling little girl. Her father and mother, brother and sister feel that their loss is great. Her father wished for me at the funeral to speak from the words in Job iii. 25: "For the thing which I greatly feared is come upon me."

ALSO,

In Sanford, August 23d, 1869, **Mrs. Lucy Gould**, aged about 80 years. Although I was called upon to attend her funeral, I was not personally acquainted with her, but was informed that she was reconciled to her fate.

ALSO,

At North Berwick, Maine, August 28th, 1869, **Mr. Stillman Gupill**, aged 33 years, 8 months and 26 days. He took cold one year ago last April, and it ended in consumption. He had a great desire to get well until just before he died, at which time he said that he was willing to die, believing that God would take him to himself. He has left a wife, one child, a father and nine brothers and sisters to mourn, but not without hope.

WM. QUINT.

North Berwick, Me., Aug. 31, 1869.

## YEARLY MEETINGS.

**BROTHER BEEBE:**—Please give notice through the "Signs of the Times" that there will be a two days' meeting held with the Waterloo church, at Mount Salem, on Wednesday and Thursday, the 20th and 21st days of October next, at 10 o'clock each day. We invite our brethren in the ministry to attend, and as many of our brethren and sisters as can. Those coming by railroad please come to Unionville in the 5 o'clock p. m. train, on the 19th, and there will be conveyances to take them to the meeting.

ASA ELSTON.

**BROTHER BEEBE:**—Please publish the following: The Old School Baptist church of Gilboa purpose, if the Lord will, to hold a two days' meeting, to commence on the second Saturday of October next, at 10 o'clock a. m., at the meeting house, in Strikersville. We wish for all of our brethren and sisters to attend that can, and our brethren in the ministry in particular. It is the same place we had it last year.

BARNARD COLE.

Gilboa, Sept. 4, 1869.

**DEAR BROTHER BEEBE:**—I wish you to remember our Yearly Meeting at Welsh Tract, to begin on Friday before the third Sunday in October, at 2 o'clock, p. m. Our friends from the North will take the Baltimore train at Philadelphia, at 8:30 a. m., to Newark, Delaware. And those from the South will take the Philadelphia train from Baltimore at 7:30, to Newark, Del., at which station they will be met by brethren who will convey them to the meeting. We hope to see a goodly number of our friends, especially of our ministering brethren. They need not fear that too many preachers will

come, for we at Welsh Tract like to see a large cloud of witnesses; it acts on us as did the sight of the brethren and the three tabernacles on Paul, when it made him thank God and take courage. So it will us.

My health is still feeble, but I am in the hands of him who doeth all things well. The state of my mind varies. Sometimes I can rejoice in Christ; at other times I am under a cloud; but one thing I can say, that more than sixty years ago I was enabled to commit my salvation to the hands of Christ, and I have never since been willing to withdraw the deposit. I know the bank is good and cannot fail so long as Jesus liveth. I have nothing more to write at present, but to say that I remain, as ever, yours in the joys and afflictions of the gospel.

THOMAS BARTON.

**BROTHER BEEBE:**—Please publish in the "Signs" that there will be, if it is the Lord's will, a Yearly or two days' meeting held with the Old School Baptist church of Olive and Hurley, on the 13th and 14th days of October, 1869, at 10 o'clock a. m., at their meeting house in Olive, twelve miles west of the village of Kingston, Ulster Co. N. Y. We wish our ministering brethren, and as many other brethren and sisters and friends to attend as can. By order and in behalf of the church.

LEVI H. TERWILLIGER, Ch. Clk.

## Associational Notices.

**DEAR BROTHER BEEBE:**—Will you please give notice in the "Signs of the Times" that the Juniata Regular Baptist Association will be held with the Tonoloway church, in Fulton county, Pa., about two miles north from Hancock station, on the Baltimore & Ohio railroad, commencing on Friday before the third Sunday in October, 1869, at 11 o'clock, a. m. We would be very much pleased if you and brother Wm. J. Purington, and as many other ministering brethren as can, would attend, and brethren and sisters generally. Yours truly in the best of love,

WM. MADDEN.

Occanee will be held with the church at Jack's Creek, Walton Co. Ga., seven miles east of Monroe, on Saturday before the second Sunday in October, and two following days.

Contentna, with the church at Rose of Sharon, Lenoir Co. N. C., nine miles north of Kingston, commencing on Friday before the second Sunday in October, at 10 o'clock, a. m., and continue till Sunday evening following.

White Oak, with the church at Newport, Carteret Co. N. C., on Saturday before the third Sunday in October, and continue three days.

Salisbury, with the church at Indiantown, Wicomico Co. Md., commencing at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, and continue three days.

All the brethren and friends who expect to attend the Salisbury Association, to be held with the church at Indiantown on the Wednesday, Thursday and Friday after the third Sunday in October, by public conveyance, will leave Philadelphia on Tuesday morning before the meeting, the 19th. Take tickets for Pittsville, and change cars at Salisbury; those coming from the south via Norfolk and Crisfield, will also change cars at Salisbury for Pittsville, where they will be met by the friends, conveyed to their houses, and from thence to the meeting. We hope to see a goodly number of those who love the truth, especially of our brethren in the ministry.

G. W. STATON.

The New Hope Association will convene with the church at Ephesus, Drew Co. Ark., on Saturday before the third Sunday in October, 1869. Ministers and brethren and sisters generally are cordially invited to attend. Cannot brother G. Beebe visit us once? Your presence among us would gladden the hearts of many.

A. TOMLIN.



# AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md.; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va.; Eld. Thomas Barton, near Newark, Del.; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky.; Eld. G. W. Staton, Berlin, Worcester Co., Md.; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss.; Joel J. Halbert, Columbus, Miss.; Wm. P. Cotton, Sarepta, Miss.; Wm. C. Thomas, Bainbridge, Decatur Co., Ga.; Thompson Plank, Iowa Point, Doniphan Co., Kan.; J. J. McElroy, Lisbon, Union Co., Ark.; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga.; Eld. C. B. Hassell, Williamston, Martin Co., N. C.; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y.; C. Hogaboom, Lexington, Green Co., N. Y.; Eld. B. O. Allen, Fredericktown, Mo.; Eld. Wm. L. Beebe, Covington, Ga.; Eld. John H. Myers, Decatur, Ill.; Alfred M. Horton, Horse Heads, N. Y.; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon; W. S. Harris, Stark, Bradford Co., Fla.; Eld. Wm. M. Mitchell, Opelika, Ala.; Wm. P. Linkous, Baptist Valley, Tazewell Co., Va.; Elkanah Johnson, Powers, Terrell Co., Ga.; Eld. P. Hartwell, Hopewell, Mercer Co., N. J.; Eld. R. M. Simmons, Greenbush, Warren Co., Ill.; Cyrus Risler, Stockton, Hunterdon Co., N. J.; F. M. Taylor, Auburn, Lee Co., Ala.; Eld. J. A. Whiteley, Attica, Marion Co., Iowa; Eld. D. Bartley, Willow Hill, Jasper Co., Ill.; Eld. S. H. Durand, Salisbury, Md.; Jehu Byrnside, Kanawha C. H., West Va.; D. B. Almond, Camden, Ark.; Eld. R. D. Hart, Oxford, N. C.

## 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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ABSTRACT OF TIME TABLE ADOPTED APRIL 26, 1869.

### TRAINS GOING EAST.

**Cincinnati Express**, leaves Cincinnati, by Columbus, Ohio, time, (Sundays excepted,) from Depot Cor. 5th & Headley Sts., 7.00 a. m.; Cleveland, Sundays excepted, from A. & G. W. Division Depot, by Columbus time, 3.25 p. m.; Dunkirk, Sundays excepted, from Union Depot, by N. Y. time, at 9.50 p. m.; Buffalo from Depot Cor. Exchange & Michigan Sts., Sundays excepted, by New York time at 11.25 p. m., arriving at Hornellsville 3.02 a. m. Elmira, 5.10 a. m., Susquehanna, 7.55 a. m., (Bkft.) Turners, 1.42 p. m., (Dine); New York, 3.30 p. m. Sleeping Coaches accompany this train from Meadville to New York, and from Buffalo to Susquehanna.

**Lightning Express**, daily, leaves Cincinnati 9.45 p. m.; Cleveland, 7.20 a. m.; Dunkirk 11.30 a. m.; Buffalo, 2.50 p. m.; and Rochester, (except Sundays) at 4.00 p. m., arriving at Hornellsville 6.14 p. m. (Sup.) Elmira, 8.23 p. m., and New York 7.00 a. m. Sleeping Coaches accompany this train from Cincinnati, Buffalo and Rochester to New York.

**Day Express**, leaves Cleveland, Saturdays excepted, at 9.20 p. m.; Buffalo, Sundays excepted, at 7.00 a. m.; Rochester, Sundays excepted, at 7.40 a. m., arriving at Elmira 12.26 p. m., Susquehanna 2.12 p. m., (Dine.) Turners 8.42 p. m., (Sup.) New York, 10.30 p. m. New and improved Drawing Room Coaches accompany this train from Buffalo to New York, and Sleeping Coaches from Cleveland to Hornellsville.

**Night Express**, Sunday excepted, leaves Dunkirk 5.00 p. m., and Buffalo 6.00 p. m., arriving at Hornellsville 10.02 p. m., Turners 8.58 a. m., (Bkft.) New York 11.30 a. m. Sleeping Coaches accompany this train from Buffalo to New York.

**Express Mail**, Sundays excepted, leaves Dunkirk 7.30 a. m., Buffalo 7.30 a. m., Rochester 9.25 a. m., arriving at New York 7.00 a. m.

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**8. 30 A. M. Hk and Way Train**, Daily for Greyhound and intermediate Stations.

**10. 00 A. M. Express Mail Train**, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.17 A. M., Dunkirk 8.02 a. m. and Cleveland 2.30 p. m. Sleeping Coaches accompany this train from New York to Meadville and from Susquehanna to Buffalo.

**11. 30 A. M. Way Train** Daily for Port Jervis and intermediate Stations.

**3. 30 P. M. Way Train**, (Sundays excepted) for Middletown and intermediate Stations.

**4. 30 P. M. Orange County Express**, (Sundays excepted,) stopping only at Sterling Junction, Turners and Stations West of Turners, to Warwick, Newburgh, Montgomery, Unionville and Port Jervis.

**5. 00 P. M. Way Train**, (Sundays excepted) for Suffern and intermediate Stations.

**5. 30 P. M. Night Express**, (Sundays excepted,) arriving at Buffalo 12.10 p. m., and Dunkirk 1.30 p. m. Sleeping Coaches accompany this train from New York to Buffalo.

**6. 00 P. M. Way Train**, (Sundays excepted) for Suffern, and intermediate Stations.

**6. 30 P. M. Night Express**, to Buffalo, Dunkirk, Cleveland and Cincinnati daily, and to Rochester daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11.10 A. M., Buffalo 12.10 p. m., Dunkirk 1.30 p. m., Cleveland 7.15 p. m., and Cincinnati 6.00 a. m. Sleeping Coaches accompany this train from New York to Rochester, Buffalo and Cincinnati.

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from

DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half-dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,

M. B. WEEDON.

### CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The disease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,

CHARLES JONES.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37. MIDDLETOWN, N. Y., OCTOBER 15, 1869. NO. 20.

## POETRY.

### THE CHRISTIAN WITH GOD ON HIS SIDE.

ANONYMOUS.

How blessed is the man who hath entered  
the field,  
With sword and with breastplate, with  
helmet and shield;  
With Christ for his captain, the spirit his  
guide,  
He's certain to conquer with God on his side.  
The devil, the world, and the flesh all com-  
bined,  
May strive to induce him to alter his mind;  
But firm to his purpose, through grace he  
shall ride,  
He's certain to conquer with God on his side.  
To watch and to pray is his duty assigned,  
With biblical knowledge to store up his  
mind;  
Reduce it to practice though devils deride,  
He's certain to conquer with God on his side.  
His faith must be fixed on the faithful I Am,  
The bush must not burn though it's all in a  
flame;  
Through the fire he must go, though 'gainst  
wind and tide,  
He's certain to conquer with God on his side.  
And when to the valley of death he has  
come,  
And angels are ready to welcome him home,  
Although the cold vale should appear deep  
and wide,  
He's certain to conquer with God on his side.  
And when to the bar of his Judge he ap-  
pears,  
Standing firm like a rock he has nothing to  
fear;  
While sinners are driven away in their pride,  
He has fought and has conquered with God  
on his side.  
And when into glory at length he has gone,  
And seated with Christ on his glorious  
throne,  
If asked by them how he came there to  
abide,  
Through grace he has conquered with God  
on his side.  
Come on fellow christians, the prize is at  
hand,  
Be up and be doing your Master's command;  
Be ready and willing to follow your guide,  
And die at your post with the Lord on your  
side.

"Thy people shall be my people, and thy  
God my God."—Ruth i. 16.

Lord, I ask not for worldly fame,  
Nor wish a great high sounding name;  
But I do ask thee for a place  
Among thy people saved by grace.

I want to share the joys they do,  
Their sorrows and afflictions too;  
And with them dwell on Zion's mount,  
And drink from her ambrosial fount.

I want their God to be my God,  
My shield and buckler, staff and rod;  
My life, my hope, my strength, my power,  
My hiding place, and my strong tower.

I want to dwell where e'er they dwell,  
Secure from all the powers of hell;  
Beneath the shadow of thy wings,  
O Lord of lords, and King of kings.

PRYOR PLANK.

## CORRESPONDENCE.

BURDETT, N. Y., Sept. 21, 1869.

MY DEAR BROTHER BEEBE:—The  
wave of God's providence has floated  
me thus far back towards my home;  
and I desire to render thanks to our  
God for his preserving care, and the  
continued benefits he has vouchsafed  
to me, at every step I have taken. I  
still hold in pleasurable remembrance  
the pleasant scenes of my visit to  
Middletown, and vicinity, and the  
cordial greetings of brethren and sis-  
ters in the Lord. Not among the  
least of my enjoyments, was the  
pleasure of seeing still alive, several  
who, more than fifty years ago, were  
baptized into the fellowship of the  
church, and mingled with me in that  
day, in the praises of God in the sol-  
emn assemblies of the saints, and who  
yet stand steadfast in the apostles'  
doctrine, while many others have won-  
dered after the beast, and have filled  
their souls with vanity. My attend-  
ance at the Warwick Association, as  
well as frequent interviews with  
brethren afterwards, afford me a  
"green spot" in my pilgrimage, al-  
ways refreshing to think about, and  
always satisfying to revert to. The  
seasons of social converse I there en-  
joyed, are too numerous to admit of  
an enumeration here, and could not  
have so deep an interest with the  
strangers scattered abroad; but they  
were many. So deeply was I affected  
by the love and the fellowship of  
brethren, (many of whom I had nev-  
er seen before) and so warm were  
their expressions of fellowship in  
the gospel, I almost wondered why it  
was that brethren should seem to  
strive about WORDS, involving no  
discrepancy of faith.

Will brethren bear with a feeble  
worm, whom God has not endowed  
to preach the gospel, while he speaks  
a few kindly words to Elders in the  
ministry—not in the way of "re-  
buke," but in the tenderness of affec-  
tion, for the truth's sake.

Brethren, you will none of you  
claim that God has opened to your  
understanding all that is dark and  
obscure, to unfold it and elucidate it,  
that we may all see and perceive.  
Yet, as God gives you, you are enabled  
to unfold, from time to time, many  
things, for the comfort and upbuild-  
ing of the saints in the truth. We  
are all "poor in spirit," and none of  
us "have confidence in the flesh."  
We have been "all taught of God"  
that "there is no soundness in us,"

that we have "together become un-  
profitable," and have never (in the  
flesh) done any good; no, not one of  
us. If brethren in the ministry tell  
us these things, our souls unitedly  
respond, Amen. If, further, they  
tell us of the glorious provision of  
the only way of life and hope, brought  
in by the perfect obedience of Christ,  
our Head, who was made a curse for  
us, and suffered the inexorable pen-  
alty of the law in our stead, and how  
his obedience is ours, his suffering  
ours, and his triumph ours, (none of  
which things the world can see or  
understand, and none of us could  
ever have known, but by the revela-  
tion of the Spirit of God) there,  
again, our experience tells us it is all  
true. If, still further, we are told,  
God is the I AM, that he has done  
all these things for us, by the immu-  
tability of his own counsel, which he  
had with himself, when there was no  
world, and no people to inhabit it,  
(and, so, could not have been taken  
unawares by the appearance of sin  
in the world, to make the best shift  
he could afterwards, to avert it) here  
again we respond, "This God is the  
God we adore," and we are glad to  
render all thanksgiving and honor to  
him "who sees the end from the be-  
ginning, and from ancient times the  
things which have not yet come to  
pass, saying, My counsel shall stand,  
and I will do all my pleasure."

But, there are points which all of  
us cannot so well understand, and  
which were yet "written for our  
learning;" though without the teach-  
ing of the Spirit, we can never learn  
them. Even though our ministers  
think they have light on them, unless  
the Spirit shall open our understand-  
ing, we cannot profit by their teach-  
ings. Indeed they may understand  
them substantially right, and yet dif-  
fer one from another. Such I believe  
to be the case, in regard to the dif-  
ferent view that brethren in the min-  
istry may take of sundry things spo-  
ken in parables. One may believe it  
implies one thing, and another one  
may think it equally clear, it has ref-  
erence to another thing; and al-  
though they cannot both have the  
primary meaning of the matter, they  
may be both right in their applica-  
tion—at least, so far as to present a  
harmonious doctrine in accordance  
with our faith, and in our experience  
in the way God has taught us to un-  
derstand how Jesus is the WAY, the  
TRUTH and the LIFE. Now, should  
one feel to find fault with another be-

cause they cannot see alike in such  
matters as these? Should they  
slight each others views, as being  
derogatory to the faith, and subver-  
sive of sound doctrine, till they know  
that such brethren intended them to  
imply such things as the other sup-  
poses they do imply? Should they  
write responses (either public or pri-  
vate) which represent the other party  
as involving some absurdity, at war  
with our faith, and contradictory of  
the main points, which the one or the  
other had before constantly preached  
and written? No, brethren, you will  
none of you contend that such a  
course is good. Perhaps, after all,  
(though, in a manner, imaginative) I  
have stated this matter too strongly;  
and, so I would have the brethren  
who read the "Signs of the Times"  
to make some allowance to a weak  
and erring one, who, while he would  
not make any compromises with  
error, would still be led to see breth-  
ren walk together in unity, and never  
fancy a difference where none in real-  
ity exists. I sometimes have seen  
brethren differ with each other, and  
seemed to think there was a real dif-  
ference between them, when I could  
see none at all; while, at the same  
time, I did not, in detail, see the  
view either of them took in conso-  
nance with my own. I agreed with  
both of them, as to the propriety of  
applying the subject in the manner  
they both applied it.

This statement brings me to a  
point where it will be necessary for  
me to name two precious brethren,  
both of whom have written abund-  
antly to my satisfaction, and I am  
sorry to see that one of them has  
almost promised to write nothing  
more to cheer my heart in the truth.  
I hope, however, he will reconsider  
that matter; and whoever it may be  
that has pained him, in misconceiv-  
ing his position, will also reconsider  
his misconception, and believe broth-  
er J. F. Johnson (he is the one allu-  
ded to) not so far from the truth, as  
he had supposed; nor yet so open to  
the imputation of error, as his read-  
ing had led him to believe.

As to brother Johnson's under-  
standing of the parable of the treas-  
ure hid in the field, (Matt. xiii.) wheth-  
er he was entirely correct, or not, in  
its primary intent, he was not in  
error in representing the "Adamic  
man" as the subject of a purchase,  
and the spiritual man as being un-  
purchased. While it is said, "Ye  
are not your own, ye are bought with



a price;" it could not be said that Christ, who bought us, was the subject of purchase, as he must needs be, if we are bought in our spiritual natures—that is, in the life we have in him who bought us, for that would virtually be a purchase of himself. He is in our hearts, the hope of glory, and our life is hid with him in God; and when he who is our life shall appear, we shall be like him, who, even now, while we are yet burdened with sin, is in our hearts, and in our minds, to manifest his own image in us; and in the spirit we should manifest this in our daily walk and conversation. Brother Johnson's citations to prove that the Adamic man is the subject of purchase, because the life the saints have in Christ, could not be so, are ample and full; and, yet I am not so clear that simply the Adamic nature of the saints is represented by the field in the parable; or, that the purchase of the field there implied, is the same purchase that the saints enjoy, through the death of Christ. But I will not stop to give a reason just here, because I wish to show, by brother D. Bartley's view, how two can differ, and yet be both right, and yet be both wrong. This is a paradox, yet I think it is true. Both of these brethren are right in that they do NEITHER, if I understand them, make the LIFE we (the saints) had with Christ before the world began, the subject of purchase. And both of them believe we are lost in our fallen nature; and, to become the inheritors of life, we must be "bought with a price;" because we had forfeited even our original inheritance in the earth. Here was Adam under the curse through transgression, and he, with all his posterity to be developed by generation, would have been cut off from the earth; without a redemption, there could be no walking abroad, and no standing of any of the sons of Adam upon the earth. All in Adam, and all with him, without a purchase, must meet swift and immediate vengeance without one jot of abatement from the inexorable and immaculate law of God. This idea, I think, is deducible from the letters of both brothers Johnson and Bartley. But, neither of them hint, that I remember, of any kind of salvation that the ungodly world have, for the elect's sake. Yet, I have thought the world does have a preservation for the sake of the treasure hidden in it; and, so God becomes "the Savior of all men, and especially of them that believe." Brother Bartley can see, (and is not to blame for so seeing) that the (national) Israel of God are the field of purchase, for the sake of the spiritual treasure contained in them. So, I think, I can see the same thing. But I have not been able to see what reason there should be for excluding the rest of the world from them, in the purchase. LITERAL Israel was of

the earth, earthy; and even their sanctuary is called a "worldly sanctuary," and all their forms of worship but "the patterns of things in the heavens." Why then should any brother be deemed a "general atonement," and a heretic, who believes "the field is the world," in the one parable, just as he believes it to be in the other? Brother Bartley has shown that in the cluster of parables recorded in the thirteenth chapter of Matthew, the import of one is substantially the import of them all. If this be so, it only remains for us to understand what the field is, in one of the cluster of parables, and we have it in the whole.

I let us look at the explanation of the parable of the good seed and the tares. We read, Matt. xiii. 38 to 43, "The field is the world. The good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear." These are words of momentous import, and might occupy a pen many times abler than mine, for a long time in their elucidation, and yet fall far short of a full elucidation of them; and it behooves me to speak rather as a learner than a teacher, in a matter so great: yet I may venture to say, I cannot see any objection to the application of the field to the WHOLE world, that would not as well apply to the house of Israel, as a natural seed; for, neither of them are the good seed, and they are both equally tares, in the sense contemplated in the parable. They are both alike the children of the "first Adam," and alike aliens to God, and strangers to the covenants of promise. If, therefore, the treasure of the saints is hidden in the one, is it not also hidden in the other? If the promises were not to Abraham, or his seed, through the law, how can his earthly seed be the subjects of purchase in any sense that the rest of the world are not equally so? I will be frank to say, I can see no difference; yet, I may be wrong, but till I can see the wrong, candor compels me to state this view. Perhaps some brother will ask, "Do you believe in a 'general atonement,' and think all alike are participators in the benefits of Christ's death?" By no means. But I believe the world stands for the elect's sake, just as meat is preserved by salt; because

the saints are "the salt of the earth;" and if there were not saints yet in the loins of ungodly men, the heavens would be immediately "rolled together as a scroll, and the elements (would) melt with fervent heat," and the earth would be burnt up, and all the nations that forget God would be turned immediately into hell; as will happen, when the last vessel of mercy is brought in.

If, therefore, I believe the treasure (the saints) is hid in the field, and also believe "the field is the world," is it heresy to believe the world is, in the sense of a preservation for the elect's sake, the subject of a purchase, in the same sense? If it is, will not brethren bear with me, and, yet believe I am right in all that is really essential to the great salvation, by the free gift of God? Brethren, we none of us see but "as through a glass darkly," and are none of us in possession of that full blaze of light that dazzles from the eternal throne, and which we have a "good hope" through Christ that we shall see, "when faith is swallowed up in victory." Let us, therefore, seek to walk as "children of the light," and not fall out by the way. Let us love one another with a pure heart fervently, and put aside all worldly strife, and cast off all carnal weapons, and endeavor to be clothed on with humility, in the kingdom and the patience of the saints.

Will brother Beebe have patience with me for writing more than my accustomed allowance, and the brethren and sisters who read the "Signs," be lenient towards me in all I have written amiss, and, more than all, may God pardon my delinquencies, and instruct me by his Spirit, for his name's sake. Amen.

WM. B. SLAWSON.

SALISBURY, Md., Sept. 21, 1869.

DEAR BROTHER BEEBE:—A friend by private letter requests me to give my views upon the eleventh verse of the ninth chapter of John, particularly upon the washing in Siloam, or when the blind man did receive his sight. In accordance with this request I will endeavor to express such views as I may have upon this subject, and submit them to you for publication in the "Signs," if you think proper. Realizing, I trust, my own insufficiency in these things, I would humbly seek the direction of the Holy Spirit, that what I write may be in some degree profitable to the inquirer after truth.

And as Jesus passed by he saw a man that was blind from his birth. Every step of our Savior while he was upon the earth, as well as every word he uttered, and every act he performed, was in fulfillment of the gracious and eternal purpose for which he came into the world. He had just evaded the attempt of the incensed Jews to stone him, "going through the midst of them, and so

passed by." But he did not go, as in ordinary flight, a random course. He knew whither he went, and what he should next see. It would appear that he had not gone far from the Jews, for as he passed by he saw this blind man; but his disciples, whom he had chosen to be witnesses of all he said and did, were still with him, and they asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? They did not understand why this particular blind man should claim their special attention and excite their enquiries, for undoubtedly it appeared to them that it was by chance that they saw him; but he by whose eternal predestination that man was blind and was there, had led them to the spot, that through him they should see the work of God, and receive instruction in regard to his kingdom. He was not looking for Jesus, nor for such help as he would bring, any more than the unquickened sinner is. He had not placed himself there as being most likely to be met and observed by the Savior; but where he sat begging, there the Savior designedly came. He represents the poor blind beggars spiritually, who know that they are blind, and that they were born blind, but have no hope of ever being able to see;—who know that they are sinners, and that they were born so, but cannot see how or why they should be saved; yet they cannot help but beg. Not one of these poor blind beggars of Adam's race can sit in a place so secluded, whether in a crowd or in a wilderness, that the eye of that same blessed Jesus shall not see him as he passes by. He is sure to "pass by" from the persecuting Jews right there where the poor soul sits helpless and solitary, and he is sure to see him.

The question of the disciples was in accordance with the theory of the Jews, and of all natural men, that sin is punished by temporal judgments, and, therefore, that temporal afflictions are a sure evidence of sin. This was true under the legal covenant, which was given to a fleshly people, and dealt in temporal judgments and rewards. It was true however only of those under that covenant, national Israel. Those who transgressed in their actions the terms of that worldly covenant, were punished after a worldly manner. But underneath all this there was even with the Israelites the great unchangeable truth in regard to sin and holiness which is made known in the gospel, and set forth by our Savior here, that nothing that a man can do can affect his state as a justly condemned sinner, nor change in the least degree the everlasting purpose of God. It is not a man's actions that make him a sinner, except in reference to the terms of a worldly covenant, but it is "by the disobedience of one man that many were made sinners." Neither is it by any

man's actions that he becomes righteous, except in a worldly and ceremonial point of view, but "by the obedience of one many shall be made righteous."—Rom. v. 19. The disciples manifested the short-sightedness and foolishness of the natural mind in regard to spiritual things by asking whether a man had been born blind as a punishment for his own sin. The natural mind never entertains the idea of a sinful nature derived from our first parent, and a condemnation consequent upon his transgression. In all the worldly theories of religion, however near they may come to the letter of the truth, no other idea of sin is ever by any possibility contemplated, than that which was entertained in the legal covenant—the sin of word and action. Those who have this view of sin can always see very clearly (as they suppose) how to avoid its effects by offering sacrifices and performing such good works as they feel themselves abundantly able to do. To such our Savior says in the last verse of this chapter, "But now ye say, We see, therefore your sin remaineth." No evidence that a Savior has ever borne their sins and taken them away, until they are quickened and made to know and feel the true nature of sin. Then they look deeper than word or action, or even thought. Then they say, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Then they see that by the works of the law they cannot be justified, and become blind to any way [of holiness. These are "the blind people that have eyes.—Isa. xliii. 8. These are the poor blind beggars that know their blindness. Our Savior came into the world expressly that they might see, and wherever he finds them he will open up to their enraptured view a "way of holiness."

Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. Not that he was not involved in the transgression with all of Adam's race, nor that he was not a sinner in word and action, as all of Adam's fallen race are. But our Savior here answers the false theory that was in the minds of his disciples when they asked the question. This blindness was not as a punishment for some particular transgression either of his parents, or of himself. The idea of personal judgments for sin inflicted in this world is not true at all, except, as before stated, in reference to a particular worldly law; else we could always tell how great a sinner a man is in the sight of God by the amount of his afflictions and sufferings. But all men by nature are just alike before God, equally lost in sin, equally condemned, and the same judgment, the same death hath passed upon all. The personal afflictions of each, the trials and sufferings in the flesh, are

all ordained, and all answer the eternal and all-wise purpose. We learn from this answer of Jesus that it was by the ordination of God that this particular man was born blind, and that at this particular time he should be sitting there begging when our Savior passed by. We must remember however, when we come to consider the washing in the pool of Siloam, that our Savior does not say he was born blind in order that he might "work the works of God," as the Jews once wanted to, but "that the works of God should be made manifest in him." He is a passive subject in the hands of his Savior, as are all his people spiritually, while he manifests his works in them, and prepares them to show forth his praise. In him our Savior illustrates and shows forth the way in which he opens the blind eyes of poor helpless sinners, and brings his people to a knowledge of himself as their Savior.

I must work the works of him that sent me, while it is day: the night cometh when no man can work. While I am in the world, I am the light of the world. We are told in prophecy that "Darkness shall cover the earth and gross darkness the people."—Isa. lx. 2. The world is in darkness. When our Savior came into the world he came as the Light, the Sun of righteousness, and "the light shined in darkness, but the darkness comprehended it not." The day in which he says in the above text he must work, he clearly explains in the next sentence to mean the time of his sojourn in the world. During that time all the work of salvation for which he was sent into the world must be finished. While it was day, that is, while he was in the world, he rendered full obedience to the law, he instituted all the order and ordinances of his house, he gave all his commands and instructions, and set forth in his teaching all the way of salvation. There was none to take up the work after he should lay it down and carry it on any farther. He was the only one who had power to work in the field of salvation. He alludes to his leaving the world when he says, "The night cometh, when no man can work." Should he leave any thing unfinished, could it be possible that he should leave the world with the salvation he came to accomplish incomplete, as false teachers say he did, then it could never be completed; for then it is right, as to that work, when he is no longer in the world, and no man can work. When he left the world, having made the all-atoning sacrifice for the sins of all his people by his death, the work he came to do was done, the elect were perfected forever, (Heb. x. 14) and his church ordered and established in all her gospel glory. The work of the Holy Spirit thereafter, the work of apostles and preachers, is but to bring to the remembrance of the saints what he has

said, enjoin upon them the observance of his commands as his children, and set in order all things that he has ordained before them. The works were completed while he lived in the flesh, and now has come the eternal Sabbath of rest, which all his ministers proclaim as glad tidings to the laboring and heavy laden.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

As I read this plain and simple story of salvation, and look upon the sublime picture which is here presented of the gracious humility of our dear Redeemer, who humbled himself as a servant, and became obedient even unto death, and from the dust raised up his hand to give us life and salvation, I can hardly pause with patience to notice the cavilings of pharisees about the blind man having had a part of the work to do in opening his own eyes. But we must be patient with all men, "in meekness instructing them that oppose themselves, if God peradventure, will give them repentance to the acknowledging of the truth." I cannot pretend to be able to say why this peculiar manner of opening his eyes was chosen, nor to open the glorious signification of the figure. If we regard our Savior as using means here, which worldly teachers talk so much about, we see at least that he did not select the means which men would have chosen for him. The pretentious pride of men was rebuked by his taking so base a thing as clay made with spittle with which to anoint the eyes; and all their vain imaginations about the virtue of means were answered in the fact that even they never would regard clay as possessing healing properties. All their theories also about the necessity of the sinner's taking the first step, are repelled as false, for this blind man had not even asked to have his eyes opened, not thinking of the possibility of such a blessing, which however from the very nature of the case we know he must have earnestly and longingly desired. The anointing of his eyes with clay may set forth in a figure that earthly and sinful nature which hides from our sight the light of truth, and which our Savior makes us feel in the beginning of his work in us. There is but one pool, spiritually, in which the sins and uncleanness of the inhabitants of Jerusalem can be washed away, and that is undoubtedly represented in the pool of Siloam. But by the interpretation of that name being here given as Sent, we see that the point of the figure here is in that interpretation. It signifies that here is manifested the obedience to his will which Jesus

works in the hearts of his people. The work of God was to be made manifest in him, and this spirit of obedience is the work of God. "Thy people shall be willing in the day of thy power."

A word about means. If this washing was the means of the blind man's being restored to sight, then any blind man physically would experience the same effect, for the virtue would be in the water. But people talk about God's working by means, and yet say that men are to use the means. If this is so, then it is men working by means, and not God. The means are not responsible, but he who uses them. We may grant that God works by means, but his means never fail him. In this case it is the word, Sent, to which our attention is called, and which unfolds the subject. Men say that if the blind had refused to go and wash, he would not have been restored. They might as well say that if Lazarus had refused to come forth he would not have been brought to life; and if the man with the withered arm had refused to stretch it forth it would not have been healed; or that if light had not obeyed the command of God at the first, darkness would yet have remained upon the face of the deep. "The voice of the Lord is powerful; the voice of the Lord is full of majesty." "The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon." "The voice of the Lord divideth the flames of fire." "The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh." "The voice of the Lord maketh the hinds to calve, and discovereth the forests."—Psa. xxix. The voice of the Lord gave life to Lazarus, breaking down the bars of death to reach him and make a way for him to come back to life. The voice of the Lord healed the withered arm that it could be stretched forth. The voice of the Lord caused the light to shine out of darkness. The voice of our Savior never fails, for "where the word of a king is, there is power." That voice entering the wilderness where the poor sinner lies trembling, seeing a flame of devouring fire between himself and the holy and just God, shakes the wilderness, breaks the strong cedars, divides the flames of fire, and makes for the poor trembling sinner a high way of holiness that leads from the darkness and terror of his present condition, to the glorious presence of God in heaven. It was that voice that said, "Go, and wash in the pool of Siloam." Though ignorant of Jesus, he yet had "the faith of God's elect," and had no other desire but to go. If Jesus' voice could fail when he says to the weary, Come unto me, and I will give you rest; to the thirsty, Come and drink; to the blind, Go and wash, then how presumptuous it would be in men to



attempt to persuade them. If their great weariness, their longing thirst, their anxious desire to see, together with the power of that voice that commanded the light to shine out of darkness, all are not sufficient to cause them to obey, what would the feeble voice of a sinful and vain man be? How foolishly blind and absurd the teachers of worldly religion are. But our Savior goes on with the unfolding of his glorious work, and in his temple doth every one speak of his glory.—Psa. xxix. 9.

If the Lord permit I will return to this subject at some future time. In love of the truth,

SILAS H. DURAND.

New Castle Co., Del., Sept. 30, 1869.

BROTHER BEEBE:—I propose to try my pen again in preparing a contribution to the "Signs." A portion of the prophecy of Joel, particularly the second chapter, and the 20th and some of the succeeding verses, embraces the subject that I shall attempt to consider.

The style of this prophet is gloomy, and his imagery dark and obscure. He appears to have seen in dark and fearful visions in the dim and distant future, the coming desolations that awaited the land of Israel, and the overrunning and wasting of that fruitful and happy land by the hordes of the Assyrians.

"For a nation is come up upon my land strong and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and hath barked my fig tree; he hath made it clean bare and cast it away."—Chapt. i. 6, 7. I understand this prophet, as well as all the other prophets, to take occasion continually in predicting and describing the Babylonish captivity, to refer also to, and point out the final passing away of that legal dispensation. And on the other hand, while promising a national return, and deliverance from captivity, they also take occasion to announce the coming of the Messiah, and the ushering in of the gospel dispensation. The prophet goes on in the 9th verse: "The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth.—9th and 10th. Again in the 13th: "Gird yourselves and lament ye priests; howl ye ministers of the altar; come lie all night in sackcloth ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God."

There are very few pictures so dark, and representing such awful desolation in the sacred writings, as this one drawn by the prophet Joel. And those few very probably point to the same events. The time of this terrible destruction spoken of is all

along called "the day of the Lord." "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."—15th ver.

The alarm and consternation appears to be altogether in Zion—in the Lord's holy mountain. The cause of it is the invasion of their land by their enemies, a warlike and destructive people. "There hath not been ever the like, neither shall be any more after them, even to the years of many generations." When I look over the description of this desolating army as it is given in the second chapter, 2d to 10th verses, inclusive, I see things said that could not be said in truth of any army of human beings that ever existed. Moreover, the Lord calls it his army, and his camp; and the day of this visitation he calls *his day*. See 11th verse.

By a careful comparison of the terms used in Revelations, in describing the Saracenic locusts, 9th chapter, and the hordes of barbarians that overrun the Roman empire, (chapter viii.) with those used by this prophet, we see that the description is one of a *visionary view*; and the language used to describe the visions is chiefly figurative. Joel evidently has his eye upon gospel times. And while the destruction and wasting he describes took place in some measure, and continued for a term of years, under Nebuchadnezzar and the Assyrian army; and while the Lord did then "bring again the captivity of Judah and Jerusalem;" yet I think he has his eye mainly upon the final desolation at the hands of the Romans. In this fearful picture drawn with the accurate pencil of inspiration, I can find no counterpart short of the abomination of desolation, spoken of by Daniel the prophet. It reads to me like that in the "end of the war desolations are determined." The expression, "The sun and moon shall be dark, and the stars shall withdraw their shining," compared with other declarations in the connection, and with such like expressions in other places, looks to me like a kind of finality—the final putting out of all the lights of that dispensation. In the 11th verse we read: "For the day of the Lord is great and very terrible; who can abide it? Compare this with Malachi iii. 2: "But who may abide the day of his coming, and who shall stand when he appeareth?" These scriptures evidently refer to the same event, which I understand to be the final destruction of the legal dispensation as maintained among the Jews, and the breaking up of their nationality and their dispersion by the Romans. There follows immediately in the 12th, 13th and 14th verses something like the preaching of John the Baptist; the voice of one crying in the wilderness of Judea, and calling for heart work and heart worship, and announcing that the Lord requireth the rending of the heart instead of the garments, and that deep

mourning, and weeping, and fasting, which is of the heart, and in the Spirit; and that the meat offerings and drink offerings of such will be restored and accepted.

The restoration and acceptance of this new and pure order of worship is declared to be on principles of grace: "For the Lord your God is *gracious, and merciful*," &c. The blowing of the gospel trumpet in its fuller and clearer tones follows, and the convoking of a solemn assembly, and the separating and sanctifying them from all impurity, and from all the unclean and impure. The weepers and mourners and suppliants make up this company. There are ministers of the Lord, and Elders, and children, and those that suck the breasts, in this sanctified company, that the sound of the trumpet has called together. The "Bridegroom now comes forth out of his chamber, and the bride out of her closet." The Lord now recognizes his church, and the saying comes to pass, "Thy Maker is thy Husband, the Lord of hosts is his name." "Then will the Lord be jealous for his land and pity his people. "Behold I will send you corn, and wine, and oil, and ye shall be satisfied therewith, and I will no more make you a reproach among the heathen. "Fear not, O land; be glad and rejoice; for the Lord will do great things." Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit; the fig tree and the vine do yield their strength." It will be seen by this language that this great destruction and desolation does not harm the Lord's Zion; that so far from its being any real injury to her or her children, she is called upon to rejoice and be glad in the midst of all her trials, and in the face of her invaders. Whatever the destruction, and whoever is destroyed, and whatever land is laid waste, it is declared emphatically, that "Judah shall dwell forever, and Jerusalem from generation to generation."

The interests of Zion have been safe all the while. The bush has been in a flame of fire, but it is not burnt. The church is purified, but not destroyed. The pastures upon which spiritual Israel feed, and the fig-tree, the olive and the vine which supply their table, are unharmed. Be glad then, ye children of Zion, and rejoice in the Lord your God, for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. "And ye shall eat in *plenty*, and be *satisfied*, and praise the name of your God."

The 20th verse, the first one upon which I proposed to comment, reads thus: "But I will remove far off from you the northern army, and will drive him into a land barren and des-

olate, with his face towards the east sea, and his hinder part towards the uttermost sea, and his stink shall come up, and his ill savor shall come up, because he hath done great things."

This northern army is still the same that has been previously described, which the Lord calls his army, and which committed such ravages upon the land of Israel. By its being called the Lord's army, we may understand that the Lord had a purpose to accomplish by it. Various reasons may be assigned for its being called *the northern army*. One prominent reason undoubtedly was that Israel's most dreaded invaders at the time of these predictions were the Assyrians, whose territory lay to the northward of Palestine, and particularly of Judah and Jerusalem. Not only the Syrians, Syrians, the Greeks and the Romans were all from the northward. First the Assyrians, then the Persians, afterward the Greeks, and lastly the Romans themselves were overrun, and their government overthrown by *northern* invaders. Hence Ezekiel, Daniel, and others of the prophets, speak of the king of the *north*, and of an immense army from the *north parts*, and *out of the north quarters*, &c.

In defence of Israel we read of *the king of the south*, &c. It may also be that the inhabitants of northern countries have generally been more warlike and cruel than those of more temperate climates.

There are other reasons why a legal system of religion, or state religion, or a worldly or fleshly religion of any description, which is propagated by fear and terror,—by legal enactments and penalties, or by the musket and sword, should be described by hail-storms and fire, winter storms and desolating armies from the north; while the peaceful reign of grace is represented by the mild days of a summer sun, and by the south winds, &c.

He that once carried into captivity hath now himself gone into captivity. His house is left unto him desolate. This is true of all the enemies of Israel literally, that their lands are now *barren and desolate*, and while Israel spiritually are fed in a goodly land, a land flowing with milk and honey, it is and will be true of his oppressors, that they shall inhabit at last the parched places of the wilderness.

The ancients had the *east sea* and the *utmost sea* as the boundary of their continent, which was to them the end or boundary of the earth. This army is divided then, and driven one division one way and the other another way, to the remotest corners of the earth. Using the figure of a literal army, and a literal destruction of that army, the slaying of horses and their riders, a feast to the wolves and vultures would follow, and a great stench would come

up. The other expression is, "His ill savor shall come up;" and the reason assigned is, "because he hath done great things." Because he has done and boasted great things, and threatened to do much more. His miserable discomfiture loads his name with contempt. He is in all probability the *mystery* of iniquity, the *man of sin*, or that city called Sodom and Egypt. He is that *generation* at whose hands will be required all the righteous blood shed upon the earth. I suppose that the *ill savor* of Goliath the Philistine has *come up* much more than it would otherwise have done, because of his boasting, and his defying the God who reigned over Israel. Especially so, when he afterward suffered such an inglorious defeat.

Under the lead of Gog and Magog the prophet gathers together all the nations of the church's enemies, and in one dreadful, final conflict, devour eth them. The individual experience of the believer is embraced in this picture, in his deliverance from the law and its condemnatory sentence through the faith of the gospel. But more particularly is the travel of the church and her history presented. All fleshly religion and carnal worshipers characterized as they are by a spirit of oppression and persecution, are included in this northern army. Usurping the prerogatives of Deity, and claiming to have monopolized heaven itself to themselves, although they have done much, they have not done all the great things they have boasted. It is to be expected that in the final gathering together of the opposing forces, a host of foes will appear worthy the steel of him who engages them, and worthy of that cause which is destined to have the victory. If the whole could be seen at one time it would appear as great an image as that Nebuchadnezzar saw, and the stone cut out of the mountain without hands would appear as small in comparison. When the revelation shall be complete, and he shall have accomplished what the Lord's hand and counsel before determined should be done, he is destined to be consumed with the spirit of the Lord's mouth, and destroyed with the brightness of his coming.

I have written this at the solicitation of an esteemed brother, and such as it is I submit to you and to him.

E. RITTENHOUSE.

MACOMB, Ill., 1869.

REMARKS ON ROM. XI. CONCLUDED.

BROTHER BEEBE:—Through the multitude of business I have almost forgotten where I had arrived in my remarks on the eleventh chapter of Romans, respecting the "casting away of the Jews, and the calling of the Gentiles;" but I shall try to resume the subject, by your permission. Jesus informed the Jews from time to time of their approaching desola-

tion, of the overthrow of their nationality, and of the destruction of their chief city and famous temple, not only by numerous parables, cited in my previous article, but by more clear and explicit declarations. Let us quote some of his awful declarations and denunciations against that rebellious and blinded people: "Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."—Matt. xxiii. 32-38. Could the fearful import of these solemn declarations have been more clear? Or could the nature of their heaven-daring and presumptuous sins have been more clearly set forth and enumerated, than was done by the Son of God in this connection? Read the catalogue of their crimes as set forth in this entire twenty-third chapter. Hear the Savior again, when "he beheld the city and wept over it." When he spake of the utter blindness of its inhabitants, and of their fearful doom, and of the overthrow of their city: "If thou hadst known, even then, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes," &c.—Luke xix. 42. Paul, in the chapter under consideration, (Rom. xi.) says, "Israel hath not obtained that which he seeketh after; but the *election* hath obtained it, and the *rest* were blinded." That is, the *chosen* of God among the Jews, the *election* of grace, a *remnant* of that faithless and rebellious nation obtained the promise, received and believed on Jesus Christ; while the bulk of the nation, including its rulers, "received him not." "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear." "Let their eyes be darkened, that they may not see, and bow down their back always.—Verse 8, 10. In this procedure of an inflexibly just and righteous Jehovah in "hiding these things from the wise and prudent," and in blinding their eyes, and giving them the spirit of slumber, a just cause is given for so doing, and

it is worthy of our special notice that our heavenly Father, the Judge of the whole earth, never executes his vengeance and indignation upon nations or individuals who have not sinned, but it is because of their sins and abominations that they suffer. After detailing many of the hypocrisies and abominations of the nation, in the 23d of Matthew, Jesus says it was for such abominations "That upon you may come," &c.—Verse 35. Paul says, "Because of unbelief they were broken off."—Rom. xi. 20. Again Paul says of the Jews, they "both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost."—1 Thess. ii. 15, 16.

But the crowning and consummating act of iniquity of that blind and wicked nation was the rejection and crucifixion, or murder of our Lord Jesus Christ. As it is said in the parable, "Last of all he sent unto them his Son, \* \* and they cast him out of the vineyard and slew him."—Matt. xxi. 37-39. After they had persecuted, and slandered, and reproached the Son of God, and finally before Pilate's judgment seat, after they had mocked him, and derided him, and falsely accused him, and when that Roman governor declared the prisoner at his bar to be innocent, even yet the Jews clamored for his blood, and taking the unlawful responsibility, cried out, "HIS BLOOD BE UPON US, AND OUR CHILDREN!"—Matt. xxvii. 25. Was there ever a more awful imprecation! Was there ever a greater exhibition of blindness and iniquity! The rulers of the nation rejected him, the populace mocked and abused him, his pretended friend betrayed and sold him, the soldiers derided him, and while he suffered the untold pangs of soul and body on the cross, under the dreadful sword of God's inflexible justice, and while the heavens were draped in mourning, the earth quaking, the rocks rending, and the graves opening—while all the universe gave signs of feeling, the Jews, the nation of Israel, this hardened and blinded people, could mock his fainting and dying thirst with gall and vinegar! They could say, "Let him come down from the cross and we will believe him." They could spit in his face, and as his blood ran from his sacred body to satisfy the claims of infinite and inexorable justice for the election of grace, they could say, "His blood be upon us, and our children." Great God! am I better than they? "No, in no wise."

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

Pardon this digression. The Jews, the natural branches, had but a brief period now in which to fully fill up the cup of their national iniquities, by venting their implacable malice against the disciples of the Son of man, till the time of their overthrow should come. Till they, as a nation should be "cast away," "broken off," "cast out of the kingdom," and be cast for a time among the "friends of the mammon of unrighteousness." (Luke xvi. 9.) Jesus had told his disciples of the impending calamities which awaited their countrymen, their country and their capitol. Such distress had never been experienced since the world began, nor ever should be again, as their nation should see and feel at the overthrow of their city; and "except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."—Matt. xxiv. 22. For the sake of his elect among the Jews, this remnant that should not be cast away with the rest of the nation, he gave them some of the signs that should precede the destruction of Jerusalem, and warned them to flee to the mountains when they saw those signs—of which signs I shall not speak in this article. One important declaration of Jesus Christ in this connection must not be overlooked, viz: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke xxi. 24. This plainly implies that the Jews in some sense are yet to be blessed after a given time.—See Dan. ix. 27; xii. 7. Although the nation of the Jews, except the remnant who were born of God and received Christ, and were made ready to go with him into the marriage of the gospel church among the Gentiles, were to be *cast away* and *broken off*, yet they were to continue in blindness and captivity only for a *limited* season. Paul says that "blindness in part is happened to Israel, until the fullness of the Gentiles be come in."—Rom. xi. 25. And though they were broken of because of unbelief, yet if they continue not in unbelief God would graft them in again; that is, as I understand, into the gospel church, and not into literal Canaan. The apostle asserts that "their (the Jews) 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. \* \* \* "Nevertheless when it (Israel) shall turn to the Lord, the vail shall be taken away."—2 Cor. iii. 14-16. The scriptures abundantly prove that at the coming into the world to "save his people from their sins," the Jews should reject him, and the Gentiles should come to his light and become his gospel kingdom; but I must deny myself the privilege in this article of quotations from the prophets. The parables of Christ and the writings



of the apostles all recognize this divine purpose in the dispensation of his grace, and the manifestation of his mysterious purposes which he purposed in Christ Jesus. The fall of the Jews was the riches of the world, and their diminishing the riches of the Gentiles, and if so, Paul inquires, "How much more their fullness?"—Verse 12. And if the "casting away of them be the reconciling of the world, (of the Gentiles) what shall the receiving of them be, but life from the dead."—Verse 15. After showing God's severity to the unbelieving Jews, and his goodness to the believing Gentiles, and the certainty of the rejection of the latter if they became faithless, and the grafting in again of the former if they continued not in unbelief, the apostle says, "So all Israel shall be saved."—Verse 26. That is all Israel in a gospel-sense; "For they are not all Israel, which are of Israel; neither because they are the seed of Abraham (according to the flesh) are they all children" (in a gospel sense.) "That is, they which are the children of the flesh, these are not the children of God."—Rom. ix. 6—8. He says again, "Therefore it is of faith, that it should be by grace, to the end the promise might be sure to *all the seed*."—iv. 16. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. In a gospel sense "he (only) is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. ii. 29. It is with this Israel and Judah that the gospel covenant is made, (Heb. viii. 8) and *all this Israel shall be saved*, both before and after the casting away of the nation according to the flesh, who are beloved (only) for the fathers' sakes.

I understand, brother Denison, that the true Israel of God have ever been but a *remnant*, comparatively, a little flock; but, blessed be God, it is their Father's good pleasure to give them the kingdom. The world may deride and mock them, the daughters of Babylon may make derision of them, but "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. vii. 25. As to the "fullness of the Gentiles," brother Denton, I have not the light I desire on some things pertaining to this subject, to say much more than the hints I have already dropped. After Christ had called a remnant of the Jews by his grace, and fulfilled the law in his life and death, he, in his resurrected state, went into the marriage with the gospel church among the Gentiles; which, I understand, was established after his resurrection. A remnant of the Jews were made ready and united with the believing Gentiles in the fellow-

ship of the gospel, the two being made one body in Christ. The gospel shall run and be glorified among all the nations of the Gentiles until their "fullness be come in." They shall so abuse their privileges in the gospel, as the Jews did theirs under the first covenant, that God will spue them (the Gentiles) out of his mouth. Then the Jews, who have been remarkably preserved in their dispersion, will *turn to the Lord* and enjoy gospel privileges. But of the times and the seasons, I have not now the space nor the light to speak.

May we all rest, and stand in our lot.—Dan. xii. 13.

I. N. VANMETER.

SALISBURY, Md., Sept. 5, 1869.

DEAR BROTHER BEEBE:—It is a great relief and comfort to those who love the Lord, to speak often one to another, telling of their hopes and fears, and giving utterance to some of their thoughts and feelings on the all-absorbing subject of God's salvation. I believe that from the time we are first given a hope in Christ, that subject is never away from our minds—cannot be, even when we are apparently most unmindful of it. Whatever may be our thoughts, or words, or actions, the kingdom of God, with our hopes concerning it, and our relations to it, are ever present, and gives the tone and hue to our feelings.

I have been thinking to-night how precious, among all the precious promises and assurances of the gospel, is the promise of final deliverance "from the bondage of corruption into the glorious liberty of the children of God;" the assurance of being one day like our blessed Savior. We know, says the apostle John, that when he shall appear, we shall be like him. We were predestinated to be conformed to his image,—"chosen in him before the foundation of the world, that we should be holy and without blame before him in love." Now the blessings the Lord has designed for us he makes us long for; and he works in the hearts of all his people a longing above all things for holiness. He makes them hate sin, and long for perfect and eternal deliverance from it. He creates within them a hungering and thirsting after righteousness; and to hunger and thirst thus, is an evidence of God's blessing; for only he can awaken that desire. What a heavenly comfort it is to the hungry soul when Christ is presented as our righteousness. But it is by faith we receive him. It is a hope of righteousness. "For we through the spirit wait for the *hope of righteousness* by faith." We do not cease to hunger and thirst after righteousness while we remain in this mortal body. I think my longing after purity and holiness grows stronger day by day, as I see more and more my lack of it; and the thought that I

shall soon be delivered from the body of this death, is a most precious and soothing thought to my weary soul. Sometimes the world looks so weary and barren to me that I long to fly away and be at rest. And often at the same time my sins and depravity are so presented to my view that temptations to doubt and fear fiercely assail me, and then my soul is desolate and lonely indeed.

But there are some sweet seasons, when by faith I can see Christ as mine, my Deliverer, my Refuge, my Strength, and can rest upon him in perfect confidence. Then I can ascend into the hill of the Lord, and stand in his holy place; (Psa. xxiv) for then I am enabled by faith to see that Christ has answered the requirements for all his people, and that in him they have "clean hands," "a pure heart," and "have not lifted up their soul unto vanity, nor sworn deceitfully." Through him the blessing descends from the Lord, and righteousness from the God of their salvation.

This evening I have had a little taste of the sweetness of a Savior's love. How truly wonderful that he could ever give his precious and priceless love to so unworthy a being as I am. Yet I feel that it is so, and would humbly and joyfully render thanks to his dear name. I felt peculiarly desolate and lonely in my mind, and it seemed to me that everything was against my having comfort,—that I had no right to look for spiritual enjoyment any more, for I seemed so undeserving of it. I could not feel at all rebellious that God should withhold light and comfort, nor wish to evade any afflictions he might see best to send upon me, even though it should be terrors and distraction of mind, so clearly could I see that he would be just and right in whatever he might do with me. While in this lonely, and apprehensive, and sad state of mind, those promises of a glorious deliverance with which the word of God abounds seemed to come with a good deal of power to my mind, and my feet seemed to rest upon the Rock, so that I could sing a little song of praise to my Deliverer. "Let the inhabitants of the Rock sing; let them shout from the top of the mountains." When we are in spiritual captivity, down by the cold streams of Babylon, we cannot sing the Lord's song. But how easy it is to sing, and shout triumphantly, and make melody in our hearts, to the Lord, when his salvation sets us up on high, and we find a strong foundation for our hope in his word and promise.

And when we are joyful in the Lord, how joyful we are also in the brethren. How sweetly our love and fellowship flow out to all the dear children of God. Whatever troubles towards any of them may have been in our minds while we were in cold-

ness and darkness—for it is then that troubles and dissensions and jealousies arise—all are now melted away. All the "multitude of faults" we may have imagined we could discern in them are now covered from sight by heavenly love. Truly we find that "Charity is the bond of perfectness." We are in sweet accord and union with all the assembly of the saints, the beloved of the Lord.

As I just now seem to have a sense of that wonderful love for his people expressed by our Savior in his prayer recorded in the seventeenth chapter of John, I could only express it by rapturous exclamations. He has come into this sin-accursed world and lived a painful life in the flesh for them. He will die for them, bearing the awful weight of their sins, with the terrors of death and hell on account of them. In this prayer he now shows that all his desires and designs, all his affections and joys, all his delights, are for and with that people he came to save. He will that they be with him where he is, that they may behold his glory. And can it be that this strong, heavenly and eternal love enfolds me in its glorious embrace! Can it be, dear brethren and sisters, that for us that wonderful prayer was offered; and that we, who are now perhaps troubled and harrassed in mind, pained in body, fretful of spirit, and full of lamentations, shall certainly, as God is true, be raised up to that eternal glory! "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." I shall yet stand complete in righteousness, free from every stain of sin.

"Welcome, sweet hour of full discharge,  
That sets my longing soul at large,  
Unbinds my chains, breaks up my cell,  
And gives me with my God to dwell."

"Fly swiftly round, ye wheels of time,  
And bring the welcome day."  
SILAS H. DURAND.

Sept. 7, 1869.

P. S.—I have received and read the "Signs" for Sept. 1st, and have enjoyed it much, for it contains most excellent things. But in the letter of Elder Johnson there was something that caused it to be less comforting to me than his letters have heretofore been. I felt sad and gloomy after reading that he had concluded to withdraw from the "Signs" as a contributor, considering the circumstances that have brought him to this conclusion. It seemed to remind me how far we are from experiencing and witnessing in these earthly courts the full control of that heavenly love in all the thoughts and actions of brethren towards each other which we are made to desire, and which we shall finally attain to. If a scriptural, charitable consideration for a weak brother

should cause him to withhold his communications, we could not object, for this would be walking charitably, as the apostle exhorts. And I cannot doubt that a charitable feeling, and a desire for the peace of Zion, influenced brother Johnson. But I cannot think that in publishing his views upon scripture, brother Johnson has done what the apostle would say was calculated to cause a brother to stumble, or offend, or be made weak. I know that brethren generally feel as I do in regard to his clear and strong communications, that they have been instructive and comforting, that they have been calculated to "strengthen the weak hands, and comfort the feeble knees." I sincerely hope he will reconsider his decision and recall it, and let the readers of the "Signs" see his name often again. I know they would regret his withdrawal. May the Lord direct all his servants in wisdom.

S. H. D.

ARCOLA, Va., Sept. 1869.

DEAR BROTHER AND FATHER IN ISRAEL:—If I, a poor crawling worm, may be permitted to address you; I have for some time been impressed to write a few lines for the "Signs," in compliance with a promise made to some of the dear brethren whom I met for the first (though, I hope, not for the last) time while on my trip North, in the spring. Indeed I have taken my pen more than once to write, but have put it down again, feeling my inability to write to edification. If I know my heart, (of which I have frequently serious doubts) I do not wish to write for any thing else; for why should I wish to see my name in print simply for the sake of having it there?

Words fail to express the great pleasure which I was permitted to enjoy at the associations last spring, of meeting so many dear brethren and sisters, who, although we were strangers in the flesh, seemed like life-long acquaintances, with whom I could take sweet counsel, and to whom I could confide my sorrows, and who could rejoice in my joy. And the ministering brethren were to me truly heralds bearing good news from a far country, and that country I hope is my home, though here a pilgrim and a stranger, beset on every hand with dangers and difficulties. I could not pass without also noticing and acknowledging the kind attention of which poor unworthy me was the recipient; but as they were freely given by the brethren, I feel sure that the Lord has in store for them a reward according to their works, which will be, I trust, for every one of them a portion in that "inheritance which is incorruptible, and undefiled, and that fadeth not away." The only barrier to my complete enjoyment of all the "fat things" with which my table was spread, was that I had a companion

with me who forced himself on my company, and although I tried frequently to dodge him, and keep out of his way, would be with me wherever I went, always putting himself between me and my best enjoyments, and so it was from Virginia to New York and back again, and I have not got rid of him yet; nor do I expect to as long as I am tabernacling. This companion is self, or, as brother Purington calls him, Esau. And to such a degree did the old fellow worry me at times, that I saw no peace whatever; and I have only this to say in regard to those who believe in a change of the Adamic nature in the new birth, that they have got ahead of this poor blunderer in the divine life, and of Paul too, if his own statement is to be received; for he found that he had a body of sin and death which made him cry, "O wretched man," &c., and that even in the same breath in which he says, "I delight in the law of God after the inward man." He also says, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

After returning home, a spared monument of the long-suffering of our God, I was privileged to attend a series of interesting meetings, in company with our much esteemed brother J. L. Purington, of Georgia, and had the privilege of baptizing two of the dear children of God, one of whom was my sister in the flesh. And last, though not least, of having another opportunity of meeting many of the brethren and friends in Corresponding Meeting; but while my poor heart was made to rejoice at the manifest proofs that the Lord would not leave himself without a witness in the earth, it was made to mourn at the absence of my dear father in the gospel, Elder Leachman, of which I was reminded in every act of the meeting. In his loss, (as you remarked last winter, when you came on to see him in his illness) the church has been made to feel that a great calamity has befallen her; but I do not repine, for he who planned the salvation of his people, and who worketh by whomsoever he will, is able to raise up, qualify, and send forth others to spread the glad tidings of salvation even to the bringing it to the hearts of all his ransomed sheep; and our dear brother has been called hence to enjoy the fruits of that great and finished work of redemption which it was his joy to be enabled to preach to poor, lost and ruined sinners. May it be the happy lot of all who are made to mourn by his removal, to be able to say, as he did, when we come to the end of our journey, our labor has not been in vain in the Lord.

We have received No. 17 of the "Signs," containing as usual much interesting and edifying matter, in the rich experience of the saints, all

telling the same tale of a death by the revival of sin on the coming of the commandment, and a resurrection to life by Jesus Christ, which is the only hope that I have in this life, and the only doctrine that can comfort me, for if my salvation is not by grace alone—if I am not "kept by the power of God through faith unto salvation,"—if it depends in the very smallest degree on my own works, then I know that I must be lost; for if my salvation depended upon the least act of holiness to be performed by me, I could not perform it; the reason is, because the "old man is corrupt with his deeds;" dead to every principle of holiness, and "the carnal mind," that which governs and controls the actions of the flesh, "is enmity against God, is not subject to the law of God, neither indeed can be," and the "flesh cannot please God."

I am sorry that Elder J. F. Johnson has concluded to write no more for the "Signs," as I esteem him as one of the few men who, for the sake of popular opinion, will not forsake any known point of bible doctrine. He must know that there will be found cavillers even among the saints, when any thing is brought forward clothed in a different dress than that in which they are accustomed to see it. I would like to say to brother Johnson, not to stop writing or preaching any bible truth because it is opposed by some. "He that is for us is more than all they that are against us." Those truths that the Lord by you has brought to the notice of the saints, have been comforting to more than one poor weary traveler, as they have tended to show the strength of the foundation upon which our city is built.

I had hoped to be able to attend the Juniata and Salisbury associations, this fall, but I now very much fear that circumstances will prevent my going to either.

The brethren of the Frying Pan church wish me to publicly thank those of our brethren and friends who so kindly and disinterestedly aided us by their very liberal contributions in repairing our meeting house. May the Lord reward them according to their works.

Brother Beebe, we should be very glad to receive a visit from you, or any of our ministering brethren, this fall. There are, as you know, several destitute churches in this vicinity, and they would be glad to have a visit from any of our brethren who can find time to visit us.

From a pilgrim and stranger,

A. B. FRANCOIS.

BRUNSWICK, Maine, Oct., 6, 1869.

When our Savior was with his disciples here on earth, he taught them many important lessons, and among the rest he taught them how to pray. He taught them that they should not be as the hypocrites are,

for they loved to pray standing in the synagogues, and in the corners of the streets, to be seen and heard of men; and they thought they should be heard for their much speaking. The same idea is entertained by the followers of anti-christ at the present day. Therefore we hear of them getting up what they call "Praying bands," and they go about from place to place praying for their wills to be done. And it is not unfrequently the case that we hear the people called upon to set apart a day of such a month, and such and such thing or inventions, which are to be made the special subjects of their prayers at the time, when they with one accord are required to pray long and loud, vainly supposing that their god will be more likely to hear them, and grant their request. But our Savior tells his disciples not to be like unto them, but, "After this manner therefore pray ye: Our Father." The common Father of all his children in every nation, kindred, tongue and people under heaven, whom he watches over, and cares for alike.

"Which art in heaven." The gods of anti-christ are earthly gods, and exist only in the imagination of depraved men; while "our Father" has heaven for his throne, and the earth for his footstool. And his children have from time to time beheld their "Lord sitting upon a throne, high and lifted up."

"Hallowed be thy name." The gods of this world are known by the name of free-agency, free-will, self-will, efforts, means, money, &c., &c.; while "our Father" has been pleased to make known himself to his children by the name of "God, Creator, Almighty, Jehovah, I Am that I Am, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace, The Lord our Righteousness, our Prophet, Priest, King, Savior, Redeemer and Intercessor. By any and all of these names he is looked upon by his children as Holy and Reverend, and the only being worthy of their praise and adoration. Therefore they feel to say, "Hallowed be thy name."

"Thy kingdom come." The kingdom which is to be set up by the God of heaven, which is to stand forever, and is to *break in pieces and consume* all the kingdoms of the earth. What a prayer! What, pray for the downfall of Babylon, and the complete overthrow and destruction of all the kingdoms of anti-christ, and not for their salvation? Yes, for it is our Father's will. Therefore say, "Thy kingdom come."

"Thy will be done in earth, as it is in heaven." There is not an arminian under heaven (and there is not one in heaven) who can with the least degree of consistency pray this prayer; because they do not believe that "our Father" is able to do his will. We often hear them represent-



ing God as willing and desiring the salvation of all mankind, but cannot save all, because all are not willing to be saved. And thus making it appear that man's will is above, or more powerful than God's will. And we often hear Christ brought to view as having died for all, and willing the salvation of all, even such as he has compared in the scriptures to dogs, sorcerers, whoremongers, and murderers, and standing with outstretched arms of mercy, pleading, wooing and beseeching those dogs, sorcerers, &c., to come to him and be saved. But alas! those dogs have a more powerful will than he has, and he is humbled, and brought low, and under the subjection of the will of dogs, &c. But, brethren, "ye have not so learned Christ." "Our Father" 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. He has predestinated us to himself, according to the good pleasure of his will, and he worketh all things after the counsel of his own will. "He is of one mind, and who can turn him? And what his soul desireth, even that he doeth." It is not his will that one of his little ones shall perish. And as he has all power in heaven and in earth, therefore we can with all assurance pray for his will to be done in earth, as it is in heaven.

"Give us this day our daily bread." What a feeling of dependence comes over the child of God as he considers his poverty, and knows for a certainty that he cannot go out in the morning and gather a supply of that heavenly manna to support him through the day, by the works of his own hands. He knows that it must be bestowed upon him as a free gift.

"Supplies of every grace I want,  
And each day want supply;  
And if no grace the Lord will grant,  
I must lay down and die."

And the soul is not selfish, for he is not praying for himself alone, but for all the sons and daughters of "our Father." Therefore he says, "Give us this day our daily bread."

"And forgive us our debts, as we forgive our debtors." What, are none among us good, righteous, perfect, or free from sin? No. All we like sheep have gone astray. We all have gone out of the way, and come short of the glory of God. None among us can say, "Stand one side, for I am more holy than thou;" for all are unworthy sinners; they know this to be the case, and it is why they say, "Forgive us our debts, as we forgive our debtors." How do the children of God forgive men their trespasses? Answer. Freely and unconditionally. The language of their heart is, "Father, forgive them, for they know not what they do." "Lord, lay not this sin to their charge." This spirit of forgiveness is not found in the heart of the natural man. Go

and ask him if he will forgive men their trespasses. His answer will be, "Not unless they will comply with such conditions and requirements as I shall name." They expect to be forgiven on condition, and they are willing to forgive on condition. Satan himself would be willing to forgive on this ground.

But the child of God knows that his forgiveness is a free, unmerited favor, and their heart bids them to forgive their fellow men freely; therefore with propriety they can say, "Forgive us our debts, as we forgive our debtors."

"And lead us not into temptation, but deliver us from evil." Suffer us not to be tempted above that we are able, but with any and all of our temptations make a way to escape, that we may be able to bear it. Save and deliver us from sin, and all unrighteousness. Keep us by thy power through faith from our evil hearts, and from the evil that is in the world.

"For thine in the kingdom, and the power, and the glory, forever. Amen." The Savior did not teach his disciples to pray for any thing which would not come to pass. Therefore we can rest assured that the kingdom of Christ has come, that his will is done in earth, as it is in heaven; that his children are supplied with the bread which came down from heaven daily; that their sins are all forgiven, and they themselves are washed and made white in the blood of the Lamb. And when they consider what their heavenly Father has done for them, they unite with joy and thanksgiving in this song of praise, Thine is the kingdom, and the power, and the glory, forever. Amen—So let it be, so let it remain, and so it shall remain.

Brother Beebe, I have written the above hastily; if you deem it worthy a place in the "Signs," you are at liberty to insert it, if not, all right.

Yours as ever,  
HIRAM CAMPBELL.

CHESTERFIELD Co., Va., Sept. 23, 1869.

DEAR BROTHER BEEBE:—I feel that it is due from me to drop you a few lines by which you and the brethren may hear from the strange straggler that attended your Corresponding Meeting at Frying Pan, Va., last month. On my return, I left Alexandria on the next morning after leaving your meeting, and reached home at night, by 11 o'clock, as I had a conveyance to meet me at the cars. My health was, through mercy, restored in a few days, and as I found my family all well, I have no right to regret my tour. I feel deeply obliged to the brethren on whose hands I fell during the meeting, and those in Alexandria for their kindness to me. And now, my dear brother, how can I express the emotions of my heart when I gave the parting hand to yourself, and the other dear ministering brethren at

the stand? My heart was filled with humbling emotions in receiving the kind salutations of the dear sisters as I walked up the isle; but I felt the consoling hope, that though I might never meet you all again in the land of tribulation, there is to be a greater meeting, and a greater union, where we shall no more say, Farwell. Since that interview I feel a greater interest in reading the communications of the brethren and sisters, and I would freely communicate to them if I could only make my pencil keep pace with my mind; although it would then be very imperfect.

Allow me to say to the brethren and sisters, if they only knew how consoling their communications are to many of God's afflicted people, who are surrounded by the arminians, they would not refrain from writing. Now, brother Beebe, respecting the request I made of you when I was with you, after my return I was enquired of by some of the oldest Baptists here, if any of the Old School Baptist ministers were coming this way to preach for us. I told them that, from what was said, I was in hopes that you or some of the brethren would pass this way this fall. Since then there have been almost daily enquiries as to when you were coming. I am of opinion, brother Beebe, that it is now a very favorable time for the gospel to be preached here, for more corroborating testimony of the gospel, as two are better than one; and in the mouth of two or three witnesses every word shall be established. The ranks of the New School here are very much divided; their members begin to think that their money is thought more of than themselves, and that the Old School, though few, have a greater hungering for the living bread. Now, brother Beebe, if you or any of the brethren, will write and inform me what day you will be in Richmond, and how many days you can spend with us, and to what point you wish to steer your course, there will be appointments made to fill your time, and a conveyance to meet you at the Richmond and Petersburg Depot, in Richmond; and if you wish to go south, by Danville Rail Road, I will arrange the appointments for your convenience and afford a conveyance for the entire route.

May the Lord bless you and all his dear saints, is the desire of your unworthy brother,

JOSEPH G. WOODFIN.

P. S.—Address me at Skinquarter, Chesterfield Co., Va. J. G. W.

PENNINGTON, August, 1869.

DEAR BROTHER BEEBE:—I have at last obtained what I have long desired—a name and a place among the Baptists, having been a Baptist in sentiment many years before I entertained a hope in Christ, but having been brought up among the Presbyterians, and having a desire to

save the feelings of others, I went in with them; but being an unbeliever in infant sprinkling, and not being willing to fellowship their unscriptural doctrines without having an unkind word or any unpleasant feelings, but purely from a sense of duty I asked them for a dismission, which they gave me. Learning from Elder Hartwell that there would be a meeting of the church at Hopewell on the last Saturday in August, when a door would be open, and having a desire to enter the sheepfold by the door, I embraced the opportunity, went forward, told some of my exercises, and was received by the church. On Sunday morning we came to a certain water, when we and six others were led by Elder Hartwell down into the yielding stream, and according to Rom. vi. 4, and Col. ii. 12, was "Buried with Christ by baptism." Thus it becometh us to fulfill all righteousness.

"Thus was the great Redeemer plung'd  
In Jordan's swelling flood,  
To show he must be soon baptiz'd,  
In tears, and sweat, and blood.  
Thus was his sacred body laid  
Beneath the yielding wave;  
Thus was his sacred body rais'd  
Out of the liquid grave.  
Lord, we thy precepts would obey;  
In thy own footsteps tread,  
Would die, be buried, rise with thee,  
Our ever-living Head."

The last Sunday in August will be a day long to be remembered, especially the kindness manifested by the brethren. Some of the elder members of the household gave us a most cordial reception, while many of the sisters, some of them entire strangers, welcomed us with the same kindness. As to Elder Hartwell, he is the most kind and sympathetic man we have ever met. The weakest of the flock need have no fear to go to him with their soul troubles. May the unworthy writer be enabled, through grace, to keep the unity of the spirit in the bond of peace.

"Thus far my God hath led me on,  
And made his truth and mercy known;  
My hopes and fears alternate rise,  
And comforts mingle with my sighs.  
Through this wide wilderness I roam,  
Far distant from my blissful home;  
Lord, let thy presence be my stay,  
And guard me in this dangerous way.  
Temptations everywhere annoy,  
And sins and snares my peace destroy:  
My earthly joys are from me torn,  
And oft an absent God I mourn.  
My soul, with various tempests toss'd,  
Her hopes o'erturn'd, her projects cross'd,  
Sees every day new straits attend,  
And wonders where the scene will end.  
Is this, dear Lord, that thorny road  
Which leads us to the mount of God?  
Are these the toils thy people know,  
While in the wilderness below?  
'Tis even so; thy faithful love  
Doth all thy children's graces prove;  
'Tis thus our pride and self must fall,  
That Jesus may be All in all."

Affectionately yours,  
NATHANIEL HART.

#### MISSIONISM IN CHINA.

A friend has called our attention to the following sensible remarks of the "New Orleans Times," of Sept.

26th, in which it will be seen that the Missionaries claim that they have converted at the rate of one thousand in a century, for three hundred years past, out of a population of 400,000,000, from one system of idolatry to another. If it could be made to appear that the religion of the Missionaries is superior to that of the Pagans in China, even the small gain at so great expense of life and treasure would argue some beneficial result. But, even then, we are to deduct from the 3,000 the number of backsliders, as they are called, who have relapsed into their former religion, which would greatly reduce the number of their proselytes to Missionism. So far, however, as salvation is concerned, the religion of the Missionaries is no better than that of the pagans. For "no lie is of the truth." Salvation is of the Lord, and Christ has declared most emphatically: "I am the way, and the truth, and the life; no man cometh unto the Father but by me."—John xiv. 6. "No man can come unto me, except the Father which sent me, draw him; and I will raise him up at the last day."—John vi. 44.

"Henry Ward Beecher's church, at Brooklyn, N. Y., has just given an enthusiastic welcome to a party of missionaries, about to start for China, to convert a people whose priests one of the Reverend gentlemen owned he could not meet in argument. This missionary business is second only to the crusades in the meagre results achieved at so vast an expenditure of life and treasure. If these gentlemen were actuated by pure apostolic motives they could find enough Chinamen in this country to convert, without going among the people of China to stir up dissatisfaction with their condition and institutions. The only missionary that can possibly have any real effect in bringing about the to be hoped for conversion of the heathen, is civilization itself. The wafting abroad of that enlightenment which swells the sails of commerce and speaks in the snort of the locomotive. The plow and the anvil are more potent for achieving this christian duty than all the broken Chinese lingo ever talked by missionaries since the work was first undertaken. When argument is so limited in its results at home, among enlightened communities, we cannot have much faith in it abroad where it encounters every possible disadvantage. Even at the meeting in question, one missionary acknowledged that three thousand converts, minus the backsliders, out of 400,000,000 population, had been the total fruits of three hundred years of missionary labor in China. When we charge against this beggarly balance the human lives sacrificed by hardships, not only among the missionaries themselves, but their families also, we may well question the policy, and even the christianity of the system.

In San Francisco there are now no less than three Joss Temples where

idolatry is openly taught and practiced. California has a population of over 40,000 Chinamen, all of whom abide in the faith of their ancestors. A large portion of this community, or their descendants, will undoubtedly become in time citizens of the United States, and they therefore present the proper field for missionary labor. To be sure, it lacks the romance, the dash of heroism, the independence, and the prospective rewards in the shape of fame and emolument affected by these dashing apostolic Troubadours who aim to be stars in the clerical firmament; but it is a million fold more practical and sensible, and if once viewed in this light the Plymouth church ovation can only be regarded as an impotent Pharisaical display, however characteristic it may be of the Plymouth church people."

### Circular Letter.

*The Old School Regular Baptist Association called Indian Creek, in session with the Mercer's Run church, in Green Co., Ohio, sends christian salutation to the several associations with whom she corresponds.*

DEAR BRETHREN IN CHRIST:—Through the abounding goodness of our all wise God we are again permitted to meet in our associate capacity, for his worship, and also for the purpose of hearing from the several branches composing this body, and from our sister associations with whom we correspond. Although we have nothing very special to communicate, we have great reason to thank God for his kind protecting care over us through our pilgrimage here below. We mourn our loss of some of our dear brethren with whom we have taken sweet counsel together, since we last met as an association; but we mourn not as they who have no hope. It is needful for the children of God to have trials and conflicts, and all their trials and conflicts shall terminate in triumph to all who are enlisted under the banner of the Captain of our salvation. We are assured that no weapon formed against Zion shall prosper. If God be for us, who can be against us? While the world, both political and religious, are frantic with delusion, and filled with vanity and pride, and striving for mastery, as though the race were to the swift, and the battle to the strong, yet amid all this we feel like saying, Give us, O Lord, of thy spirit, that we may patiently wait until thou shalt appear for our help; for truly all our help is in the Lord alone. The time has come to try men's souls, and their faith, and if ever there was a time for the people of God to exhort one another to be faithful to their God, and to each other, that time is the present.

Dear brethren, we were made glad by the coming of your messengers, and in the good tidings which they brought, for it was only such fruit as

grows in the garden of our Beloved, and it was sweet to our taste. And now, dear brethren, we feel like taking courage, and trying to encourage all who know the truth, to stand fast in the liberty wherewith Christ has made us free, and not be again entangled in the beggarly elements of the world. As a testimony of our love to you, and our desire for a continuance of correspondence with you, we send you this our epistle of love, by the hands of our chosen messengers, whom receive ye in the Lord.

Our present meeting has been distinguished for harmonious feelings and affectionate intercourse among the brethren, and it has been truly a refreshing season, and the Head of the church has seemed to overshadow us with his presence. Now, dear brethren, may we be enabled to rejoice that we have received a kingdom that cannot be moved—a kingdom wherein there is no strife—a kingdom which is righteousness and peace, and joy in the Holy Ghost. Farewell.

A. D. HITE, Mod.

JOSHUA HOWELL, Clerk.

*The Mad River Predestinarian Baptist Association, to the several churches composing her body, sendeth greeting:*

DEAR BRETHREN:—Through the tender mercies of our heavenly Father, we are once more privileged to assemble ourselves as the meek and humble followers of our Lord and Savior Jesus Christ, and to see each others faces again in the flesh, and learn each others welfare.

Now brethren, we are glad when we hear that you stand firm in the faith once delivered to the saints, knowing that it is by him that spake as man never spoke, that ye stand fast in the liberty wherewith Christ hath made us free, and hath enabled us to walk worthy of the vocation wherewith ye are called, for we are kept by the power of God through faith unto salvation, ready to be revealed in the last time; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. So you see that we should under all circumstances contend for the faith of God's elect, for his banner over us is love. Then ought we not praise him—praise him as the God and Rock of our salvation? Man's salvation is an act of sovereign mercy. O, what amazing love, that God should by his grace call poor, depraved man, who is a sink of sin and unbelief, and whose heart is deceitful above all things and desperately wicked. The apostle says, "But God commendeth his love toward us, in that while we were yet sinners Christ died for us, and that through his death we might live. Christ has given us the appellation of sheep, and says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never

perish, neither shall any pluck them out of my hand; my Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." O what a wonder that man should be made heir of eternal life. It is not life to-day and death to-morrow, but it is life eternal; it is Christ in us the hope of glory. "Because I live, ye shall live also. I am in my Father, and ye in me, and I in you; and ye are Christ's, and Christ is God's." Therefore, let him that glorieth, glory in the Lord. O how secure our standing is.

And now, brethren, suffer a word of exhortation. Love as brethren, be pitiful, be courteous, let brotherly love continue, and let us walk as the children of the light. May God guide us by his grace while pilgriming on the shore of time. Finally, receive us for Christ's sake. Farewell.

JOHN FRY, Mod.

J. G. FORD, Clerk.

### Corresponding Letters.

*The Mad River Predestinarian Baptist Association, in session with the Miami church, in Shelby Co. Ohio, on the 10th, 11th and 12th of September, 1869, to the several associations with whom we correspond, sendeth greeting.*

DEAR BRETHREN:—Through the continued mercies of God we have been permitted to meet in an associate capacity, where we have had the privilege of receiving your letters and messengers, whom we gladly welcome, and rejoice to know that you stand fast in the liberty wherewith Christ hath made us free. Your ministering brethren have come to us laden with messages of love. Our meeting together has indeed been refreshing, having been favored with ministering brethren from different parts of the country, all preaching salvation by grace, and grace alone, for which we are thankful, and pray our heavenly Father that he might keep us from evil. The letters from our churches do not speak of any great ingathering, but that harmony prevails.

Dear brethren, we see nothing to discourage us, inasmuch as we know our labor is not in vain in the Lord. Our next association, by divine permission, will be held with our sister church at Jennings Creek, Vanwert Co. Ohio, when and where we hope again to meet your messengers with letters.

JOHN FRY, Mod.

J. G. FORD, Clerk.

**CHURCH MEETING AT MIDDLETOWN.**—Owing to the absence of Elder Beebe, the monthly church meeting for this month will be held at the Hall on Orchard St., on Saturday before the fifth Sunday, (Oct. 30th) instead of the Saturday before the fourth Sunday as usual.



## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1869.

RED BUD, Ill., Sept. 21, 1869.

VERY DEAR AND MUCH ESTEEMED BROTHER BEEBE:—Will you please give your views, through the "Signs of the Times," on Rom. vii. 2, and much oblige your brother in tribulation, if a brother at all,

WM. BRICKEY.

REPLY.—The passage proposed for consideration reads thus:—"For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." The law of marriage which Moses gave to the Hebrews, as well as that law which was from the beginning, to which our Savior referred in his answer to the pharisees, Matthew xix. 3-9, was probably well understood by the saints to whom the apostle was directing his discourse, and his allusion to it was for the purpose of illustrating the redemption of the church from under the law, and her marriage to Christ, which was not so clearly understood. It was frequently the case, that Christ and the apostles used subjects which were familiar to the saints, to show by analogy the meaning of things which were more obscure to them. There are but few lessons in the gospel which the saints have been more slow to learn and fully comprehend, than that of our release from the law, and marriage to Christ. The natural inclination of our carnal mind is to legality,—to a system of works, and just so far as we are ignorant of God's righteousness, like the carnal Jews, we go about to establish our own righteousness, in doing which we look to the law for a rule, and to our own strength for ability to meet the requisitions, and vainly suppose that we can in that manner commend ourselves to God. But the declaration of the scriptures is, By the deeds of the law, no flesh living can be justified in the sight of God; And as many as are of the works of the law are under the curse.

The force of the apostle's argument will more clearly appear when we consider the nature and dominion of law. Paul was speaking to them who know the law, knew that the law hath dominion over a man as long as he liveth. The law of the land in which we dwell extends its authority over living subjects, but cannot hold dominion over us when we are dead. So long therefore as we are subjects of the law which Paul in this connection calls a ministration of condemnation, and a law of sin and death, we are disqualified to be subjects of the law of Christ. No man can serve two masters. But if the law which we were under has convicted us of sin, and put us to death, it can extend its dominion no farther. If our sins were all laid on Christ, and he died our death, then

we became dead to the law, and being quickened in the resurrection life of Christ, we are no more under the law that has slain us, but are under law to him who has raised us up from the dead. "I was alive once without the law, but when the commandment came sin revived and I died." Still more clearly to illustrate this subject, the law of matrimony is used in the text under consideration. The woman which hath an husband, is bound by the law to her husband so long as he liveth. That is she is bound by the law of God. No human law can dissolve the relationship. Our legislatures may legalize adultery, by granting divorcements, as they are called; but the relationship of husband and wife can only be dissolved by death. So stood the case with us in our relation to the law which held dominion over us, and which poured its curses upon our heads. No power could release us from its dominion, nor abate its severity, or shield us from its curings. As long as we were under the law we were under its curse; and its dominion was so long as we lived under it. But when the law had exhausted all its wrath and vengeance on us in our Head, and we were buried with him by baptism into death, the relation ceased; the law was no longer our husband; the legal covenant, by its own well defined limitation expired, and left the church in her resurrection life free from Moses, free from the ministration of condemnation, and free to be married to him that is risen from the dead, that she might bring forth fruit unto God. "But now we are delivered from the law, that being dead where in we were held, that we should serve in newness of spirit, and not in the oldness of the letter." "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him that is raised from the dead," &c. David loved Bathsheba, while she was the wife of Uriah the Hittite, but his marriage to her could not be legally consummated so long as Uriah lived. And Christ so loved the church that he gave himself for it. She could not be legally wedded to Christ in the New Covenant relation, until every jot and tittle of the law was fulfilled. The marriage nuptials of the Lamb could not be legalized until the covenant she was under to Moses was lawfully annulled. "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 the law; so that she is no adulteress though she be married to another man." As a woman who has a living husband cannot be married to another man without involving the guilt of adultery, so neither can we be married to Christ until we first become fully dead to the law, and the law dead to us. Such a

union would be unlawful and adulterous.

The church under the legal covenant was in bondage, and the bond woman, in Paul's allegory, was mount Sinai, in Arabia, answering to Jerusalem, under the Sinai covenant, in bondage with her children.—Gal. iv. 25. But whom the Son maketh free, are free indeed. He has redeemed his people from the dominion as well as from the curse of that covenant; and having removed the legal impediment out of the way, has betrothed her unto himself in righteousness. She is no adulteress in her marriage to Christ; for her obligations to Moses are fully, justly and righteously canceled; and Moses is dead, and cannot pursue her over Jordan; but Joshua is her leader. In the gospel covenant she is legally recognized as the bride, the Lamb's wife. In the individual experience of all the saints, this doctrine is illustrated. The first perceptible evidence of a quickened state, is that in which we find ourselves in bondage under the law, held there by an unrelenting and inexorable power. We have heard of the heavenly Bridegroom, the blessed Savior, and fain would we fly to his arms; but the law, our old husband, holds dominion over us; and until his claims are satisfied, we cannot be wedded to Christ. All our works of obedience to the law fails to bring us any nearer to Christ. All our efforts to liquidate the demands of our old husband proves ineffectual and vain. Nothing short of death can put asunder what God has joined, and we see, and feel, and acknowledge the power of the law, until sin revives and we die. But when the law has pursued us to death, and laid us in our grave, then Christ our Resurrection and our Life is revealed in us, and then we find that we are dead to the law by the body of Christ, that we should be married to another, even to him who is raised from the dead. Until Christ is revealed, the law holds us in duress, and pours down upon us its dreadful curses; its dominion over us is demonstrated by a flaming sword, which turneth every way, meets us at every point, and will be satisfied with nothing we can do. Tell us then, while thus sinking in despair, how easy it is to come to Christ and be his bride, while the very heavens lower in darkness, and the flaming sword of Eternal Justice is brandished over our devoted head, and we reply, No man can come unto him, except the Father which sent him, draw them. With men it is impossible; but with God all things are possible. But when God reveals his Son in us, as he did in Saul, immediately we confer no more with flesh and blood. In the body of his flesh we were slain by the law, and in his resurrection life we are raised up in newness of life. His resurrection life has quickened us, and brought

us up from the dead. Death is abolished, and immortality is brought to light. The marriage of the Lamb to us has come, and our heavenly Bridegroom takes us by the hand, and by all that is sacred covenants and promises to love and cherish, support and protect us as his bride, as long as the days of heaven shall endure.

"My guilt and wretchedness he knows,  
Yet takes and owns me for his spouse;  
My debts he pays and sets me free,  
And makes his riches o'er to me.

My filthy rags are laid aside,  
He clothes me as becomes his bride;  
Himself bestows my wedding dress—  
The robe of perfect righteousness."

Who that has been slain by the law, and raised from the dead by the resurrection life of Christ, would wish to leave his sacred embrace, to go in search of the dead body of Moses? Our dead husband never blessed, but always cursed us. Our living husband always blesses and never curses. The former required every thing, but furnished nothing; but the latter furnishes every thing freely, and demands nothing in payment. Then let us with cheerful hearts love, honor and obey him in all things, and never seek another lover.

By request of the Otego church, I will attend with them the first Sunday, and their church meeting the Saturday before the first Sunday, and the third Sunday in each month.  
LAMBERT. GASS.

## Marriages.

Aug. 26—At Barnerville, by Eld. L. Gass Mr. Robert Netheway, and Miss Libbie Bailey, both of Schoharie, Schoharie Co., N. Y.

## MONIES RECEIVED FOR "THE EDITORIAL."

D B Ailen, Ark., 12, Erastus Maynard, Pa., 2.30, Eld B O Allen, Mo., 6.90.—Total, \$21.20.

## Subscription Receipts.

New York:—Thos M King 2, Gabriel Williams 2, S D Hoyt 4, Augustus Barnes 2, Franklin Rouse 3, Kizzie Race 1, L Eckert 4, L P Winchel 11, Dr A C Hull 2, \$31 00  
Maine:—Luke Houghton 2, Hiram Campbell 2, 4 00  
Pennsylvania:—Eld A Winnett 4 00  
Maryland:—E Hanway 2 00  
Mississippi:—Joseph Winborn 2 00  
Alabama:—N A Cheatham 2 00  
Georgia:—J G Barrows 2, J H Henley 2, Eld Wm L Burke 5, John N Hurst 2, Thos Cartan 1, 12 00  
Texas:—Wm H Martin 2, Charles Lee 2, T S Coonrod 2, Mrs V J Revelle 2, Windsor Chambers 2, 10 00  
Arkansas:—W F Thomason 2 00  
North Carolina:—Mrs F Williams 2, R E Candill 5, Seth Woodall 2, Mrs A E Gill 2, 11 00  
Ohio:—J Keith 2, L Wilson 2, Eld C Kaufman 2, Martha Wilcox 1, E M Reaves 1, Ruth W Culy 2, 10 00  
Indiana:—J S Moore 2, G Ringo 4, 6 00  
Illinois:—H A Brooks 6, J S Bateman 1, Jas McIntyre 2, R F Haynes 14.50  
Iowa:—David A Jones 2, 2 00  
Kentucky:—Eld J H Gammon 2, Eld T P Dudley 2, F A Heinden 2, N A Humston 2, 8 00  
Total, \$129 50

# Obituary Notices.

**BROTHER BEEBE:**—By request I send you the obituary of **Lizzie A.**, daughter of Mr. Reuben C. and sister Ada A. Chadbourn, who died Sept. 7th 1869, of dropsy on the brain, aged 2 years and 9 months. She was sick four weeks lacking two days. Her sufferings were severe, yet she was pleasant and forbearing to the last, ever ready to do all that was requested of her. Blisters and drafts were applied for her relief, and all were patiently endured, yet of no avail. We saw that she was surely passing away, and now her lovely form is laid beneath the sod. This was heart-rending to us and her only sister, now eleven years old. Yet we could say even in those hours of sorrow and affliction, that the Lord was merciful and kind, that his blessings were far beyond our deserts. We desire to feel thankful to God for his unmerited goodness and long suffering to us, and for our kind friends who were so ready to aid us in those hours of affliction and distress. May God reward them as we cannot.

Lizzie had a kind affectionate heart,  
A heart brim full of parental love;  
How sad the thought that we must part,  
And she go first to her home above.  
We miss her morning, noon and eve  
Far more than I have words to tell;  
To me what sorrow and distress  
None but a mother's heart can tell.  
I turn to clasp her tinny form  
As in the past, in time of sleep,  
But memory whispers, She is gone,  
And I must only wake to weep.  
Yet o'er the river I hope to meet  
Our darling one now gone before;  
The Savior we trust has guided her feet  
To heavenly light on the other shore.

ALSO,

Sept. 28th, 1869, **Isaac H.**, son of brother Isaac Randall, aged 13 years and 6 months. His disease was typhoid fever, which caused him to suffer about five weeks beyond description.

Isaac H., thou art gone,  
Thy sufferings on earth are all over;  
While thy head sleeps under the sod,  
Thy spirit is with God evermore.

WM. QUINT.

North Berwick, Me., Oct. 2, 1869.

**DEAR BROTHER BEEBE:**—By request I send for publication in the "Signs" the following obituaries, which I hope you will publish even at this late day.

Sister **Sarah Jane Carpenter** died October 7th, 1868. She was the wife of Wm. L. Carpenter, and daughter of Stephen and Anna Compton, and was born in the State of New Jersey, married in the state of New York, and emigrated to this state while it was yet a wilderness. She was an Old Baptist, having united with the church of Fairfield soon after it was constituted; ever faithful to her trust, she was a firm believer of the truth as it is in Christ. She was taken sick about fourteen years ago; was confined to the house most of the time, and for several years to her bed, and for six years she could not speak above a whisper. She bore her sufferings with christianian patience, and fell asleep in Jesus at the house of her son, near Deerfield, at the age of 59 years, 10 months and 13 days.

ALSO,

Sister **Lydia Dean** died at the residence of her son, Wm. C. Dean, in the township of Seneca, Lenawee Co. Mich., on the 13th day of April, 1867. She was born February 11th 1808; united with the Old School Predestinarian Baptist church of Fairfield at or soon after its constitution, and ever adorned the doctrine of God our Savior with a well ordered walk and godly conversation. She was greatly afflicted for several years with the rheumatism. In the first of her last sickness appeared to realize her nearness to the grave, and expressed a desire to be resigned to the Lord's will.

Our little church is losing many of its oldest members, but may God bless our bereavements to their gain. Truly yours, I hope in the bonds of christian love.

A. B. BRES.

Seneca, Lenawee Co. Mich., Oct. 6, 1869.

**DEAR BROTHER BEEBE:**—Again we are made to mourn the loss of one of our family. Our son, **Frank Haviland**, died this morning at about 5 o'clock, from an injury he received in play yesterday morning. He was running with a stick in front of him, one end on the ground and the other against his bowels; it struck against a stone, and the concussion injured him so badly that he died this morning. Truly, we are made to mourn; but we have the assurance that

"Not a single shaft can hit  
Unless the God of love sees fit."

A portion of scripture came to my mind this morning with comfort: "Be still and know that I am God," with other portions of the word, giving renewed assurance that God is too wise and just to err, and too good to be unkind. We have been comforted in afflictions in days gone by, and we trust we may be again. Although our hearts are made to ache, great souls like Abraham mourned, and may not we? But in all our afflictions we do rejoice to know that the Lord God of hosts doth reign, and will his people save, and crown them in glory. We had a comforting discourse from Rev. J. A. Badger. My mind was much relieved by his remarks on the last word of the verse, purpose. May the Lord enable us and all his people to rejoice in affliction, and to realize that it comes from our Father, God. The age of the deceased was 13 years on the 14th day of last January.

Death has been here and borne away  
A son that was beloved,  
Just in the morning of his days,  
With all the bloom of youth.

Your afflicted brother and sister,  
WM. P. AND S. HAVILAND.  
Warwick, N. Y., Sept. 28, 1869.

**DIED:**—At the residence of Eld. J. G. Sawin, near Stockton, on the 17th inst., **Mrs. L. W. Piper**, (formerly Mrs. Dumas Jones,) aged 55 years.

The subject of the above notice was one among the first settlers of the county, and had, therefore, by her exemplary life, drawn around her a large circle of friends, who deeply mourn her departure. She, however, died triumphant in the christian faith, the unmistakable attestation of which substitutes joy for mourning, and unbearings souls tortured with grief and sorrow, until it is clearly discerned that the irreparable loss friends have sustained proves to be her eternal gain. No tongue or pen can depict her sufferings, yet all was borne with unparalleled meekness, christian fortitude and saintly resignation.

Charleston and Newton papers please copy.

**BROTHER BEEBE:**—The above I clip from the "Mattoon Journal." Will you please publish in the "Signs," and greatly oblige the sorrowing friends of our dear departed mother and sister? Your brother and companion in tribulation,

JOHN G. SAWIN.

Loxa, Ill., Sept. 28, 1869.

**DEARLY BELOVED BROTHER BEEBE:**—By request I send to you the following obituary, which I hope you will publish and give a place in your obituary department.

Departed this life of sorrow, toil and affliction, one among the oldest of your most faithful patrons, **Rowland T. Parker**, on the 3d day of August, 1869, at the residence of his grand-son, Edward Singleton, in the town of Flemingsburg, Flemings Co. Ky., in the 94th year of his age. If he had lived until the 17th day of October next, he would have been 94 years old. I have no desire, nor do I intend to say too much of the upright man. He had no enemies that I ever knew of. Truly, a pilgrim, a saint of the most high God, a soldier of his Lord and Savior Jesus Christ, he is gone from sin, corruption and mortality, and is no doubt clothed with immortality and obtained the victory, through the shed blood and merits of Jesus, the ever glorious high priest. He was sound in the doctrine

taught in the bible. His walk, his deportment, the evidence he gave of being born again, the fruit he bore; yea, an humble, meek christian, his example is worthy of imitation. He was beloved by all who knew him, especially his brethren and sisters. Amidst all the assaults and innovations the enemies of truth have made during his long pilgrimage against the true Zion and the church of the living God, he was faithful and firm, contending for the doctrine taught and revealed by God to lost and poor sinners, that are taught and held by Old School Baptists. His only hope for salvation was through and by the righteousness of his blessed Redeemer, the Savior of his people. At the time of his death he was a member with us at Stone Lick church. In consequence of weakness in his limbs he did not get to attend his meetings much for the last several years. He retained his mind well. He naturally wore out by infirmity and old age.

If not asking too much of you, brother Beebe, the friends of the dear old brother would like to have the following letter added to the above, which was in his bible after his death.

"Whoever this book may fall to after my death, which cannot be long, I want them to take special care of it, for several reasons: First, because I believe it is the word of God, and the only infallible rule of faith and practice. It also contains the life, death and resurrection of my dear Lord and Master, King and Redeemer, the Savior of sinners. Also I esteem it the best of all books that ever has come under my notice. It also contains the record of my dear father and mother, and a number of my relatives. I was baptized by Ambrose Dudley, the father of Thomas P. Dudley, at Bryan's Station, in the year 1792, and was first a member of the church at Bryan's Station. After my father moved to Mason county I joined the Baptists at Washington by letter. I then was a member after that at Stone Lick. Some time after that I was a member of the church at Richland Creek. My wife was baptized and joined the same church, by experience; I then moved to Boone county; we then joined the North Bend church; then moved back to Mason county, and joined the Stone Lick church; thence moved to Cabben Creek and joined the Richland church; thence moved to Bourbon county, and joined the church at Silas; thence moved to Salt Lick and joined the Salt Lick church; got our letters of dismission and joined the Richland church, of which we are now members, this being the 3d day of May, 1835. R. T. PARKER."

P. S.—The beloved old brother further states in another piece written by him, that he was married to Eleanor Botts in the year 1796, and that they lived together as man and wife upwards of sixty years. She died and left him in the year 1858. She was a good companion and Old-School Baptist upwards of forty years. He selected a text and hymn to be used after his death. Now, in conclusion, may the God of all true comfort, comfort the dear bereaved relatives, for the old soldier of the cross has laid his armor by, and is now resting in the bosom of his Savior's love.

D. S. BRADLEY.

Mason Co., Ky., Aug. 13, 1869.

**DEAR BROTHER BEEBE:**—I send you the following obituary, which I wish you to publish in the "Signs of the Times." In so doing you will oblige many brethren and friends.

**DIED:**—At his residence in Meriwether Co. Ga., March 6th, 1869, **Dea. John Snelson**, aged 76 years, 5 months and 15 days. He was born in Virginia, Sept. 22d, 1792, and while he was quite young his parents removed to Wilks Co. Ga., where he grew up to manhood and married. In the year 1823 he emigrated to Meriwether county, the county in which he died. He obtained a hope in Christ and was baptized at Rebo-beth church, Harris Co. Ga., by Elder T. Gray, in the year 1832. At a subsequent period he attached himself to Antioch church, by letter, where he remained an

orderly member up to the time of his death. In the year 1835, when the separation took place among the Baptists, he cast his lot with the few who have since been known by the name of Old-School, or Primitive Baptists. In 1856 he was ordained a deacon of that church, the duties of which office he discharged faithfully to the close of his useful life. In the death of brother Snelson the Primitive Baptists of Middle Georgia have sustained an irreparable loss, and his own church one of its most devoted and constant attendants, his seat never being vacant except from providential reasons. He has left behind to mourn their loss an aged and afflicted companion, together with eight children—six daughters and two sons, all of whom are grown. He died of a disease of the stomach, from which he suffered five long months. A short time before he died, at a late hour of the night, he arose from his bed and in a clear and forcible manner related his experience of grace to his wife and youngest son, and also told them that his great desire was that when he did meet death, he wanted to meet it resignedly and rationally, so that he could leave some evidence behind him of his acceptance with his Savior, for the comfort of his family and friends, which desire it seems the Lord fully granted him in the trying hour. A few days before his death his physician told him he could not survive much longer, to which he calmly replied that he would live out the Lord's allotted time for him to live. On Friday before he breathed his last on Sunday, one of his neighbors approached him on the subject of his futurity, when he gave ample satisfaction to all those present of his acceptance in the Beloved, by saying that he saw no clouds intervening between him and his Savior. The unworthy writer stood by and saw death perform her dreadful work upon his mortal body, and never did I see an infant pass from this mode of existence with more calmness. Scarcely could a muscle of his entire body be seen to move. Thus passed away one of our most useful citizens, not only useful in church, but useful in his neighborhood, one given to hospitality. He never seemed to enjoy himself any better than when his brethren would call upon him and partake of his generosity. To use his own language, he often told his brethren that he kept an Old-Baptist hotel, and no doubt but what many brethren can attest to the truth of the remark, for he was widely known in the Primitive Western Association, being invariably sent as a delegate from his own church to that body, and often went as a correspondent from the Primitive Western to the Upatoie Association, also to Ichaconna and Ocmulgee Associations. Truly, we can say that a standard has fallen in Israel, and the place that knew him so long will now know him no more forever. But we mourn not as those whose friends die without hope, but believe while our lot is one of turmoil and trouble, his is one of perpetual joy and peace. His funeral sermon was preached on the second Sunday in this month, by Elder J. H. Williams, from Rev. xx. 6, to a large and attentive congregation of brethren and friends. May the family of the deceased meet their husband and father in that upper and better world, where parting with friends and relatives will be no more, is the prayer of the unworthy writer.

G. W. G.

Chalybate Springs, Ga., July 24, 1869.

## YEARLY MEETINGS.

**BROTHER BEEBE:**—Please give notice through the "Signs of the Times" that there will be a two days' meeting held with the Waterloo church, at Mount Salem, on Wednesday and Thursday, the 20th and 21st days of October next, at 10 o'clock each day. We invite our brethren in the ministry to attend, and as many of our brethren and sisters as can. Those coming by railroad please come to Unionville in the 5 o'clock p. m. train, on the 19th, and there will be conveyances to take them to the meeting.

ASA ELSTON.



AGENTS FOR SELLING THE FIRST VOL.  
OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va; Eld. Thomas Barton, near Newark, Del; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky; Eld. G. W. Staton, Berlin, Worcester Co., Md; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del; Peter W. Sawin, Amity, Johnson Co., Ind; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss.; Joel J. Halbert, Columbus, Miss; Wm. P. Cotton, Sarepta, Miss; Wm. C. Thomas, Bainbridge, Decatur Co., Ga; Thompson Plank, Iowa Point, Doniphan Co., Kan; J. J. McElroy, Lisbon, Union Co., Ark; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga; Eld. C. B. Hassell, Williamston, Martin Co., N. C; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y; C. Hogaboom, Lexington, Green Co., N. Y; Eld. B. O. Allen, Fredericktown, Mo; Eld. Wm. L. Beebe, Covington, Ga; Eld. John H. Myers, Decatur, Ill; Alfred M. Horton, Horse Heads, N. Y; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon; W. S. Harris, Stark, Bradford Co., Fla.; Eld. Wm. M. Mitchell, Opelika, Ala., Wm. P. Linkous, Baptist Valley, Tazewell Co., Va., Elkanah Johnson, Powers, Terrell Co., Ga., Eld. P. Hartwell, Hopewell, Mercer Co., N. J., Eld. R. M. Simmons, Greenbush, Warren Co., Ill., Cyrus Risler, Stockton, Hunterdon Co., N. J., F. M. Taylor, Auburn, Lee Co., Ala., Eld. J. A. Whiteley, Attica, Marion Co., Iowa, Eld. D. Bartley, Willow Hill, Jasper Co., Ill., Eld. S. H. Durand, Salisbury, Md., Jehu Byrnside, Kanawha C. H., West Va., D. B. Almond, Camden, Ark., Eld. R. D. Hart, Oxford, N. C.

## The "Signs of the Times,"

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE,  
IS PUBLISHED  
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BY GILBERT BEEBE,

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

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ABSTRACT OF THE TABLE ADOPTED AUGUST 30, 1869.

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## READ THE FOLLOWING TESTIMONIAL

from

DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co.,  
Va., September, 1867.

MRS. P. A. BEEBE.—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,  
M. B. WEEDON.

## CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE.—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The disease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sick neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,  
CHARLES JONES.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37. MIDDLETOWN, N. Y., NOVEMBER 1, 1869. NO. 21.

## POETRY.

### JOY OVER CONVERSION.

O how melodious was that voice,  
Which bade my sins depart!  
That filled my soul with heavenly joys,  
And healed my broken heart!

'Twas Jesus spake: and at his word  
My load of guilt was gone!  
I leaped for joy, and praised the Lord,  
For what his grace had done!

My soul was bordering on despair,  
And sinking down with grief;  
When Jesus, Savior, saw me there,  
And ran to my relief.

O! wondrous love! that snatched my feet,  
From the abyss of woe!  
Here all my warmest passions meet,  
And hence my comforts flow.

—Vanmeter.

### THE FAREWELL.

Soon the conflict will be over;

Sister, bear up; look above;

Jesus is our heavenly Lover.

Come, dear Spirit, heavenly Dove,

With a foretaste,

Melt our mourning hearts in love.

Joy and sorrow here are mingled;

Sin and sorrow's there no more.

On our conscience blood there's sprinkled,

O how sweet, at mercy's door.

There, Lord, bring us;

Then our trials will be o'er.

Closing are my eyes, O worldling;

On that which once did please me well;

Closing are my eyes, O christian,

Hoping soon with him to dwell;

And to see him

Who redeem'd the elect from hell.

Closing are my eyes, O Satan;

Sin, I've had enough of thee.

Closing are my eyes, repeating,

"Jesus died for me, for me!"

And I with him

Do desire and long to be.

Closing are my eyes, O Zion;

How I love the house of prayer!

Trembling, praying, hoping, rising

With my brethren, still to share,

Lord, thy presence

Here, and soon in glory there.

Closing are my eyes, friends round me;

Earth is not design'd my rest;

Death nor hell shall e'er confound me.

You I'd clasp now to my breast,

And to glory

With you fly to Jesus blest.

Closing are my eyes, dear traveller;

Through the furnace lies the way.

Fear not! Press on! God's our helper;

Covet Jesus to obey.

May we ready

Be when Jesus calls away.

Who then, longer,

When he calls on earth to stay?

Hallelujah!

Saints, ye hail that blessed day.

Farewell! With a hope so blessed,

Who can doubt his love at last?

Jesus, in thy arms caress us,

Through all storms do hold us fast;

Then receive us,

There to praise thee,

Evermore when time is past.

Friend of sinners, earnest hearer,

On thee now ourselves we cast.

—G. T. C.

## CORRESPONDENCE.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. xvi. 24.

For the comfort and edification of the saints of God during their sojourn in this vale of sorrow, the whole volume of the sacred scriptures is given by inspiration of God. Therefore the inspired writings abound not only with expressions of comfort to cheer those who are tempted and tried, but also with the most pointed and discriminating tests, by reference to which the question of personal interest in the salvation which Jesus has wrought may be conclusively determined, whenever the subject of divine grace is enabled by the light of the Holy Spirit to receive the witness borne by them. Carnal professors, recognizing no God, but attributing divine power to their natural reason, have always mistaken the object and the meaning and application of the scriptures, supposing them to be addressed to the natural mind of carnal men; and one of the most fruitful sources of annoyance and doubts in christian experience is the propensity to refer spiritual things to the decision of natural reason; for it is a lesson which must be repeatedly impressed by experience on every one who is taught by the Spirit, that they are crucified with Christ, and the life which they now live in the flesh they live by the faith of the Son of God.—Gal. ii. 20. This is the first lesson of christian experience, and in one form or another it is the embodiment of all they learn in the school of Christ while they are burdened with the body of this death. Hence the propriety of the order of proceeding which is prescribed in the text by our Lord; that is, the first step, not only in point of time but also in importance, for such as will come after Jesus, is to *deny self*. This involves the bearing of the cross daily.—Luke ix. 23.

The force of the lesson inculcated in this passage will more clearly appear by observing the occasion when it was spoken. Immediately after the severe reproof administered to Peter, when that zealous and impulsive disciple had presumed to interpose his natural feelings as a protest against the avowed purpose of God; Jesus then said this unto his disciples, not unto the unbelieving

world. As if he had said the selfish disposition manifested by Peter at that time which rendered him an adversary, (or as printed in our version, *Satan*, which is the original word untranslated and signifying an *adversary*) could not be retained as a ruling principle by such as would come after him. If there were any circumstances under which the natural mind of a disciple might with propriety be indulged, it would appear that Peter had found that occasion. Surely it could not be wrong to love his Lord with all the power of his impetuous mind; and reason could detect no impropriety in manifesting that love by the prompt remonstrance recorded in this connection. An important lesson was taught Peter in this transaction in which he attempted to subvert the declared will of God in order to carry out his own purpose. Left to himself he found how utterly false was all his own resolution and self-reliance. Yet it is worthy of particular notice that when the Lord "looked on him," he went out and wept bitterly. That spirit of Christ which was in Peter caused him to realize the love which is the fruit of that Spirit when the eye of his Lord was manifestively upon him. The love of Christ was in him even in that dark hour of despair when he denied his Lord; but it was needful that he should experience the vanity of his own resolutions, that he might know his utter helplessness and his entire dependence on the ever present grace of God.

If any man will come after me. This word of Jesus is addressed to his disciples, and is applicable to none else but those who are born of the Spirit; and it is applicable to *all* such, not being restricted to *men*, for the word *man* is inserted by the translators, and was not in the original record. As the saints are all one in Christ Jesus, whatever is applicable to one of them is equally appropriate for all under the same circumstances. So that the command (not invitation) is still addressed to all the characters described in the text, "If any man will come after me." This involves a division even among his disciples, between such as will come after him in the way of self-denial, and those who will rather walk in their own ways. Let it be remembered that there is a distinct provision in the new covenant for the benefit of *disobedient children* who

walk not in the judgments of the Lord, neither keep his commandments; for such the rod of chastisement is provided; and even this is a blessing and comfort to the recipients of it, though for the present it is grievous to be borne, and the apostle testifies that it is a fearful thing to fall into the hands of the living God. But in coming after Jesus we are not to walk in disobedience. Whenever the saints are coming after Jesus in his appointed ways they find rest to their souls, to which disobedient children are strangers.

Nor is it sufficient that the child of God should take upon him the name of a disciple by making a public profession of faith in Christ as the Savior; this is only enlisting in the christian warfare. It is no mere temporary amusement or transient obligation that rests on the saints who will come after Jesus. They must be set on their watchtower continually in the day time, and in their ward whole nights; there is no discharge in that war. But to drop the expressive figures of inspiration and speak plainly, the disciple of Jesus must set out in opposition to his own natural inclination, and continue in that same course of self-denial till released from the vanity of the body of this death by the coming of the Captain of their salvation for our deliverance. Then it is vain for the soldiers of Jesus Christ to expect any permanent enjoyment while they remain upon this sin-cursed earth.

Although the natural man is a worshiper in his condition as an unregenerate sinner abiding in death, yet the object of his devotion is not the true God. Indeed, the natural, carnal mind, even of a child of God, is never capable of knowing the true God, and, of course, without knowing him it is impossible that they should with that mind be able to worship him. The natural heart loves self supremely, and self is the idol it worships. Hence the irreconcilable warfare continually going on in the christian between the flesh (including all that is born of the flesh) and the spirit, which is Christ in you the hope of glory. When the people of God are made willing to come after Jesus, the old nature is always roused in opposition; and being in league with the devil, it presents its enmity with all his crafty dissimulation, sometimes affecting humility and great love for the cause of Christ,



and yet suggesting that some other way is better than the pathway of strict obedience to the commands of the Lord. To hold any conference with flesh and blood, or consult with carnal reason, is to give the advantage to our most bitter and treacherous enemy. We thereby voluntarily lay down the shield of faith, whose power to quench the fiery darts of the wicked is so essential to our peace and comfort, and meet the enemy not only on his vantage ground, but actually in his own native element, in which the very essentials of spiritual life are wanting, and even the breathing of that sin-poisoned air is death to the saint, in the sense in which it is said to them, "If ye live after the flesh ye shall die." It is remarkably strange that we should try our cases before the tribunal of depraved reason, when we know that the natural mind not only has an unchangable bias against the truth, but that it *cannot be subject to the law of God*. To deny self requires continual supplies of grace and strength from our triumphant Lord; and that same grace gives the disciple the *will* to come after Christ. Self is prone to go in the way which seems right to natural reason, and then expects the blessing of the presence and communion of the Lord to come after and approve, admire and praise the wonderful works of self in the great things it has done or designs doing for God. It is manifest that such a spirit as this is incompatible with that true and genuine humility which

"Claims no merit of its own,  
But looks for all in Christ."

"And take up his cross." Much has been spoken and written within the last eighteen hundred years about bearing the cross; and sometimes the question has been asked, What is it to bear the cross? Compliance with this requisition of the Lord is not necessarily the same action in the case of different disciples; yet in every case it enjoins the bearing of a burden which is to each emphatically *his* cross. When left to ourselves we are certain to fret against the cross assigned to us; and sometimes we foolishly imagine that we could have selected a burden more suited to our ability, and one which would have been more conducive to our good than that assigned us by the infinite wisdom and love of God; so that with the poet we can sometimes say,

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

The very injunction under consideration implies the fact that a cross or burden is assigned to each disciple of Jesus; and while it may seem plausible to the natural mind that it is as well to avoid the cross by resorting to a course of disobedience, it will invariably be found true that the way of the transgressor is hard. For in the spiritual kingdom of our

Lord as well as under the legal dispensation, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." And on this point the voice of inspiration warns us in Hebrews x. 25-31, showing clearly the faithfulness of our God in chastening the objects of his love. To *chasten* is not to *kill* a child; yet the apostle speaks of this punishment as being *sorer* than the merciless infliction of corporeal death upon the transgressor of the Mosaic law. Do those who confer with fleshly feelings to the rejection of this command of our King, ever consider that in so doing they are treading under foot the Son of God, and counting the blood of the covenant wherewith they were sanctified, an unholy thing? Do they ever remember that in claiming the right to direct their own way, they are doing despite to the Spirit of grace? Surely a proper consideration of their obligations to the Lord who bought them with his blood, should prompt each subject of grace to a cheerful and willing obedience to all his commands. Have not all who have trodden in the paths of disobedience, realized the bitterness of that death which blights all their enjoyment while pursuing their rebellious ways? Then let all such wandering sheep come to the fold of the great Shepherd and Bishop of their souls. He is faithful to be merciful to their transgressions, and to give them strength and grace to help in every time of need. Since he has commended his great love to us even when we were in the love and service of sin, by bearing our sins in his own body on the cross of Calvary, can we doubt his faithfulness now to supply all our needs?

"And follow me." To the proud, self-reliant pharisee no more revolting command could be given than to follow Jesus. His pathway is through the valley of humiliation and shame. The gate is too strait, and the way too narrow to admit those who bear meritorious works of their own, or wear garments woven of their own righteousness. But to the sinner in whose heart the light of the knowledge of the glory of God has been revealed shining in the face of Jesus Christ, nothing can compare with the pleasure afforded by the assurance that he has the privilege of following in all the footsteps of the beloved Redeemer. No joy like the light of his countenance is to be attained by them in all the round of pleasures known to sense. Their loftiest aspiration can grasp at nothing more glorious than to be counted worthy to be partakers of his sufferings. In ages past they have realized his supporting grace to such an extent that they have glorified God in the fires of severe persecution, and sung his praise in the darkness of midnight when their bodies were torn with cruel scourging and their

feet were fastened in the stocks. Yet the same promise which supported them is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Then, to every one who will come after Jesus, there is all the assurance of strength and supporting grace which infinite power can supply or boundless grace provide. This salvation is suited to the case of every poor and needy sinner who wants to be saved by grace. Here is the fountain opened for the house of David for sin and for uncleanness.

"Come, then, with all your wants and wounds,  
Your every burden bring;  
Here love, unchanging love abounds,  
A deep celestial spring.

"Whoever will, O gracious word!  
Shall of this stream partake—  
Come, *thirsty souls*, and bless the Lord,  
And drink for Jesus' sake."

To every one who has experienced the exceeding sinfulness of sin, to whom the reproach of it is a burden, is the command in our text addressed; and of every one who feels that it would be a privilege to claim to be a sinner saved by sovereign grace, our Lord requires that they deny self, take up their cross and follow him.

May the Holy Spirit apply the command of Jesus personally to each of the saints, and enable them to walk in obedience to the injunction, is my prayer for Jesus' sake.

WM. L. BEEBE.

REISTERSTOWN, Md., Sept. 24, 1869.

"Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye."—Col. iii. 12, 13.

The apostle begins this third chapter by saying to his brethren, "If ye then be risen with Christ, seek those things which are above." In the chapter preceding, he had shown them that they had become dead to the rudiments of this world, and therefore owed it no allegiance; but they were now raised up in a new life, a new existence. That man who had once been dead, was now quickened into the reception and enjoyment of spiritual things; had become a subject of Zion, and therefore now owed his allegiance to the King of Zion, and was called upon to yield obedience in all things. Says the apostle, "How shall we that are dead to sin live any longer therein?" So here he would show his brethren at Colosse that they had died unto sin, but were alive unto righteousness, that they should henceforth honor and glorify God. The apostle, in the preceding portion of this chapter, exhorts his brethren to put off the *old man*. This must evidently mean, put him off in the walk and conversation. That is, we are not to yield

obedience to the dictates of our depravity, or that law within us which wars against the law of our mind. In the tenth verse he says, "Ye have put on the *new man*." This I also understand refers to the walk of the christian, which should be in accordance with that divine law which Paul calls the law of his mind.

In looking at the text, the first thing that presents itself is the character addressed. It is the church at Colosse, and all the saints of God everywhere. But the apostle applies a distinguishing characteristic to those whom he is addressing, a title which is very repugnant to the natural man, but very precious and sweet to those who are spiritual. "The elect of God." Chosen, says the apostle, in Christ Jesus before the world began. Chosen in him unto an inheritance incorruptible and undefiled, and that fadeth not away. Abhorrent as the doctrine of Absolute predestination as seen in the eternal and unconditional election of his people, may be and is to the carnal mind, the heaven-born soul finds in it his only source of rejoicing, for he is made to feel that if it be not wholly without conditions he cannot be saved. That is, if in order to become one of the elect any amount of righteousness, however small, on his part is required, he feels that he can never be elected. Hence he can rejoice in no other doctrine than as a vessel of mercy he was chosen before the world began. Hence the saint can rejoice that his name is (not was, or shall be) written in heaven.

"Holy and beloved." Made holy by the cleansing of the blood of sprinkling. Says the apostle, "The blood of Jesus Christ his Son cleanseth us from all sin." We read in Titus, "He gave himself for our transgressions, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." In Canticles we read of the bride being all fair, without spot or blemish. The saints of God are indeed a holy nation, made fit temples for the habitation of God through the Spirit. Once they were dead in sin, carried willing slaves of the power of darkness. The evil nature within controlled them, with none to dispute his sway, and our members—soul, heart and body, were in complete submission to this evil nature. But now a new master, a stronger one, has appeared. All these faculties once the slaves of unholy passions and inclinations, now are made subject to this new master. The servant remains just the same in nature, but is turned right about by being born again. Instead of serving the old master, they serve a new one, even Christ the hope of glory is formed in them. In this relation they are holy, and it may be said of them that they cannot sin; for that spiritual seed remaineth in them; and they cannot sin, because they are born of God.

"Bowels of mercies." There seems to be a peculiarity in this expression. It is not simply "put on mercies," but *bowels* of mercies. This evidently shows the nature of the mercies, and points us to the fountain from whence this heavenly stream flows. It proves that with the christian there is a *heart* work in all he does, and that all his acts of mercy toward his brethren should be from the heart. The saints of God are exhorted to be merciful to all. The Savior pronounces a blessing upon such, or rather gives it as an evidence that such are blessed. This principle does not grow in nature's garden; it is contrary to the carnal mind to show mercy anywhere. I understand the apostle here to exhort his brethren to be always mindful of the distresses of their brethren. Are there any that are needy either spiritually or temporally, put on bowels of mercy in that one's behalf. Says the apostle John, "If any of you see his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in such an one?" This principle seems to have been carried out in the conduct of the ancient saints. Paul exhorts his brethren in reference to the taking of collections for the poor saints at Jerusalem. One of the disciples was commanded to remember the poor, and this we are informed he was forward to do. The children of God are all of one family, and I believe the scriptures abundantly show that every gift bestowed upon them, whether spiritual or temporal, is for their *mutual* well-being and edification. We have a great example to follow. Our glorious Leader went about doing good, healing the sick and comforting the mourning; even so the apostle exhorts his brethren to put on bowels of mercies. We are to be merciful to the meek, and even to the erring brother. When we remember *our own* often infirmities and faults we surely can but be merciful to our brother who errs.

"Kindness." Much the same idea is conveyed in this word; that I have endeavored to speak of. "Says the apostle, 'Be ye kind one to another,' &c. Surely the children of God cannot put this on too much in their intercourse one with another. This kindness is such as love prompts us to exercise. My brethren, let us endeavor to manifest our love by putting on kindness and by walking in love as dear children.

"Humbleness of mind." Here the apostle presents a subject of vast importance to the christian. But oh! how hard we find it to adhere to this injunction. By nature we are proud, esteeming ourselves, our opinions and our performances very highly. Pride and lofty looks beset all our pathway. Before the child of God is aware of its presence he finds himself under its influence. We are exhorted to each esteem other better than him-

self. It is not a putting on of humility in profession, but *humbleness of mind*. There is nothing more completely at variance with the teachings of the scriptures than a profession of great humility where it is not felt. Some may profess great godliness, may loudly bemoan their lack of merit, when they have no such principle within. Nay, some perhaps boast of their lack of merit, actuated by *no other* desire than to gain the good will of even the despised people of God. They make a Moab of the church. But with the followers of the Lamb it is humbleness of mind arising from a sense of sin, yea, a belief that he is the chief of sinners. The apostle is addressing those who have been brought to this knowledge, and exhorts them to show forth this humility. But alas! how hard a task the child of God finds this to be. We are often prone to strive for the mastery. In advancing our own opinions upon religious matters how often does a false pride step in and prevent our listening to and weighing well the views of our brethren. I would that I could always remember that I am *more* likely to err than my wiser brethren. I would that all of us could feel that the views we may have are but the views of the least and weakest. If this were the case we might interchange thought and opinion freely, and no ill feeling would result. O that we might be kept very low in our own estimation, humbly sitting at the feet of Jesus as learners of himself and of his truth! Sometimes we get exalted in our own estimation. My ministering brethren with myself know something about this. How often is it the case when trying to preach the word that pride steps in. Many a time have I come out of the pulpit tried by some temptation of this kind. I may feel as though I have made the brethren ashamed of me. Something says, Now they must see that the pulpit is not your place; you might as well stop preaching now as any time. I almost conclude I will never speak again. I cannot look them in the face. When I come to look the matter over I find the origin of this is that I am not willing to occupy the lowest place. I have not humbleness of mind. At other times pride steps *directly* in.—Now you have done well, you have reason to be proud of yourself, and the brethren are all pleased. Thus pride shows itself in every way. Brethren in the ministry, are you ever tried in this way? May we all be enabled to put on humbleness of mind.

"Meekness." In this christian grace we have the example of the Savior. He says, "I am meek and lowly of heart." Meekness seems to be manifested in bearing unjust reproach. Perhaps there is nothing more trying to the christian than to be unjustly reproached by brethren,

those in whom we have confided, and with whom we have taken sweet counsel. We expect unjust reproaches from the world, we look for nothing else from false religionists, and are in some measure prepared for it; but when wounded in the house of our friends it is indeed hard to bear. But, brethren, even in such a case as this we are exhorted to put on meekness. If we have love for our brethren their injustice will cause us sorrow rather than anger. But, brethren, do we always manifest this spirit of meekness under reproach? Are we not too prone when reviled to revile back again? We forget the example of our Savior. How great the evils which have arisen from the lack of this spirit of meekness among brethren! O that divine grace would enable us to watch carefully and see if in our dealings with our brethren we are actuated by meekness. Again, if led by this spirit brethren will not be found indulging in reports of a slanderous nature against others. Do we not sometimes give credence to and repeat false accusations, or at least accusations which are not proved? Do we not lend too willing an ear to the tale of slander? Sometimes when a brother may not have our full confidence, are we not too ready to believe any thing that may look against him, and to say, It is no more than I expected? I fear too, brethren, that we are sometimes actuated by a spirit of jealousy. Jealousy is cruel as the grave and sly as Satan. We find it rankling in our bosoms even before we realize its presence. Are we not often guilty of harboring jealous feelings against our brethren, and is there not too often a rivalry that leads to this jealousy? I am troubled with this feeling and have a constant warfare to wage with it. Brethren in the ministry, is this your experience? But how utterly opposed is this spirit of rivalry, this desiring to be esteemed the greatest preacher, to be more highly regarded than others, to the spirit of christian meekness. Brethren, let us prove our own selves and see how it is with us, whether or no we have this unscriptural, unchristianlike desire to excel, which always produces jealousy and estrangement of feeling.

"Long-suffering." This seems to be necessarily connected with meekness. The source from whence it proceeds is described by the apostle in Corinthians. "Charity suffereth long and is kind." If we have fellowship for a brother and love him in the truth, believing we see the image of Christ in him, we will suffer long from him. It is too plainly laid down in the decisions of the apostles to admit of dispute, that we are to endure again and again the follies of an erring brother. How wrong is that spirit which would make a brother an offender for a word, which is always watching to

catch at a brother's faults, to have somewhat to hurl against him, and which for a single departure from the narrow way would cast off the offender as an unholy thing from the fellowship of the church. Though the brother trespass again and again, bear with him. Yea, though he transgress seventy times seven times, and turn again, saying, I repent, we must *from the heart* forgive him. It is a solemn thing to exclude an erring brother, and in such cases we have need of heavenly wisdom to guide us. But I understand the apostle to mean that we shall put on long-suffering, not only in this respect, but in all others. We are to show forth a pattern of long-suffering to the world. We are to endure hardness as good soldiers of Christ. Disease, starvation, reproach, persecution, and even death itself may befall us for the cross of Christ's sake, but we are to be long-suffering in it all.

"Forbearing one another." In this respect the divine rule puts a double duty upon us. We are not only taught to *bear* reproach and unjust words from even brethren, but to *forbear* answering again. We are all weak—how weak the saint of God alone knows. Hence we have need of forbearance from our brethren. The child of God may have a besetting sin or weakness peculiarly his own. He may be of a hasty temper, or of a proud disposition, and often may be led astray thereby. In dealing with such a one we should remember to be forbearing. Let not a harsh word be uttered against him. In love counsel and admonish him. If you go to him to reprove him (as a worthy brother in Maine once said) be sure to *go alone*; that is leave *self* behind. Even if he meets you in an ungracious manner, still be long-suffering and forbear. This is the divine rule; O may we, brethren, be enabled to heed it.

"And forgiving one another." This is placed last, but not because it is the least command; rather it is the most important of any. I would that we could all feel the importance of it. The Savior in setting this matter before his disciples says, "So also will not your heavenly Father forgive your trespasses, if ye from your heart forgive not every one his trespasses." It is not simply that we are to utter the words of forgiveness, but from the heart. There must remain no bitterness there. Even if they still persist in trespassing, and show no disposition to repent, we are to forgive. The example of the Savior is given us. Remember Stephen's dying prayer for his enemies. I shall long remember the impression made upon me by our dear departed brother Conklin, in June, 1867, at the Delaware River Association, when in referring with touching pathos to Stephen he spoke of his prayer of forgiveness, and then said with thrilling emphasis,



"Think of that, brethren in the ministry." I think the hearts of the brethren responded to this appeal, as I know mine did. Never did the words of Stephen come to me with such force. It made an impression I shall never forget. Then if we are thus taught to forgive our enemies, how much more shall we forgive our brethren in Christ? Oh! how full of meaning is the expression, "forgiving one another." How often do we all need to be forgiven. Then just so often let us forgive. But how shall we forgive? We are not left without a rule.

"Even as God for Christ's sake hath forgiven you." The apostle here calls the minds of his brethren to the contemplation of a subject of infinite importance and of interest to them all. When the saints of God are led to contemplate his kindness to them in the pardon of their sins, it at once elevates and humbles them. His forgiveness appears great in proportion as their sins appear heinous to them. They are made to see that the measure of the forgiveness accorded them is full and has no limit, save the limit of their sins. So should we forgive our brethren. If it is asked, When shall I stop forgiving? I answer, When you have nothing to forgive. There is no limit to the spirit of forgiveness. There are times when the child of God is engaged in the contemplation of the forgiveness accorded him, that he feels he could forgive all things. Would that we were always actuated by this spirit of forgiveness. In conclusion, brethren, let us examine ourselves. Have we put on all these christian graces? Let us not look abroad to see whether our brethren have put on this new man, but let us examine ourselves. In doing so we shall find enough employment to keep us from seeing our brother's faults. Brethren, do we thus walk, considering ourselves? May God in his mercy guide us while below, and after receive us to glory. With love to all the saints.

F. A. CHICK.

MEMPHIS, Tenn., Oct. 19, 1859.

BROTHER BEEBE:—If our sinful hearts deceive us not, we humbly and sincerely thank our heavenly Father that our unprofitable lives have been spared to the present time, with good health, and surrounded with a sufficiency of temporal blessings for all present necessities. Since the first of September last it has been the good pleasure of my Master to permit me to visit four associations of our faith and order, commencing with the Hopewell, held with the church at Shiloh, four miles north-west of Coffeeville, in Yalabusha Co., Miss., commencing on Friday before the second Sunday in September last, and continued three days. On Friday before the third Sunday in September, the Tallahatchie Association

met at Bethesda church, in Desoto Co., Miss., eight miles west of Senatobia Depot, and continued four days. Also on Friday before the first Sunday in October, the Mississippi River Association convened with the church some eighteen miles north-west of Bolivar, in Hardeman Co., Ten., and continued four days. Then on the Friday following, viz., before the second Sunday in October, the Regular Baptist met with the church at Concord, meeting house at Gravel Hill, in McNairy Co., Ten., eleven miles north-west from Corinth, Miss., continuing four days. There were four sermons preached a day, and one, and sometimes two each night. To simply say we had a season of refreshing during this month and a half, would convey a very poor idea of the reality; indeed, language would fail me were we face to face, to tell you how much my poor heart was revived and lifted up. It was unanimously remarked by the Baptists at all these places that associations were never known to be more harmonious and united. And this has been the case not only where I have visited, but is unanimous as far as I have heard. Not a single jar or discordant note occurred to mar the peace and harmony of any of the brethren, but all saw eye to eye, their hearts breathing and speaking forth the same thing, evidencing that they had met solely for the honor and praise of God. I don't think I ever in my life noticed more interest manifested by the outside world than was evinced on these occasions. Tears were seen during the services coursing down the cheeks of hardened sinners, notwithstanding their unavoidable efforts to suppress them, which told in language louder than words that some at least were cut to, and we humbly trust in the heart. All who could afford a little spare room, living within easy distance of the different churches, both saints and sinners, of different denominations and religious professions, were active in their endeavors to see that all visiting brethren and strangers from a distance were properly cared for. At the Tallahatchie Association seven were received into the church by experience and received the ordinance of baptism. Three of these had been members of other denominations, Missionary Baptists and Methodists. The ministering brethren from Mississippi and Tennessee, (and there were a goodly number of them) united in their ministerial labors as one man, and we feel to hope through God that their efforts will be like bread cast upon the waters which will be gathered up many days hence. O, I do thank my heavenly Master and magnify his holy name, that my poor soul has been refreshed and edified; how can I sufficiently thank him for these precious blessings and privileges? It does seem to my poor

weak and benighted mind that our Master is building up his Zion here below. Almost, and perhaps all the churches represented in the different associations report themselves to be in a prosperous condition, a few being restored, and a goodly number baptized in a good many of the churches, sweeping through some of the arminian churches, principally Missionary Baptists, including now and then a Mason—O, I feel for that class of my Father's children, from the great deep of my soul; for having drank of the bitter cup myself I am the man fully able to deplore for them their condition. But I thank God it pleased him to show me, as I firmly believe, a better way, the way of truth, and I feel sometimes like I can say, I am washed. It gladdens and makes my heart leap for joy to see so many young ministers rising up to succeed the old soldiers of the cross who have, as it were, borne the burthen and heat of the day. It does seem indeed that our Master will not leave himself without a witness. O, I groan within and desire to see his cause grow and flourish as the rose. I can never think, write or speak of the subject, but my inmost soul is led out with emotions of deepest solicitude for the cause of my Master, whom I desire above all things to serve with my whole spirit, and if need be to do battle for my King. But my puny arm is too short, and I feel so unworthy and condemned that it seems to me if I were only to presume to approach towards the ark of the covenant, much more to touch it, I would share the fate of poor Uzzah of old. Brethren and sisters, one and all, pray for me and my family that God would teach me my whole duty to him and his cause, and that he would enable me with might in the inner man, and qualify me for any and every dispensation of his providence. I humbly trust this request will be borne in mind; for I have much faith in the prayers of God's children, and not lightly regarded by a single one of my Father's children. Feeling myself to be the very least and most needy of any who call upon his name, I entreat you all to make mine a special case to present before his holy throne above. O, brother Beebe, when I contemplate this subject, which is almost every moment when I am awake, if not immediately engaged at my business, my very soul is led out, and my heart, as it were, weighed down in the very dust. I sometimes feel if it was the will of my Master, notwithstanding the tender ties of an interesting little family, I would gladly drop the shackles of mortality and quit this world of disappointments and confusion, and go to occupy the place which I humbly trust and sometimes believe is prepared for me by my Father above. Affectionately and devotedly in the bond of christian love,

WM. M. BURDESHAW.

KORTRIGHT, Delaware Co. N. Y.,  
Oct. 26, 1859.

DEAR FATHER BEEBE:—I have derived so much comfort during the past year in reading the communications of brethren and sisters through the "Signs," and also your able and instructive editorials, that I have frequently felt an inclination to cast in my mite, but a sense of my inability to write any thing that would in the least edify or even be worthy of your valuable time to give it a passing notice, has as frequently deterred me from the attempt; but now while I am writing to have my subscription renewed, I feel that the least I can do is to express my deep felt gratitude and affectionate regard to yourself and the rest of my Father's family for the light and comfort they have by divine grace imparted to me; and whatever else I may be led to write, the close of this article will signify. I will not attempt to narrate my travel from nature to grace in full, for it would carry me back over a flight of more than a dozen years, and not only be tedious but intrusive, but will simply mention some particulars, and the evidence, if evidence it be, if perhaps it may encourage and comfort some little trembling child to know that one has been enabled to hope on so small an evidence.

As I have before intimated, I was a number of years in bondage and in the wilderness after I was made sensible of my condition, and though I tried various means and in many ways to find a shorter way to the promised land of rest, I had to make the pilgrimage in God's own way, and cross the stream just at his appointed time; and when I look back over my journey, and consider all the way the Lord has led me, I am led to 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! For a number of years previous to being married I spent most of my time in teaching, and consequently was much from home, and subject to various societies and religions; some times I would pass a season of much indifference, and with little concern in regard to my condition; but again, such a sense of my guilt and depravity would be impressed upon my mind as to render me almost wretched. I was frequently beset by revivalists to get religion. They would sometimes appeal to my pride, by telling me that the high position I held in society would make me so influential among the young people, if I would only get religion, as they termed it. But I cared little for their compliments. I felt that I needed something more than a show or a name in society; for having been reared by Old School Baptist parents, and with what little knowledge I had of the scriptures, I believed that salvation was by grace, and that I could not get religion of myself, though I did not as yet fully understand the

extent of the creature's helplessness. I could not quite give up the idea that I must do a little something to merit or in some way bring about this great salvation. Hence I would try to pray, and sometimes determined to pray regularly until the Lord would bless me. But my very petitions seemed like profanity and mockery. It was here I began to see what a deceitful and wicked heart I possessed, and that when I would do good evil was present with me. Sometimes I feared that I had sinned away the day of grace, and was cast off forever; but when I read in the "Signs" of others having the same trials and fears that I had, it gave me courage to hope that for me the Sun of righteousness would yet arise with healing in his wings. As I was now married and living some thirty miles from home, where I still live, my mother sent me the "Signs" occasionally, which I began to read with interest. It seemed to me that I was a mere cypher in the world, and company for no one; the world with its pleasures had very little charms for me, and I felt that I had no right to a place among the people of God, though much I desired their company. At length, after many months of great distress of mind, when about to despair, feeling that I could do nothing of myself, and that no mercy in point of justice could reach me. I arose one morning with seemingly a still heavier cloud than ever hanging over me, so depressed in spirit that I felt scarcely able to engage in my routine of domestic duties; but suddenly the clouds were all cleared away, my burden was gone, and such a glorious light was thrown around me, and I felt such a sweet peace of mind that I had never experienced before. Surely, I thought, this must be religion pure, and undefiled, which the world can neither give nor take away. What I was thinking of at the time, or how the change came, I never could tell; but I found myself repeating, He brought me up out of a horrible pit, and out of the miry clay; and I began to think of friends whom I wished to see to tell; indeed I desired to tell every one whom I believed to be Christians what great things the Lord had done for my soul, when the thought occurred to me, what had I to tell? I felt a change, it was true, but I had no evidence that I could tell to any one else; but soon these words were forcibly impressed upon my mind, "We know that we have passed from death unto life, because we love the brethren." And it seemed to me that I really did love God's people, and could forsake all other company for theirs. At that time my husband was about uniting with the Presbyterian church, and earnestly and affectionately pleaded that I should go with him, as also did others, telling me that if I could not then see my way clear, I doubtless would in time. But the more I tried to think of doing so, the

wider seemed the breach. I felt that if I had any home on earth, it was among the Old School Baptist people. I wanted to belong to that little band that came out of great tribulation, that had experienced like trials, doubts and fears as myself. I could say to them, as Ruth said to Naomi, "Entreat me not to leave thee, or to return from following after thee; thy people shall be my people, and thy God my God." This was in the spring of 1867. In the following September I offered myself to the church in Middletown, and though I was enabled to relate but little of the Lord's dealings with me, I was received, and baptized on the following day, the second Sunday in September, by our beloved pastor, Elder I. Hewitt, a day ever to be remembered by me as one of the happiest in my life. But I will not attempt to speak farther of my imperfect walk since then, as I have already made this article much longer than I intended, and can only send it with the request that you will do just as you see fit in regard to giving it a place in your paper. If you think it too long, or if it will crowd out better matter, lay it one side and I shall be satisfied. As nearly all the preaching I get is through the "Signs," I desire them continued, and enclose two dollars for that purpose, and also one dollar for a hymn book. I desire an interest in the prayers of God's people, that I may be enabled to run with patience the race which is set before me, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. An unworthy child, if one at all,

HARRIET N. HARKNESS.

GREENBUSH, Ill., July 29, 1869.

BROTHER BEEBE:—I got the following letter from sister Maggie E. Farlee, who was formerly a member of First Hopewell church, New Jersey. As I think it will subserve the cause of truth, and be a satisfaction to her friends in the east, I transcribe it and send it to you for publication on my own responsibility.

R. M. SIMMONS.

HERMAN, July 15, 1869.

Dear brother, if I have any right to claim the title, your highly esteemed letter of the 24th June was received yesterday. It was a great pleasure to hear from you, and I now endeavor to comply with your request by answering it, knowing my great inability of communicating with any of God's children. I feel sometimes I had rather be unnoticed. I am not worthy of the lowest place among the saints, but "I would rather be a door keeper in the house of my God than to dwell in the tents of wickedness." Dear brother, how often I think of the precious moments I enjoyed while hearing you preach the glorious gospel as it is in Jesus. I

truly sat under his shadow with great delight, and his fruit was sweet to my taste. Our Savior says, "My sheep hear my voice, and they follow me." It had been a long time since I heard his voice, but O, how truly I knew the sound. How true it is:

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

I believe the good Lord answered my prayer by sending you to preach for me, for it had been nearly three years since I had heard any true preaching, and I thank God by his grace I am enabled to discern truth from error. It was five years last Saturday since I was permitted to hope. I was buried with Christ in the beautiful ordinance of baptism, and my dear brother, though vile, polluted and unworthy as I am, my poor tempest-tossed soul is made to rejoice when I look back at the time when all nature smiled in gladness, and even the trees seemed to send forth notes of praise to the great Creator. I felt then it could not be possible I should ever doubt again; but oh, how soon I found myself mistaken. I have so many doubts and fears I sometimes fear I have caught the shadow and missed the substance. When I hear others telling of the Lord's dealings with them my own little experience seems so poor to me I fear it is nothing but a craft of my own building. But there is one thing I do know, I love the dear children of God, and ordinances of his house, and sometimes while meditating on his great and precious promises I feel to say, I know that my Redeemer lives. But when I take a view of myself and see the proneness of my nature, and think, Would the God of heaven leave his majestic throne on high and come down in these low grounds of sorrow, and suffer, bleed and die the ignominious death of the cross, to redeem such a rebel as I? I feel now to fall prostrate at his feet with my hand on my mouth, and mouth in the dust, and cry, Unclean! unclean! But thanks be to his unspeakable majesty, his own arm brought salvation unto him, and his righteousness sustained him; For he put on righteousness as a breastplate, and the helmet of salvation on his head, and the garments of vengeance for clothing, and was clad with zeal as a cloak, and he says, "I have trodden the wine-press alone, and of the people there was none with me; for I will tread them in mine anger and trample them in my fury, and their blood shall be sprinkled on my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come." O, my brother, what a glorious and awful Savior we have, compared with those who depend on the puny arm of man for support. Let them deride our hope; in vain they boast their little stores; trifles are theirs, askingdom ours. For we have a hope that when this earthly tabernacle is dissolved we have a building of God, a

house not made with hands, eternal in the heavens.

I have not yet read much in those valuable papers you sent me, but they will be read with interest both by myself and husband. I learn through them there has been two faithful watchmen taken from the walls of Zion. It was sad news to me. I was acquainted with them both. I was thinking of Eld. Conklin a few days ago; he was very feeble when I saw him last, three or four years ago. He was a good old father in Israel,—the same was Eld. Leachman. The little lambs will greatly miss their tender care; but though they have been called to part with their earthly shepherds, their great Shepherd will not forsake them.

Well, brother, lest I weary you with my scribbling I will close by asking you to remember me in your prayers, and not only me, but my companion and little ones, together with all Zion. May she shine forth from the midst of the furnace like apples of gold in pictures of silver, having on her glorious raiment, clear as the sun, fair as the moon, and terrible as an army with banners, is the sincere prayer of your most unworthy sister, if indeed one at all,

MAGGIE E. FARLEE.

PHOENIX, N. Y., Oct. 3, 1869.

DEAR BROTHER BEEBE:—If one so unworthy may be permitted to so address you. I felt very much refreshed and strengthened after attending the Schoharie meeting. It was truly a refreshing season to me, deprived as I am of hearing the gospel preached in its purity. I have long contemplated writing an account of our sojourn in the South, but my feelings have been such that I could not make up my mind to write of the sufferings and sorrows with which our heavenly Father saw fit to fill our cup.

In hopes of obtaining health we went to Mobile in the fall of 1860, and in the following spring the war commenced, and in September, 1861, my husband became helpless from paralysis, from which he never recovered. He lived until the following July—ten months and twenty-seven days in a helpless condition—could not walk a step—had no sensation in the lower part of his body. But the Lord sustained and comforted him. His mind seemed to grow stronger as his physical powers failed him, and he was made to rejoice in God while the earthly house of his tabernacle was being dissolved, and he looked forward to those mansions of rest which are prepared for those whom God has loved and blessed with the spirit of his grace.

He was born at Holland Patent, N. Y., Nov. 17, 1819, and at the early age of eleven years was made to feel himself a sinner, and obtained a hope that God, for Christ's sake, had forgiven his sins, and united with the church. After the division of the church at Holland Patent, he was



brought to see the errors in doctrine and practice which existed in the church, and in 1845 united with the Old School Baptists, in which connection he continued steadfast until called to the triumphant church to sing the praises of his Savior throughout eternal ages.

While confined to his bed he wrote, as his strength would permit. I will send you herewith a few verses written by him while supported with pillows, which will show what was the state of his mind.

The Ancient of Days, before time began,  
In the counsel of peace provided the plan;  
The world to create, and all things therein,  
The church from defilement, to save from all sin.

O covenant of grace, amazing the love,  
That brought the dear Son of God from above!

Our flesh to assume, our evils to bear,  
To bring us, poor sinners, his glory to share.

Not all the redeemed, above or below,  
One half that is due of his praises can show;  
But let all unite with the glorified throng,  
In ascriptions of praise which to him belong.

Great God, fill my heart with a sense of thy grace,  
All my powers unite, thy dear self to embrace;

Come dwell in my soul, take up thine abode,  
And let me enjoy the fullness of God.

To dwell in thy presence is fullness of joy,  
To be in thy service my sweetest employ;  
And loving with angels and saints to remain,  
With Jesus our Savior eternally reign.

D. W. BARNES.

Mobile, Ala., Nov. 11, 1861.

From your unworthy sister,

AUGUSTA BARNES.

ROXANNA, Ga., Sept. 28, 1869.

DEAR BROTHER BEEBE:—My papers came duly to hand, and have been perused with much pleasure, and, I think, profit. I am highly pleased with your generous proposal to furnish your paper to those who have suffered by the disasters of the late war, at half price, and to those entirely destitute, gratis. It is true I have suffered to a considerable extent, but, thank God, I am yet able and willing to pay you the full price, which you will please find enclosed. And now, brother Beebe, if it will not be too great a tax on your time, I shall be pleased to see your views on John iii. 5. I wish particularly to know whether the birth by water alluded to there has reference to baptism or not, and if so, is baptism necessary to the remission of sins?

May health, peace and prosperity, both spiritual and temporal, attend you through life, is the prayer of your unworthy brother,

JOHN W. HENLEY.

(Editorial reply.)

#### BOOK NOTICE.

DEAR BROTHER BEEBE:—The views which I have published under the title of "The Trial of Job," will be ready soon—probably by the time this is read, to send to subscribers. All who may hereafter wish to order a copy will send to me at my former Post-office address, "Herrick, Bradford Co., Pa.," writing the name of the one to whom the book is to be sent, with the Post-office, County and State, very plainly. The price of the book is one dollar and twenty-five cents. Post-office Money Orders can be drawn on the office at Towanda, Bradford Co., Pa.

SILAS H. DURAND.

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1869.

### REMARKS ON JOHN III. 5.

In reply to brother John W. Henley, of Georgia.

"Jesus answered and said, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven."

The kingdom of God, in the third verse of this chapter, and the kingdom of heaven in our text, we understand to be one and the same, and means the organized church of our Lord Jesus Christ, which when Jesus held this discourse with Nicodemus, was soon to be set up in gospel order, according to former predictions.—Dan. ii. 44; Isa. xxxii. 1. This kingdom was not to be like any of the kingdoms of the earth, and is therefore called the kingdom of heaven; it was not to be governed by any human power or policy, and is therefore called the kingdom of God. Typified by the Jewish Theocracy, but still differing very essentially from it, as that embraced the natural seed of Abraham, and had a worldly sanctuary and carnal ordinances; but this should embrace only those who are of the faith of Abraham, and are his seed, anti-typically, being Christ's.—Gal. iii. 29. The former was a natural, but the latter a spiritual kingdom. Its King is the Lord from heaven; its law is the law of the spirit of life in Christ Jesus, written in the hearts of his subjects by the Holy Spirit, and his subjects are they only who are born of incorruptible seed by the word of God which liveth and abideth forever. Born of God,—of the water and of the Spirit, and consequently they are all purely spiritual. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 50. Hence therefore the indispensable necessity of the new birth, without which no man can either see or enter this spiritual organization. "Marvel not that I said unto thee, Ye must be born again." In the typical organization, all that were born (of the flesh) in Abraham's house, or bought with his money, were required to be circumcised with the circumcision made with hands, on pain of expulsion from the privileges of the covenant under which that commonwealth was instituted. But under the new and anti-typical covenant, all who are born of God, in his house, and bought with the precious blood of Christ, and none others can be recognized as subjects of the spiritual kingdom of Christ, are entitled to the privileges of the house of God. Under the new covenant, "He is not a Jew who is one outwardly, neither is that circumcision that is outward in the flesh." For if the chil-

dren of the flesh could be made the children of God, no new birth would be required. "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."—Rom. ix. 8. "But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."—Rom. ii. 28, 29. From the above testimony it is clear that the kingdom of God,—of heaven, being purely spiritual, can admit of nothing carnal, and therefore flesh and blood cannot come into it. Carnal men may make a profession of religion, and have a form of godliness, and even hold a nominal standing as members of the church of God; but as the kingdom is righteousness and peace, and joy in the Holy Ghost, their membership is only nominal. The kingdom is spiritual, and the natural man cannot receive the things of the Spirit, neither can he know them; because they are spiritually discerned.—1 Cor. ii. 14. And as that only is spirit which is born of the Spirit, they cannot see or enter the kingdom of which we write, except they be born again. All the efforts of men therefore to educate, reform, or bring children or adults into the kingdom of God, are futile and abortive, because no operation can make them spiritual; for only that can be spiritual which is born of the Spirit. The slave may cringe under the lash, and yield a reluctant obedience to the coercive power that compels his submission; but no earthly power can make a man love God. "Because the natural mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."—Rom. viii. 7.

Having, as we trust, clearly demonstrated from the scriptures that the kingdom spoken of in our text is spiritual, and that all mankind by nature are carnal, sold under sin, and consequently incapable of seeing or entering it, either by any thing they can do, or that men or angels can do for them, we will now pass to consider what it is to be born of the water and of the Spirit.

Upon this vitally important subject, ourself and some of our brethren have been accused of being too metaphysical; but to the science of metaphysics we make no claim, but our desire is to be scriptural; and as the words *born* and *born again* are frequently used by holy inspiration, we feel justified in believing they mean something of importance. We know that the natural birth is the bringing into manifestation something that is begotten, and which had existence before it was born; and we infer that a spiritual birth in that respect is analogous. This inference we think is strengthened by the explanation to Nicodemus, "That

which is born of the flesh is flesh, and that which is born of the Spirit is spirit." A fleshly seed produces a fleshly production, and a spiritual seed will produce a spiritual production. The descendants of the earthly Adam are developed by their natural birth, in the nature and image of Adam; and "As is the earthy (Adam) such are they that are earthy." "And so it is written, The first man Adam was made a living soul;" consequently all who are born of the flesh are living souls; Adam, their earthly progenitor, when animated with the breath of life, became a living soul; so all his posterity when born of the flesh are developed as living souls. But as all the posterity of Adam have sinned, and the law has said, The soul that sinneth it shall die, death has passed upon all men, for that all have sinned. We cannot therefore inherit eternal life from the earthly Adam, or by a fleshly birth. Slain by the law, we are all dead in sin, and held forever in that death, unless we be made partakers of that eternal life which was given us in Christ Jesus before the world began. For "this life was with the Father, and was manifested." "And this is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Hence, the second Adam, which is the Lord from heaven, is a Quickening Spirit. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will."—John v. 21. The Son is therefore a quickening Spirit. The life which we have from the earthly Adam is mortal, and involved in sin and death; but the life we have in Christ is immortal, pure and eternal. As we were brought forth in our earthly relation by our first or natural birth, so, if we understand correctly, we were brought forth in our relation to Christ when quickened by his Spirit, or when he as our life was revealed in us, by his quickening Spirit. Our relation to the earth, ("Dust thou art,") is developed in our fleshy birth. Our relation to God is developed in our spiritual birth. In our first, we bear the image of the earthly Adam; but in being born again, we bear the image of the heavenly Adam, for he is the Lord from heaven. All in us therefore that is corrupt, vile, sinful and mortal, is born of the flesh, and from this fleshy nature in which there dwells no good thing, arises a constant warfare in every christian against all that is spiritual, holy and pure; so that all christians while in the flesh are called to deny themselves, to crucify the old man, and to put on the new man which after God (not Adam) is created in righteousness and true holiness. While all there is in the children of God that is pure, spiritual and holy, is

born of God, and cannot sin, for his (God's) seed remaineth in him; and he cannot sin, because he is born of God.—1 John iii. 9.

As to the precise meaning of our Lord in the use of the words *born of the water*, some of our most gifted brethren have differed; some have supposed that the birth of the water meant the natural birth; but this view conflicts with our understanding; for to our mind Christ is speaking of the necessity of being born of the water and of the Spirit, in contradistinction from, and as both being necessary after having been born born of the flesh. A man already born of the flesh, before he can possibly see or enter the kingdom must be born of the water and of the Spirit, before he can enter the kingdom of heaven. Others have supposed that to be baptized is to be born of the water. This supposition we cannot admit, only in a figurative sense. As baptism is a figurative ordinance, designed to represent death, burial and resurrection, so it may, and does most beautifully represent our being buried with Christ by baptism into death, that like as Christ was raised from the dead by the glory of the Father, so we should walk in newness of life. The ordinance of christian baptism buries us into water, but not into death; but clearly represents our burial with Christ into death, and resurrection with him to newness of life. It may be much easier for us to show what it does not, than what it does mean; but it is far better for us to wait for our spiritual Interpreter to lead our minds into a correct understanding of the scriptures, than to attempt to force an explanation which is not clearly harmonious with the word of God and experience of the saints.

As to what it is to be born of the Spirit, there is but little room for doubtful disputation among those who have experienced that work. It is to receive the Spirit of Christ; for if any man have not the Spirit of Christ, he is none of his; and none can have that spirit except they be born of it. And as many as are led by the Spirit of God, they are the sons of God. It is a spirit which the natural man cannot receive, and which our Lord says "the world cannot receive, because it seeth him not, neither knoweth him." But as that which is born of the Spirit is spirit, and the spiritual judgeth all things, even the deep things of God, it is by the indwelling of this spirit that we know that we have passed from death unto life.

As brother Henley particularly desires our views in regard to being born of the water, we will give such views as we have on that part of the text. John in declaring the faith of the children of God says, "He that believeth that Jesus is the Christ, is born of God;" and in his testimony of the Christ, he farther says, "This

is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth, the spirit, the water and the blood, and these three agree in one."—1 John v. 6-8. It is our conviction that if we could clearly understand the sense in which the water and the blood are used in this text, all would be plain in regard to our being born of the water and the Spirit. It refers to the coming of Christ, not into the world, when born of Mary, but when he came into his kingdom or church, and received his coronation as the Christ and Lord, and was given to be the Head over all things to his church, which is his body, the fullness of him that filleth all in all. The three most prominent witnesses of the Messiahship of our Lord, by which the faith of the saints is established in the discriminating doctrine that "Jesus is the Christ," are first, that of the spirit which was given, when he read in the book of Isaiah the prophet, "The Spirit of the Lord God is upon me; because he hath anointed me to preach the gospel to the poor," &c. "And he began to say unto them, This day is this scripture fulfilled in your ears."—Luke iv. 16-22. Observe that the signification of the name *Christ*, is the Anointed. Hence the descent of the Spirit of the Lord God upon him was an indisputable evidence or witness that he was the Christ of God. The next in order was when he came to Jordan to John to be baptized. He came in that ordinance by water, and on that memorable occasion the witness of his being the Christ, and that he had come in the flesh, was most convincingly demonstrated, when John by a direct sign which was given him, identified him, saying, "Behold the Lamb of God, that taketh away the sins of the world." Then and there the Spirit descended like a dove and abode on him in witness of his Messiahship, and the heavens were opened to him, and the voice of God, in audible words declared, "This is my beloved Son, in whom I am well pleased."—Matt. iii. 13-17. The third witness of his identity as the Christ of God, is found in the efficacy of his precious blood which was shed for the remission of sins. So strikingly demonstrative was this witness, that his very murderers were constrained to cry, "Truly this was the Son of God!" Thus Jesus, in opening the way into his kingdom, and in entering into the holiest of all, entered by the blood of the everlasting covenant, having obtained eternal redemption for his people. In perfect harmony with these witnesses, as we conceive, all

his people come into the kingdom of God. The Spirit, the water and the blood must agree in their identification as the children of his kingdom. First, the Spirit of the Lord God, which is the quickening spirit, makes them alive, quickens and animates them with spiritual vitality, and makes them feel the need of living water, which can only be found in Christ, who is the place of broad rivers and streams. So far as we can perceive any distinction between being born of the water, and of the Spirit, the Spirit first operates upon the sinner, and makes him sensible that he is guilty before God, righteously condemned by the just and holy law, and utterly helpless and bankrupt. Then the water of life flowing through Christ from the throne of God and the Lamb, with cleansing, cheering and life inspiring power, and is applied, and he is born of the water into the liberty of the sons of God.

To be born of the water and of the Spirit, in this view of the subject is equivalent to being born of the life and of the Spirit. The Spirit is the power by which the work is effected, and the water is the life which the Spirit gives, and hence, allowing the figurative meaning of water as frequently used in the scriptures to signify spiritual vitality, we cannot be born of the Spirit without being born of the water. In this application, the three which bear witness in earth, give harmonious testimony. The Spirit in quickening bears witness that we are born of God; the water of life flows to the quickened child in corroborating evidence that he has passed from death unto life, cleansing and purifying and consecrating to a spiritual state; and the blood of Christ, in meeting, canceling and perfectly satisfying all the demands of law and justice, all agree, not only in demonstration that the sinner is redeemed and born again, but also that Jesus is the Christ of God, and the only name under heaven given among men whereby we must be saved.

In the preceding views we have spoken only of the birth of the water and of the Spirit in its experimental application and personal application to the individual experience of the saints; but if we mistake not, the birth of water may have a two fold application; and as being named first in our text, in its application to the redemption of the church as a body. The apostle speaks of the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal glory.—Titus iii. 5-7. This washing of regeneration has effected the justification of the saints, and secured the grounds of heirship according to the hope of eternal glory;

it must therefore refer to the death and resurrection of Christ; for he was delivered for our offences and raised from the dead for our justification. The *washing* of regeneration must mean the putting away our sins by the sacrifice of himself, for he gave himself for us for that very purpose, that he might cleanse us from all iniquity, and purify unto himself a peculiar people, and present them without spot or wrinkle before God. He died our death, suffered in our flesh, and the penalty of the divine law was executed on us in him, so that when he died for us all, then were all dead; but he was quickened by the Spirit, and that quickening Spirit was through him poured abundantly on us, so that the apostle could testify that we are quickened together with him, and raised up together, and made to sit together in heavenly places in Christ Jesus. All this was necessary and indispensably so, that we should receive the adoption of sons, and be made heirs according to the hope of eternal glory. If sons, then heirs of God, and joint heirs with our Lord Jesus Christ. By his resurrection from the dead, we are begotten again to a lively hope, and to an inheritance incorruptible, undefiled, and that cannot fade away.

This washing of water by the Word, is still more clearly referable to the death and resurrection of the church in Christ, by Paul, thus: "Husbands, love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as Christ the church; for we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church."—Eph. v. 25-32. If this washing of water by the word was the washing of regeneration, it must have been effected by the Spirit, the water and the blood, which bear witness in earth, and it was accomplished by the death and resurrection of Christ.

But once more. The apostle again testifies of Christ, saying, "And he is the Head of the body, the church; who is the first born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell. And having made peace through the blood of the cross, by him to reconcile all things to him-



self; by him, I say, whether they be things in earth, or things in heaven. And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouable in his sight."—Col. i. 17—22. Observe his death is called a *washing*, and his resurrection a *birth*; must this not then be the washing of regeneration, and renewing of the Holy Ghost? And if it be, was it not shed abundantly on the members of his body through him? In reference to his resurrection it was said, "Thou art my Son, this day have I begotten thee."—Psa. ii. 7. And in Acts xiii. 32, 33, "And we declare unto you glad tidings, how that the promise which was made to the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written, in the second psalm, Thou art my Son, this day have I begotten thee." Was the Head of the body, the church, begotten, and born from the dead, and his body and members left in death? or did he abolish death and bring life and immortality to light in his resurrection? If he has begotten us again to a lively (vital) hope by the resurrection of Christ from the dead, and we are washed and cleansed from sin by his death and resurrection, and presented to himself a glorious church, free from spot or wrinkle, can this be any other than the washing of regeneration,—the washing of water by the word? If this be so, then it follows that the church was born of the water when Christ arose from the dead and became the first fruits of them that slept, and all the members in him were born of the water, and received the washing of regeneration, when Christ washed and cleansed and purified them, at that time when a nation was born at once, and that scripture was fulfilled, "Thy dead men shall live, together with my dead body shall they arise." &c.—Isa. xxvi. 19. And certain it is that except a man be, in this sense, born of the water, and in due time quickened by the Holy Spirit which through him was shed on his people, he can neither see nor enter into the kingdom of God.

#### APPOINTMENTS.

With divine permission the Editor of this paper will spend the fourth Sunday in this month with the Kingwood church, and the Saturday preceding in that vicinity, as brother Conklin may arrange, and on Monday night at the house of brother Baner, 948 New Market St. Philadelphia, and on Tuesday night at Hopewell, as brother Hartwell may arrange.

N. B.—If brother Conklin thinks proper to make an appointment at Clinton, N. J., it must be on Friday night the 26th, or on Saturday the 27th, as our time is limited.

#### Circular Letter.

*The Elders and messengers composing the Salisbury Old School Baptist Association, in session with the Indian town church, Wicomico Co., Md., October 20th, 21st and 22d, 1869, to the several churches whose messengers we are, send christian salutation.*

DEAR BRETHREN:—In this our annual epistle of love we desire to call your attention to some portion of the blessed word of God in the contemplation of which we may be mutually edified and comforted. In whatever portion of that inspired book we may turn, we need but the enlightening power of the Spirit to find great riches of instruction and consolation therein; nor can we say that one portion is more valuable and delightful than another in itself, but only becomes so to us as our Savior opens our understanding to understand what it teaches concerning himself, manifesting his own glorious beauty to us through its form of sound words. At this time we will ask your contemplation to some of the many expressions contained therein concerning brotherly love; not expecting to give you any instructions on this subject which you have not already received, but desiring "to stir up your pure minds by way of remembrance" of what the Lord by his Spirit has written in the hearts of all his children, and has caused to be recorded also in the scriptures of truth.

The apostle Paul, after having given many exhortations and admonitions to the brethren at Thessalonica, 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.*"—1 Thess. iv. 9. How well we remember when this heavenly lesson was given to us. And truly never was instruction so sweet to our taste before. Never was command so joyfully received as this new commandment of our Savior. It came into our dark and troubled soul like light, opening up to our enjoyment a fountain of blessedness. When the commandments given from Sinai and written on tables of stone came to us, we found them to be unto death. They manifested to us an end of all perfection, being exceeding broad.—Psa. cxix. 96. We saw them extending infinitely beyond all human righteousness or perfection, and understood not only that we had no power to obey them, but that we had always disobeyed their holy requirements, and were already justly condemned. But when the voice of the adorable Jesus reached our souls, saying, "*A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another;*" and again, "*This is my commandment, That ye love one another, as I have loved you;*" what a change was wrought in us! and how instantly and fully we rendered

obedience to the command! The church appeared to us as "The perfection of beauty," and the dear people of God were in our eyes "The excellent of the earth, in whom was all our delight." It was no effort to love them, but it would have been beyond our power to cease loving them. Let one but speak of the salvation of God as they only can speak of it who have experienced it, or in any way manifest to us that Jesus was precious to him, and we could sooner have turned a river from its course than have prevented the flowing out of love from our hearts towards him. We did not think then that we were doing any thing meritorious and acceptable in the sight of God, but on the contrary felt ourselves most unworthy even to feel this affection for the saints of God. What a wonder, then, it was to us when we were assured by that same heavenly Teacher who had written this command in our hearts, that in loving the brethren we had fulfilled the whole law. For we are told that "He that loveth another hath fulfilled the law;" and again, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—Rom. xiii. 8, 10. And again, "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself."—Gal. v. 14. The apostle James also speaks of this as "the royal law of liberty," since through its power we have been experimentally freed from the law of sin and death; and John, the beloved disciple, in his tender solicitude for the comfort of his brethren, dwells much and very sweetly upon this new commandment, "this message that ye heard from the beginning, that we should love one another."

When this love to God and to all his people first filled our hearts, in that sweet time of our espousals, brethren, how little did we think its delightful flow could ever be interrupted, or that we ever could entertain a feeling of coldness, or anger towards any of that heavenly family beloved of God, to whom we were drawn by such strong and endearing ties. But have we not since then seen to our deep sorrow how necessary are the many admonitions and exhortations of the inspired apostles concerning this love? "Let brotherly love continue." So the apostle exhorts us because we are very liable to allow it to be interrupted by some worldly circumstance, though it cannot be destroyed. "Put on charity, which is the bond of perfectness." This is taught as important above all the other duties mentioned by the apostle in that connection, (Col. iii. 14) that we should let this love be manifest in all our actions and words towards each other. Then shall all the many things that are particularly enjoined upon us in our intercourse with each other be fulfilled. Then shall we be in deed kindly affectioned

one to another as we are in heart. Then shall we "forbear one another in love," "be kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven us." Then shall we "look not every man on his own things, but every man also on the things of others," endeavoring to "bear one another's burdens," and "in honor preferring one another." All these things we feel in our hearts, and the exhortation is that we let them be seen in our walk and conversation.

We know by examples in the apostles' day, as also by cases that we have ourselves witnessed, that brethren in Christ sometimes get at variance, fall into disputings, and even part asunder. They still love each other with an undying love, but that love has been interrupted and clouded over by some earthly feeling. Whatever causes estrangement, or quarreling among brethren is itself of the world, and ought to be sacrificed. And if any of us feel and are sure that we have received an injury from another, before we let anger take the place of love, let us notice the words of the new commandment, "*that ye love one another as I have loved you.*" Christ loved us when we were enemies to him, and we bless his name and rejoice that no change on our part shall ever effect that love, or turn it from us. "Having loved his own he loved them to the end." Here then we have the example. It is a wonderful characteristic of love that it covers a multitude of faults. The faults that we see in a brother or sister, a parent or a child naturally, even our natural human love hides from our view in a certain sense which all can understand. We apologize in our own minds for them. We are tenderly anxious, but we do not get angry. We do not contemplate breaking the tie that binds us together. It is impossible. Much more is this the case with christian love, and how careful should we be to let this nature of love work out.

It is delightful to see how greatly this love prevails in the churches at the present time. Its power is more wonderfully displayed when we consider how various are the worldly dispositions, callings and circumstances of those who are here brought together as one in Christ. Yet there is great need for watchfulness, and for frequently trying ourselves and our actions by the rule. If there is one exhortation we are more apt to forget than another upon this subject, it is perhaps that against speaking evil of each other. Not that brethren are inclined to parade the faults or supposed faults of brethren before the world, nor to accuse or surmise falsely. This is very seldom the case, and one who is guilty of this is a railer. But we are perhaps too apt to speak in confidence to some intimate brother or brethren of what we regard as faults in another, when we not only have never spoken to himself about them, but never intend to do so. In this we transgress a rule of Christ,

and are doing injury to the brother of whom we speak, to the one we are speaking to, by awakening a prejudice, and to ourselves by strengthening evil propensities in our own mind. The wrong is as great even if we are telling what is true, for we are not taking the course prescribed by our Savior. But in such a case we are most apt to have misjudged, and to be deceiving ourselves with the vain thought that we are actuated by a pure zeal for God, when in fact we are only gratifying a natural and unholy feeling. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver who is able to save and to destroy: who art thou that judgest another?—James iv. 11. We ought always, without exception, to speak first to him in whom we see or think we see the fault. He has a right to expect it of us, and not to find that much talk to his disadvantage has been going on among his brethren while none have had the faithfulness to apprise him of the trouble. If we are faithful towards our brethren, "speaking the truth one to another," how often may we save a soul from death, and hide a multitude of sins. It would be well if when we feel an inclination to speak of a fault in another we should always pause and ask ourselves if we have spoken to him first. And also when another is speaking to us in confidence of a brother's faults, to ask of him whether he has been faithful to that brother, and decline to hear what has not been brought in the proper spirit of meekness to his notice first. Thus shall we cultivate the true spirit of love and forbearance towards each other. And thus shall we be able to detect those who are really railers, and who are classed with other characters from whom we are to be separate.—1 Cor. v. 11. It is the privilege and duty of brethren to admonish and warn each other, and especially of the elder brethren to counsel and watch over the younger, who are more ignorant of Satan's devices wherewith he strives to turn aside the feet of the unwary. Not to watch them with a distant and suspicious scrutiny, ready, and perhaps unconsciously anxious for an occasion to apply the correction, but to be over them in tender and watchful love as a father over children.

Brethren, when we apply the heavenly rule are there any of us but must feel ourselves falling far short of its holy measure? How greatly blessed we are, that when the Lord shows us our failings and faults for which we mourn, we can come to that dear friend who sticketh closer than a brother, who is very kind and pitiful, and will graciously forgive. May he direct us by his Spirit in all things, and cause that our love abound more and more towards all who love our Lord Jesus Christ.

"How sweet, how heavenly is the sight  
When those who love the Lord,  
In one another's peace delight,  
And thus fulfill the word."

G. W. STATON, Mod.  
S. H. DURAND, Clerk.

*The Elders and messengers, composing the Sandy Creek Association of Regular Predestinarian Baptists, now in session with the Salem church, to the several churches, and the brethren scattered abroad, sendeth christian salutation,*

DEARLY BELOVED BRETHREN in the glorious hope of eternal life, given us in Christ, and made manifest in a free grace gospel. In accordance with our usual custom, we address you this our annual epistle of love, taking for our subject the honor which our glorious Head has declared shall be given to the saints.—John xii. 26. "If any man serve me, him will my Father honor." The Lord has a people distinct from and chosen out of the world, who are not to seek its honor nor applause. Nor is the world disposed to give honor to this people when they walk in the holy, self-denying precepts laid down by the Lawgiver of Zion. On the contrary, they who are born of the flesh will hate and despise them who are born after the Spirit. Christ said, "Ye shall be hated of all men for my name's sake." And again, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world; therefore the world hateth you." We have to look for our honor from a different and a higher source. And here the question might be put, Is the honor conferred by the Lord on his children sufficient to make up for the loss of this world's fleeting applause? Let Moses answer, who esteemed the reproach of Christ greater riches than the treasures of Egypt. And Paul, who counted all things loss for Christ, And the Old Testament saints, who took joyfully the spoiling of their goods, for that heavenly, better and enduring substance. What then is the honor under consideration? Every thing pertaining to life and salvation and contained in the well ordered and sure covenant, confer an honor of the highest character on the happy recipient. The choice of Jehovah. The redemption of Jesus, and the Spirit's quickening power, pardoning mercy, justifying righteousness, adopting love, sanctifying grace, and preserving wisdom, bounty and power, each and all are honor heaped on those who are brought from darkness to light. And this honor have all the saints. The Lord's portion is his people, Jacob is the lot of his inheritance. He taketh pleasure in his people, he will beautify the meek with salvation. Jesus gave himself for and to his portion; his love is on his church perpetually;

his delights are with the sons of men. The joys of heaven will never satisfy him, while one of his people is upon earth. Their presence adds to his joy. Therefore he prayed, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world." Love cannot be satisfied until it has all its objects—until it has conferred all it has to bestow, and raised them to the highest pitch of dignity and glory. This portion given him by his Father he will take out of the hand of the Amorite with his sword and his bow, and it shall be as a fruitful bough by a well, whose branches run over the wall. How wonderful that God should chose a remnant of his poor depraved creatures, and bless them with all spiritual blessings in heavenly places in Christ Jesus. His thoughts toward them are thoughts of love. His purposes are formed for their welfare, in connection with his glory. He says, Since thou wast precious in my sight, thou hast been honorable, and I have loved thee. And because of this love he has drawn them to himself with loving kindness. And they shall all come; for he says, All that the Father hath given me shall come to me, and none shall pluck them out of his hand. He says again, They shall be mine in that day when I make up my jewels. And they shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of their God.

"Unnoticed now, because unknown,  
A poor and suffering few;  
He'll come and claim them for his own,  
And bring them forth to view."

Jesus puts honor upon his people in the endearing names by which he calls them. "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hepizabah, My delight is in her: and thy land, Beulah," Married. And the reason he gives is this: "For the Lord delighteth in thee. For as a young man marryeth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Jesus loves his people with a love stronger than death. Many waters cannot quench it; not all the waves and billows of divine wrath and justice which went over him. He sank beneath our heavy woes, but it was impossible for him to be held by the power of death; for he satisfied the law and made it honorable. Giving his life for his sheep, and delivering them from law, sin and death. And now, he says, "Arise, my love, my fair one, and come away." Come away from all creature doings, from all endeavors to obtain a righteousness by the deeds of the law, from your ashes, your sackcloth, "Awake and shake yourself from the dust, and put on your beautiful garments,

O Jerusalem." But, say you, "I am black as the tents of Kedar." Love's reply is, "Though thou hast been among the pots, yet shall ye be as the wings of a dove, covered with silver, and her feathers with yellow gold." Therefore while every member of Christ's church will say with Paul, "In me, that is in my flesh, dwelleth no good thing," yet Jesus views them covered with the robe of his righteousness, and declares, Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, and terrible as an army with banners.

Brethren, truly it is wonderful grace that such worms as we should be the delight of him who is the brightness of the Father's glory. How blessed when the soul can realize that it is the object of his delight. He delights to own his church as the purchase of his blood, as the object of his affection. He delights to preserve them as the objects of his care and charge, to bless them as his chosen bride. They may be despised by the world, their beauty and glory may be concealed, they may appear to be forsaken of God and man, they may at times hang their harps upon the willows, and sit and sigh solitary and lonely; but, For Zion's sake will Jesus not hold his peace, and for Jerusalem's sake will he not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. He will honor them as his friends before an assembled world. He declares that they are sons of God by faith in Christ Jesus. That they are heirs of God and joint heirs with Christ. That they have an eternal inheritance, a crown of glory, a kingdom that cannot be moved, and that he will come and receive them to himself. Thus shall it be done to the man whom the King of kings delighteth to honor. The thing is certain and the performance thereof sure; for he will not alter the thing that is gone out of his lips.

May a consideration of these things cheer us on our pilgrimage, until we are all gathered to that city which is above, when we shall praise him day and night in his temple, see his face, and go no more out.

WM. A. THOMPSON, Mod.  
R. F. HAYNES, Clerk.

*The Maine Old School Baptist Conference, convened with the church at North Berwick, Maine, Sept. 17th, 18th and 19th, 1869, to the churches and associations with whom she corresponds, wishing that grace, mercy and peace from God the Father and from our Lord Jesus Christ may be with you.*

DEARLY BELOVED BRETHREN:—Another year with all its scenes has passed since we last addressed you, and according to our usage we will now commune with you again concerning those things which pertain to the kingdom of our God. We



would rejoice in all the sincerity of our hearts that we have been made as we trust the recipients of that love which causeth us to delight to dwell upon the all absorbing subject of our Redeemer's kingdom. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32.

How soul-cheering are these words, coming as they do from the lips of our dear Savior, the holy Son of God, giving his dear children a true promise, a sure foundation to rest their faith upon, that they are not to come into possession of this kingdom by any works of righteousness or merits of their own, but that it is the eternal God's good pleasure to give them the kingdom. How sweet have been the moments when the Spirit of God in our hearts has enabled us to fear not, but caused us to rejoice with joy unspeakable and full of glory. And why did we fear not? The Savior has most beautifully answered the above question in Matthew xi. 25: "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."

Yes, little flock, our heavenly Father has so revealed himself unto us at times that we have felt that we could cast ourselves upon his dear bosom, believing that his omnipotent arm would help us to safely outstride all the storms of life and ultimately by his good pleasure enter his glorious kingdom above. If then we be subjects of this kingdom we need not fear what man can do unto us, for we are heirs of God and joint heirs with our Lord Jesus Christ to an inheritance incorruptible, undefiled and that fadeth not away. Then dear brethren fear not, for saith the infinite Jehovah to Israel, "I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flames kindle upon thee, for I am the Lord thy God, the Holy One of Israel." What heavenly consolation is imparted to this little flock when they can feel that the love of God which had no beginning and knows no end has been kindled in their hearts, and that they are securely his and can say:

There is a river pure and bright,  
Whose streams make glad the heavenly plane,  
Where in eternity of light  
The city of our God remains.  
Built by the word of his command,  
With his unclouded presence blest;  
Firm as his throne her bulwarks stand,  
There is our home, our joy, our rest.

Dear brethren, may we all be enabled by grace divine to stand steadfast in the liberty wherewith Christ has made us free and be not entangled with the yoke of bondage, ever remembering that the fruits of the

Spirit are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, loving our enemies, doing good to those that despitefully use us and persecute us, and living in obedience to all the commands of our Lord and Savior Jesus Christ.

Dearly beloved brethren, through the abounding goodness of our covenant keeping God we have had the high privilege of again meeting in an associate capacity for the solemn yet delightful worship of our eternal God, who is a Spirit, and seeketh such to worship him as do worship him in Spirit and in truth, and faith believing.

Dear brethren, tremblingly hoping that we are of those who were chosen in Christ before the foundation of the world, and have been made partakers of his holy calling and qualified by grace divine to worship him in Spirit and in truth, we would adore our heavenly Father for his mercy towards us in permitting us again to receive your messengers of love, who have come to us richly laden with the truths of the everlasting gospel, standing upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. We have had another precious season in mingling together our songs of prayer and praise in humble adoration to him who has declared himself to be King of kings and Lord of lords, and have feasted upon those fruits which only grow in the garden of eternal election, unconditional salvation and final perseverance of all the saints of God. Our meeting has been numerously attended, and general harmony, love and fellowship has prevailed. We ardently desire the continuance of your correspondence by messengers and minutes.

Our next conference will be held, if God permits, on Friday, Saturday and Sunday after the second Monday in September, 1870, with the North Berwick church, in York Co. Maine, where we hope to receive your messengers and minutes.

And may God enable us to walk worthy of the vocation wherewith he has called us, is our sincere and earnest prayer, for our Redeemer's sake, Amen.

WILLIAM QUINT, Mod.

ROBERT F. STAPLES, Clerk.

*The Elders and messengers composing the Maine Old School Baptist Association, held with the Bowdoinham O. S. Baptist church, at Bowdoin Centre, Maine, Sept. 10th, 11th and 12th, 1869, to the churches, associations and meetings with whom we correspond, send love and fellowship in the Lord.*

DEAR BRETHREN:—Beloved in the Lord, grace unto you, and peace from God our Father and the Lord Jesus Christ. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity

of every one of you all toward each other aboundeth, so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure. Your messengers and ministers of the gospel of Christ visiting us have been enabled to come to us in the fullness of the blessing of the gospel of Christ, preaching Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. While learning of your affairs and considering the love and fellowship which appears to abound among the saints of the living God, east and west, north and south, we were forcibly reminded of what is written in the 133d Psalm: "Behold how good and how pleasant it is for brethren to dwell together in unity." It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore." And we say with all our heart, "Let brotherly love continue," and let that love be without dissimulation. Let us not love in word, neither in tongue only, for such a love is a mere outward show; it is formal, transient and hypocritical. But the saints should love one another in deed and in truth. True love to God and to one another will cause us to put on as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another.

Our present meeting has been well attended and harmonious. An unusual interest has been manifested in the things of the kingdom by the hearers. We have felt that it is good for us to be gathered together in the name of Christ. We earnestly desire a continuation of your correspondence.

Our next associational meeting is appointed to be held with the Old School Baptist church at Jay, Franklin Co. Me., to commence on Friday before the second Monday in September, 1870, at 10 o'clock, a. m., and continue three days.

HIRAM CAMPBELL, Mod.

A. B. MACOMBER, Clerk.

The first edition of the "Pocket Hymns" is now exhausted, and no more orders for the same need be sent.  
I. N. VANMETER,  
Macomb, Ill., Oct. 18, 1869.

## MONIES RECEIVED FOR "THE EDITORIAL."

G. Hinchins, Va. 2 30; J. B. Wood, N. Y. 2 30; Wm P. Cotton, Miss. 25; J. J. McElroy, Ark. 45 43; Elkanah Johnson, Ga. 10 80; W. S. Harris, Fla. 5; Joel Kaufman, Ohio, 6 90; H. Peden, Ky. 2 30; Eld E. Rittenhouse, Del. 2; Mrs Wilson, Md. 2 30; Mrs T. Parson, Md. 3 20; J. T. Williams, Miss. 2 30; Wm. Avery, Miss. 2 30; Eld G. W. Staton, Md. 6; Thos G. Flannery, Ore. 2 30; Total \$123 93.

## Subscription Receipts.

**New York:**—Wm Stage 2, Geo. Whitecomb 2, G. M. Leonard M. D. 4, Nath. Brown 2, H. Bogart 2, Mrs D. Lockwood 2, I. U. Every 2, Miss L. Boice 2, Eph. Bugher Jr. 2, Mary A. Bowman 2, Mrs R. Ennist 2, I. Brown 2, Wm. Hulbert 2, L. Dunham 2, Saml Lewis 2, Mrs H. N. Harkness 3, Miss Hetty Smith 2, Wm. Garnsey 2, Mrs Elmira Rahling 2, Gabriel Hallowell 2, S. Haviland 3. \$46 00  
**Maine:**—Jacob Libbey 2, Wm. Hall 5, A. Perkins 2. 9 00  
**Pennsylvania:**—Eld Wm J. Purington 5, D. B. Nevins 2, Mrs Elizabeth Littell 2, Jas Thomas 2. 11 00  
**Delaware:**—John Campbell 2, Mrs S. Nickerson 2, Mrs S. Price 2, J. B. McConaughy 2, Mrs Mary Riley 2, H. Champion 1, Mrs A. McConaughy 11, Eld E. Rittenhouse 4, Mary A. Stillwell 2, Lydia A. Biddle 2, J. R. Reese 4, W. Hastings 2, Mrs Hetty Lecates 2. 38 00  
**Maryland:**—Mrs M. E. Robertson 2, C. Search 4, Hetty Bell 2, Lydia Lowe 2, Theo. Parson 2, J. W. Laws 2, Geo. Lowe 2, Elisha Holloway 2, R. A. Pilcher 2, W. A. Hasting 2, W. H. Jarman 2, L. R. Bailey 2, Matilda Lowe 2, Mary E. Ellis 1 50, H. Henry 2, Mrs G. Laws 6, Hetty Russell 2, Mary S. Brittingham 2, Wm. McGarth 2, S. Adkins 2, Geo. W. Jarman 2, Mrs M. E. Woolford 2, W. Woolford 2, J. S. B. Woolford 2, Mrs Wm. Mace 2, J. W. Mace 2, Thos A. Willis 2, Mrs Mary E. Mace 2, Dr John Thorne 10, Eld S. H. Durand 7. 78 50  
**Virginia:**—G. O. Blue 3, C. Marrs 1, Mrs E. Adkins 1, Eliza Phillips 1, Wm. B. Marshall 6. 12 00  
**North Carolina:**—N. P. Holleman 2, Wm. E. Billups 2, W. A. Mijall 2, Rebecca Hancock 2. 8 00  
**Georgia:**—Eld N. Bussey 4, Eld Wm. L. Beebe 8, Dempsey Lynn 2, Eld W. D. Almond 2. 16 00  
**Arkansas:**—J. J. McElroy. 2 90  
**Mississippi:**—C. K. Warren 2, E. R. Jackson 15, G. S. Pace. 19 00  
**Louisiana:**—Miss C. Waples. 2 60  
**Texas:**—Eld Lewis Jacobs 4, Eld J. M. C. Robertson 2 75. 6 75  
**California:**—Lewis Lomny 10, Eld A. H. Hagan 2. 35 00  
**Oregon:**—Eld I. Cranfill. 5 00  
**Col. Ter.**—Mrs Elizabeth Scott. 2 00  
**Tennessee:**—Wm. M. Burdshaw. 4 00  
**Kentucky:**—T. P. Findley 4, Isaac W. Kelley 2, H. Peden 24, Eld J. M. Theobald 2. 32 00  
**Ohio:**—S. S. Place. 2 00  
**Illinois:**—N. H. Turner 2, Eld I. N. Vanmeter 2, Z. Walters 2, Aaron Welch 2, Elias Reed 2. 10 00  
**Missouri:**—Eld Eli Penny 3, Henry J. Adams 3, Mary Wiley 5, Jesse White 2, Mrs Louisa Womack 4. 17 00  
**Iowa:**—A. Garrett. 2 00  
**Ontario Prov.:**—Eld Thos McCell. 4 00  
Total, \$350 25

## Marriages.

On Wednesday evening, at the residence of the bride, near Otisville, N. Y., by Elder Gilbert Beebe, Mr. Gideon C. Harding, and Miss Lamira Seybolt, daughter of Maj. Lewis Seybolt, all of this county.

At the residence of the bride's mother, at Millsburgh, N. Y., on Wednesday, Nov. 10th 1869, by the same, Mr. Decatur Brown, and Miss Josephine Manning, daughter of the late Hiram Manning, Esq., of that place.

## Obituary Notices.

DIED—Near Howell's Depot, at the house of Mr. George Youngs, her son-in-law, on Wednesday the 3d, Mrs. ——— Doland, widow of the late Deacon George Doland, aged about 74 years. Although we believe Mrs. Doland entertained a hope for many years, she never made a public profession of religion. She was naturally of a very quiet and retiring disposition, kind and amiable in her temperament. Since the death of her excellent husband her health has been poor, and for several years past unable to walk or stand on her feet. Helpless and afflicted as she was, she was remarkably patient in her sufferings. Her children, except her daughter with whom she spent her last days, are scattered in distant localities. She was released from her sufferings by death, and we doubt not that to her "to die was gain." Her funeral was attended on Thursday the 4th, at our Hall, in this

village, and a discourse was preached on the occasion by the writer, from Phil. i. 21: "For to me to live is Christ, and to die is gain."

**DIED**—Near Otisville, Nov. 3, very suddenly, **Jennie Ophella**, only daughter of Henry and Mary Sayer, in the 12th year of her age. Although the deceased had been declining for some time, her health seemed to be as good as usual, and on the evening before her death she seemed cheerful and uncomplaining; had a good appetite for her food, and retired to her own room in as good health to all appearance, as she had for a long time, but in the night her parents heard her breathing hard, and went immediately to her and found she had got out of bed and was sitting in a chair, with her head thrown back, her jaws set, and her limbs cold; she seemed unconscious and speechless. A physician was immediately called, and every possible effort made to restore animation, but all proved unavailing. She lingered some hours, but died during the following day, without being able to speak. This sudden dispensation was peculiarly trying to the grief-stricken parents and surviving brothers of the deceased. Being the only daughter and sister among several children, and a most lovely child, so unexpectedly called away, overwhelmed the family in sorrow and grief. Her funeral was preached by the writer, at the meeting house of the New Vernon church, on Thursday the 4th, from Ps. xxiii. 4. A large and sympathizing assembly were in attendance.

**DIED**—At his residence, near Howell's Depot, in this town, at 10 o'clock, a. m., on Wednesday, the 3d, after a short illness of a few weeks, **Mr. Archibald Hoyt**, in the 82d year of his age. Mr. Hoyt was one of our most aged and respected citizens. For many years he entertained a hope in the Redeemer, and was a firm believer in the doctrine of salvation by grace alone, an ardent lover of the truth, and a firm and faithful friend to the Old School Baptists. From a deep sense of the depravity of his flesh, and a conscious inability to suppress the passions of his earthly nature, he was deterred from making an open profession of his faith, lest he might wound the cause which he so dearly loved. His house has always been a welcome home for the Old School Baptists, and he never seemed so fully in his element as when in their company, especially when contributing to their comfort under his own hospitable roof. It is due from us to say, for almost fifty years, we have had no more constant, reliable and faithful friend, either in or out of the church than the deceased, and we believe his friendship was for the truth's sake. He was not only constant in his attendance at our meetings, but always ready to furnish conveyance for others to attend, and he was ever ready to do cheerfully his full share in meeting the expenses of the church. He leaves five sons and five daughters to mourn their loss, besides numerous other relatives and friends; but we confidently believe their loss is his unspeakable gain. His funeral was attended by a very large but solemn assembly, on Friday, the 5th inst., on which occasion a discourse was preached from Phil. iii. 20, 21, by the writer of this notice.

**DEAR BROTHER BEEBE**:—By request I send the obituaries of some of the Lord's little ones:

Sister **Faith Plessinger** died January 9th, 1869. Her age was 87 years, 9 months and 23 days. She was a member of the Old School Baptist church about 40 years. She has left a large circle of friends, with the church, to mourn their loss, but their loss we believe is her eternal gain.

ALSO,

Brother **Jacob B. John** died February 19th, 1869, aged 79 years, 9 months and 12 days. Brother John was born in Franklin Co. Pa. Brother John was a member of the Still Water church, Dark Co. Ohio, with sister Plessinger, and he was Deacon for a good

many years; was a member for some forty years. He has left a dear companion and several children. May the Lord bless the bereaved sister. He was a faithful brother and beloved by all that knew him.

ALSO,

Sister **Mercy Hill** died September 9th 1869. Her age was 74 years, 5 months and 12 days. She was born in the State of New Jersey; emigrated to the State of Ohio in 1815; united with the Old School Baptists in 1819; was baptized by Elder Wilson Thompson; lived a faithful member until the day of her death. She survived her husband some twelve or fifteen years.

ALSO,

Sister **Rachel Peters**, the wife of Elder Peters, died October 21st 1869. Her age was about 79 years. She was a member of the church about fifty years. She was born in the State of Virginia, Preston Co.

All the above were well attended, and a funeral discourse delivered by the writer.

Yours in the bonds of the gospel,

GEORGE COTTRELL.

Dark County, Ohio.

**BROTHER BEEBE**:—Please publish the following obituary in the "Signs of the Times."

Departed this life August 22, 1869, **Henry P. Husted**, in the 76th year of his age. Brother Husted was born, I learn, in New York, March 10th 1794; lived a while in Peru; moved to Ohio in about 1820 or 21, and thence to Fulton county, Ill., in 1836, where he resided until the time of his decease. At an early age he made a profession of religion and joined the regular Baptist church, and from that time to the hour of his departure, for a period of over fifty years, he sustained an unblemished character as a christian and a citizen. No reproach was ever brought on the cause he professed and loved by any of his deportment. He was for many years, and up to the time of his death, connected with the Mt. Zion church, where he had the love and confidence of all who were connected with him. His disease appeared to be an affection of the heart, which he bore with resignation, and calmly met death, looking to and trusting in his risen Redeemer. He left six children and many friends to feel and realize their loss.

ALSO,

His wife, sister **Mary Husted**, formerly Mary Potter, departed this life Oct. 31, 1865, in her 74th year, having been born March 29th 1792. She, also, was a member with her husband from early life, and lived through its trials and temptations without a stain on her profession, and died in the triumphs of faith. The writer addressed a large and solemn audience on the occasion, on the fifth Sunday in October, from Ps. lxxi. 18. May the Lord support the bereaved and prepare them by his grace for a better world.

I. N. VANMETER.

Macomb, Ill., Nov. 3, 1869.

**BROTHER BEEBE**:—One of the brethren in Brown Co. Ill., has sent me a brief notice of the life and death of **Eld. William Hogan**, from which I am requested to prepare an obituary for the "Signs." Elder Hogan was born in Kentucky, March 10, 1814, and departed this life September 10, 1869, aged 55 years and 6 months. Having removed to Illinois he was married to Nancy Norton, Oct. 1, 1835; made a profession of faith in Christ and was baptized by Elder John Harvy in the spring of 1842, and united with the Salem church of Regular Baptists in Brown Co. Ill. He was licensed to preach by said church in January, 1843, and ordained to the gospel ministry in June of the same year by Elders William Roberts, William Harper and James Abbott. He was then called to the pastoral care of said church, which place he filled with honor to himself, and to the satisfaction of his brethren till disease forced him to lay down his weapons and lay off his armor. He also preached for Mt. Gilead, Camp Creek and Mt. Pleasant, as pastor, in the latter part of his labors, having united with the last named church near the close of his active

labors. These four churches were attended by him faithfully and ably as long as he was able to go. Elder Hogan was an able defender of the doctrine of grace, and of the ordinances of the house of God, and was very highly esteemed by the brethren wherever known. He lay two years and six months with a spinal affection, which terminated his life and put an end to his labors in the vineyard below, but we cannot doubt that he is now beyond the reach of sin, sorrow, affliction and death, and has put on a crown of glory. His funeral was preached by Eld. John Fanshier, and his remains were deposited in the graveyard at Salem church. He has left his wife and eight children, together with the churches and the community to mourn their loss. May the Lord bless all the bereaved, and raise up others to fill the place of the deceased on the walls of Zion. Respectfully,

I. N. VANMETER.

Macomb, Ill., Oct. 18, 1869.

**DIED**—May 18th, 1869, our dear little **Mollie Pearson**, daughter of George and Mary Pearson, aged 2 years, 7 months and 10 days. Although so young, she is sadly missed, and her departure mourned by her parents and all her friends. Her disease was hardly known by the physicians who attended her. Her sufferings were very severe, but she bore them, although an infant, with remarkable patience, and often during her sufferings was seen to turn her little eyes toward heaven, as if gazing on him who gave her, and was so soon to recall her from her sufferings, and she would cry, O Lord, have mercy on me. She died at eleven o'clock and thirteen minutes a. m. There were many present at the time, among whom were brother Wm. Barr and wife, and our old sister McDonald, all members of Cedar Creek church. Just five minutes before her spirit took its flight to dwell with the hundred and forty-four thousand, she awoke from sleep and said, "I am not up good," and when she was raised up on her pillow she said, "Please hold my back," and then raised her eyes and said, "Lord have mercy," then glanced her eyes from one to another, and at last fixed on her kind pa and myself, who were standing by her, and fell asleep in Jesus, never to awake again to pain and suffering, but to awake in the everlasting light and glory of our Heavenly Father. We ask for your earnest prayers for the bereaved, that when called hence we may go with her to dwell where all tears shall be wiped forever away.

Our little bird has flown away,  
To seek its starry home;  
Should we have wished to have her stay  
When Jesus bid her, Come?

He called the little babes to him  
When he was here below;  
And now when e'er he calls for them,  
Should we not let them go?

ELLA STRINGFELLOW.

Monteray, Owen Co. Ky., May 21, 1869.

**DEAR BROTHER BEEBE**:—It has become my painful duty to forward to you for publication the death of our dear little daughter, **Ettie Virginia Farlee**, who departed this life Sept. 23, 1869, aged 10 months and 1 day. She had three distinct diseases, but the most fatal of all was sore throat. Her sufferings were too great for tongue to speak or pen to write—entirely beyond description. Her little throat was eat entirely through. It was just one week from the time her throat commenced swelling until she was encircled in the cold arms of death and her little spirit had been borne away to God who gave it. She was a sweet child. No one ever knew her but to love her. The tie of nature is a strong cord which binds her to us, and it is hard for us to say, Thy will, oh God, be done; but the Lord giveth, and he hath taken away, and blessed be the name of the Lord. We have one dear little daughter left to comfort us under our deep afflictions, and may this death be sanctified to the good of us all, and enable us to

look beyond this vale of tears to the realms of immortal bliss, where sickness, sorrow nor death can never come, and those who meet will part no more.

Submissive to thy will, my God,  
I all to thee resign,  
And now before thy chastening rod  
I mourn, but not repine.

Why should my foolish heart complain,  
When wisdom, truth and love  
Direct the stroke, inflict the pain,  
And point to joys above?

How short are all my sufferings here,  
How needful every care;  
Away my unbelieving fear,  
Nor call my gain my loss.

Then give, dear Lord, or take away,  
I'll bless thy sacred name;  
My Jesus, yesterday, to-day,  
For ever is the same.

Brother Beebe, please publish the above in your paper, that our friends may see that we too have many trials to encounter in this present evil world, and remember me as your unworthy sister in tribulation.

MAGGIE E. FARLEE.

Herman, Knox Co. Ill., Oct. 3, 1869.

**DEAR BROTHER BEEBE**:—In deep affliction I pen these lines to inform you that death has entered our home and taken from us our dear mother, **Sarah Calvert**. She died Sept. 16th, at the residence of her son-in-law, Samuel T. Anderson, after an illness of two weeks, aged 82 years and 8 months. She died rejoicing in God her Savior. She had enjoyed very good health, and could walk a mile equally as well as almost any one; until the last summer she began to fail very rapidly. She has been a member of the Old School Baptist church ever since her twenty-first year, and lived a very consistent life. She has taken your paper for a long time, and looked for their arrival from time to time with great interest, for she loved dearly to read them. We miss her very much, but she cannot return to us. O may the Lord prepare us for that bright land, to which we trust she has gone, where parting will be known no more forever.

ELIZA J. ANDERSON.

Bedford, Ind., Oct. 3, 1869.

**DIED**—Eld. **Sherred Harris**, who was born in Wake Co. N. C., July 26, 1797. He was taken from there when young to Anson county, in the State, where he remained until 1834, then removed to Alabama, remained there until 1835, then moved to Carroll county, Tenn., lived there two years and moved to North Mississippi, in which State he remained until his death, except two years he spent in Shelby county, Tenn. He professed a hope in Christ at the age of twenty-eight, joined the Primitive Baptists in his thirty-fifth year, ordained a minister of that order in 1846, which office he filled faithfully; ever contending earnestly for the faith once delivered to the saints. His character as a man, a christian and minister was perhaps never surpassed, and rarely ever equaled by any of the nineteenth century. He was ever chaste, modest and kind to all with whom he mingled, yet firm and unmoved by all the opposing elements that surrounded him. Of him it may be said, "None of these things move me." He fought a good fight, he finished his course, he kept the faith, and we feel assured that he is now in the immediate presence of the dear Savior, who in his life he so earnestly proclaimed as the only way, the truth and life.

He died the 24th day of March, 1869, lamented by the church, a large circle of friends, and especially by his bereaved wife and children, to whom we would say, "mourn not as those who have no hope."

We desire to mingle our sympathies and tears with you in your sore and sad affliction, to your good and his glory.

Written by request of the Tallahatchie Association, over whose councils he often presided in the Moderator's chair.

E. A. MEADERS, SR.

Water Valley, Miss., Oct. 6, 1869.



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## 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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ABSTRACT OF TIME TABLE ADOPTED AUGUST 30, 1869.

## TRAINS GOING EAST.

**Cincinnati Express**, leaves Cincinnati, by Columbus, Ohio, time, (Sundays excepted,) from Depot Cor. 5th & Headley Sts., 7.00 a. m.; Cleveland, Sundays excepted, from A. & G. W. Division Depot, by Columbus time, 3.25 p. m.; Dunkirk, Sundays excepted, from Union Depot, by N. Y. time, at 9.40 p. m.; Buffalo from Depot Cor. Exchange & Michigan Sts., Sundays excepted, by New York time at 11.30 p. m., arriving at Hornellsville, 3.00 a. m. Elmira, 5.10 a. m., Susquehanna, 7.55 a. m., (bkft.) Turners, 1.42 p. m., (Dine); New York, 3.30 p. m. Sleeping Coaches accompany this train from Meadville and Buffalo to New York.

**Lightning Express**, daily, leaves Cincinnati 9.45 p. m.; Cleveland, 7.20 a. m.; Dunkirk 11.05 a. m.; Buffalo, 2.50 p. m.; and Rochester, (except Sundays) at 4.00 p. m., arriving at Hornellsville 6.19 p. m. (Sup.) Elmira, 8.28 p. m., and New York 7.00 a. m. Sleeping Coaches accompany this train from Cincinnati, Buffalo and Rochester to New York.

**Day Express**, leaves Cleveland, Saturdays excepted, at 10.20 p. m.; Buffalo, Sundays excepted, at 7.00 a. m.; Rochester, Sundays excepted, at 7.30 a. m., arriving at Elmira 12.00 m., Susquehanna 2.32 p. m., (Dine), Turners 8.07 p. m., (Sup.) New York, 9.50 p. m. New and improved Drawing Room Coaches accompany this train from Buffalo to New York, and Sleeping Coaches from Cleveland to Hornellsville.

**Night Express**, Sunday excepted, leaves Dunkirk 5.00 p. m., and Buffalo 6.40 p. m., arriving at Hornellsville 10.20 p. m., Turners 9.00 a. m., (bkft.) New York 11.30 a. m. Sleeping Coaches accompany this train from Buffalo to New York.

**Express Mail**, Sundays excepted, leaves Dunkirk 7.30 a. m., Buffalo 7.30 a. m., Rochester 9.25 a. m., arriving at New York 7.00 a. m.

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## TRAINS GOING WEST.

LEAVE NEW YORK FROM DEPOTS  
FOOT OF CHAMBERS STREET,  
AND FOOT OF 23rd ST. AS FOLLOWS:

**8.00 A. M. Express Mail**, (Sundays excepted.) Sleeping Coach attached to this train at Susquehanna running through to Buffalo, stopping at Susquehanna, 5.41 p. m. (dine); arriving at Buffalo, 5.35 a. m.; Dunkirk, 7.20 a. m.; Meadville, 9.00 a. m. (bkft.); Cleveland, 2.20 p. m.

**8.30 A. M. Way Train**, for Greycourt and intermediate stations.

**10.00 A. M. Day Express**, (Sundays excepted.) Passengers leaving by this train on Saturdays will remain over Sunday at Cleveland or Kent. This train is composed of the finest Drawing Room and Sleeping Coaches in the world, as also the new and improved Day Coaches, peculiar to this line, stopping at Susquehanna, 4.13 p. m. (dine); Hornellsville, 8.30 p. m. (supper); Rochester, 11.20 p. m.; Buffalo, 11.30 p. m.; Dunkirk, 1.45 a. m.; Cleveland, 5.30 a. m.; West Salem (bkft.) 7.08 a. m.; Urbana (dinner), 12.02 p. m.; Cincinnati, 4.00 p. m. Drawing Room Coaches will accompany this train to Buffalo, and Sleeping Coaches will be attached at Hornellsville, one of which will run through to Cleveland, for the accommodation of Western passengers, and one to West Salem for Southern passengers. A Ladies' Coach will accompany this train from New York to Cincinnati.

**11.30 A. M. Way Train** Daily for Port Jervis and intermediate stations.

**3.30 P. M. Way Train**, (Sundays excepted) for Middletown and intermediate stations.

**4.30 P. M. Orange County Express**, (Sundays excepted,) stopping only at Sterling Junction, Turners and stations West of Turners, (except Oxford.)

**5.30 P. M. Night Express**, (Sundays excepted.) Sleeping Coach attached to this train at New York, running through to Buffalo, stopping at Turners 7.57 p. m. (supper); Hornellsville, 7.23 a. m. (bkft.); Rochester, 11.10 a. m.; Buffalo, 12.10 p. m.; Dunkirk, 1.30 p. m. (dinner); Meadville, 2.30 p. m. (dinner); Cleveland, 7.15 p. m.; West Salem, 8.46 p. m. (supper); Dayton, 3.35 a. m., and Cincinnati, 6.00 a. m.

**6.30 P. M. Night Express**, daily, (except that the Saturday evening train will not connect for Rochester,) stopping at Turners 8.45 p. m., (supper); Hornellsville, 7.37 a. m. (bkft.); Rochester, 11.10 a. m.; Buffalo, 12.10 p. m.; Dunkirk, 1.30 p. m. (dinner); Meadville, 2.30 p. m. (dinner); Cleveland, 7.15 p. m.; West Salem, 8.46 p. m. (supper); Dayton, 3.35 a. m., and Cincinnati, 6.00 a. m.

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OF THE

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## READ THE FOLLOWING TESTIMONIAL

from

DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co.,  
Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,

M. B. WEEDON.

## CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The disease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,

CHARLES JONES.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37. MIDDLETOWN, N. Y., NOVEMBER 15, 1869. NO. 22.

## POETRY.

### TIME OF LOVE.

Outcasts from paradise and God,  
We wretched sinners lie,  
Beneath our guilt and in our blood,  
Till Jesus passes by.  
He, as an act of sov'reign grace,  
Bids dying sinners live;  
One powerful look from Jesus' face  
Will life and vigor give.

O, let this prove a time of love,  
While thou art passing by;  
Send down a blessing from above,  
Nor let the sinner die.

Pass by, and look upon me, Lord,  
And bid my soul revive,  
Then shall my grateful songs record  
The grace by which I live.

—Irons.

Though sweet fields surround me and prospects abound,  
That seem so delightful while looking around,  
Though blue skies above me are spangled with gold,  
And earth its rich treasures of silver unfold,  
Yet O do not tell me I here must remain,  
I here would be lonesome though all these I'd gain.

Though valleys and mountains should yield to my sway,  
And lakes, seas and rivers my mandates obey,  
Though earth should surrender its riches unknown,  
And the music of nature should all be my own,  
Yet O do not tell me I here must remain,  
I here would be lonesome though all these I'd gain.

Though honors should seek me at home or abroad,  
Should kings, princes, nobles their homage afford,  
All learning and wisdom be mine to possess,  
Beyond what we think of, much less can express,  
Yet O do not tell me I here must remain,  
I here would be lonesome though all these I'd gain.

A pilgrim and stranger, my home is above,  
I'm only sojourning and soon must remove,  
And take my abode in the regions of bliss,  
Where all is made perfect and better than this.

Then O do not tell me I here must remain,  
Earth were but a prison, though all it I'd gain.

My home is in heaven and there would I go;  
Then why should I covet earth's riches below?

I don't wish to claim them, for they are not mine,  
Except for the present, then I'll them resign;

Then O do not tell me I here must remain,  
Earth were but a prison, though all it I'd gain.

THOMAS COLE.

Marey, Ohio, Sept. 12, 1869.

## CORRESPONDENCE.

COVINGTON, Ga., Nov. 8, 1869.

DEAR BROTHER BEEBE:—Quite recently I received a letter from Occoquan, Va., in which my views are requested through the "Signs" on Matt. xix-29. As the name of the writer is not given in full, I am not able to answer it, only through the "Signs," though it would be my choice to answer it privately if consistent. Often when my views are requested on any portion of scripture, I have such a heart-sinking pass over me through a consideration of the greatness and preciousness of bible truth, and a sense of my nothingness and inability, that I involuntarily exclaim, *O Lord, have mercy on me!*

The text reads as follows: "And every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

The importance of forsaking all for Christ is discussed in the context.

The young man was told by the dear Redeemer, if he would be perfect, to go and sell all he had, and give to the poor, and thou shalt have treasure in heaven, and come and follow me. He went away sorrowful at this saying of Jesus, for he had great possessions. With all the perfection a person can attain by his own industry and perseverance in religious things, it avails nothing in the way of salvation. The last thing a sinner will give up, properly speaking, is his own possessions, in which he trusts, and which is his riches. When Jesus spoke of the impossibility of a rich man's entering into the kingdom of heaven, the disciples were amazed at his doctrine, and said, "Who then can be saved?" It appears shocking, and revolting to a self-conceited, bigoted mind, that salvation should be exclusively of God without the works of the creature, and the disciples were pestered on that point. What is impossible with men is possible with God. And why? Because grace reigns, and has dominion over its subjects. Though it is with feelings of sorrow a man yields up his own possessions, in which he trusted, and which was his riches, yet they must be yielded to the law of perfect obedience to Christ; and loth as he may be to

give them up, yet it is possible with God to humble him to such a state of perfect obedience, though it is contrary to his own voluntary choice. The saints in every age learn, as the disciples learned by experience, yes, by days, weeks and months of sorrow and penitence, the utter falsity of trusting in any thing else, but God alone.

Peter, who always was very forward to speak, could say, "Behold we have forsaken all and followed thee; what shall we have therefore?" It would rather appear as though Peter thought that he and the other disciples were entitled to something as a reward to them on account of forsaking all for Christ's sake. Whether he thought so or not, the spirit of ignorance and delusion which sometimes predominates in the saints, will lead them to suppose they are entitled to some remuneration from Jesus on the principle of services rendered by them to him on the debt and credit system. But after they have done all in the way of obedience to the command of their Lord, they are unprofitable, and merit nothing from the hand of God.

It is very probable that the disciples were contemplating Jesus in the character of a temporal King in his kingdom, which they considered temporal, and they desired to know what positions they would have assigned them in that kingdom, as they had forsaken all on his account. In Jesus' reply he contemplates another kingdom, which is not of this world, and that when he was seated on the throne of his glory, his disciples, who followed him in the regeneration, or passage from under the law dispensation in his resurrection from the dead, should be seated on twelve thrones judging the twelve tribes of Israel. They were to be established as spiritual judges, which, indeed, at the appointed time was the case. But the disciples at the time Jesus declared these things unto them did not understand him. Though they knew him to be the Son of God by revelation of the Father, they were in their infancy, or minority, as to a knowledge of the deep things of God in the setting up and establishment of Christ's kingdom among all nations, and the gathering in of the "other sheep" from among the Gentiles. They did not fully comprehend Jesus in his Mediatorial exaltation as the King that should reign in right-

eousness, and they, as the pieces that should rule in judgment. They understood these things after his ascension to glory, when the Holy Ghost was given, and his kingdom was established, and they had taken their seats as judges.

Now follow the text which contemplates the character, or class of people who have forsaken all for Christ's sake. In primitive times to forsake all, and every thing in this world for the name of Jesus, and to be recognized as a subject of his kingdom, was attended with a great sacrifice in a temporal point of view. Believers in Jesus sold their lands and houses, and laid the money received for them at the feet of the apostles, and had all things common. They were subjected to persecution from unbelieving Jews who were in authority, and were liable to the confiscation of their property, and to be turned out of house and home. Their own natural relatives as presented in the text were often their bitterest enemies, and they were sometimes compelled to forsake them in a literal sense for the enjoyment of the company of those who believed in Jesus. They were a community of believers who continued steadfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayers. The enjoyment they experienced in a spiritual sense was more than commensurate for their losses, privations, sufferings and persecutions in this world. They saw the glory of the dear Redeemer, and felt his precious love, and rejoiced in the glory which followed the ascension of the immaculate Savior, and which was revealed so gloriously in his church and kingdom. The sweet assurance of faith, the glorious hope of immortality, and the precious application of the promises, were a hundred-fold more to them than all this world, in the aggregate, if they could have possessed it. All they had to endure in this world was of but little account in comparison with the excellency of the knowledge of Christ Jesus their Lord. They esteemed the reproach of Christ, and the persecutions which arose therefrom, and a quiet mind in a belief of the precious gospel of Christ, greater riches than all the honor, wealth and pleasures of the world. And the additional consideration that there was an inheritance for them beyond this world in the realms of unsullied glory, an inheritance of incomparable brightness,



shining with more than diamond lustre, exceeding in value and preciousness the most beautiful gems the eyes ever beheld, or can behold on this mundane sphere, and arising in superlative excellency as far beyond human comprehension as the glories of the eternal world exceed the highest point of human glory the mind or imagination can reach. To inherit everlasting life does not yet appear, only as it has appeared to the saints who have gone to glory, or appears in the daily experience of those on earth, but the veil of this earthly tabernacle shuts out the uncreated glory of that everlasting life, which will be revealed in its fullness when mortality is swallowed up of life. A great cloud of witnesses both before and since the resurrection and ascension of Jesus to glory, bear indubitable testimony that to forsake all for the name of Christ, and to follow him as strangers and pilgrims here, is the highest point of glory reached in Christ's kingdom on earth, and in unspeakable excellency, as far exceeds all terrestrial things as the heavens of immortal glory are higher than the earth.

It is a lamentable truth in modern times, that the name of Christ is egregiously prostituted from its original signification and application in such a manner that it is very common and popular to belong to some christian church, so called, and vile men and women of dissolute principles are found leaders in churches, and wearing the garb of the most devout worshippers. Even our own nation, once so highly favored of God, is called a christian nation, while at this very time she is intoxicated with the filthiness of abominations, and reveling in the blood of innocent men, women and children. A lying spirit is abroad, (as in the case of Ahab) deceiving with a profession of religion, a supposed ability and righteousness of the creature, and thousands are under a dreadful delusion of a fancied security in the professed church of Christ. They take with them into their imaginary church, houses, lands, brethren, sisters, fathers, mothers, wives and children, with no self-denial, nor bearing of the cross. On the other hand there are some people, while waging war against counterfeit christianity, are waging war against genuine christianity also, making no distinction between the counterfeit and the genuine, or in other words, between the spurious religion of men, and that which is revealed from heaven, and is of God.

The questions have often arisen in the minds of candid inquirers, after truth in these times, Where is the church of God? What is her doctrine, faith and practice? Dr. Moheim, an ecclesiastical historian, acknowledges her antiquity, but denies her identity as the church of Christ. Her antiquity is of ancient

date, and she has shown her character, her principles and her practice from time almost immemorial. In primitive days she appeared in the fullness of immortality as she emerged from under the old covenant dispensation, clothed in the robe of righteousness, and garments of salvation, of her glorious Redeemer. Christ's exalted name is recognized in close relationship to every subject of God's grace. Merely a profession of his name never did, nor never will prepare a person for the gospel kingdom. The preparation is in the calling of grace, and the external manifestation is in the profession of his name. Therefore he that loveth Jesus more than his houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, is worthy of Christ, and will forsake or leave them for Christ's sake.

The relation existing between Christ and his chosen people is as separate and distinct, and as far apart in character from the natural relations of this life, and from the world, as heaven and hell. There is no affinity, properly speaking, yet these different relationships exist among the subjects of Christ's kingdom while in this world. I do not understand the text to conflict with other portions of the scriptures where the different relations of this life are recognized, and instructions given by the Holy Ghost relative to their faithful observance. The relations, institutions and ordinances which God has appointed in his providence to govern his people in common with all men, and which they should observe and keep inviolate, cannot properly conflict with the relation his people sustain to their exalted Redeemer, nor conflict with any of his laws, rules and precepts concerning them. The relations of this life and the laws and institutions of men, are held subordinate to the authority of Zion's King, in the government of his church in time. Therefore the saints are not to forsake their houses, lands, brethren, sisters, fathers, mothers, wives and children, in a literal, or natural sense, as the words of the text may seem to express, but these should be held subordinate in their love, and service to Christ in all things.

The love of Christ is of an everlasting, ennobling character, and raises its subjects above all worldly considerations, and places them at the feet of Jesus, with all they have or possess at the disposal of their gracious Lord. Self is denied, the cross is borne. If a saint has houses and lands, and loveth Jesus more than them, he maketh use of them to the glory of God, and not to serve mammon, or gratify a covetous disposition. His liberality is known in behalf of the poor and needy, and in ministering to the necessities of him who labors night and day, and travels through heat and cold to preach

the gospel, to the comfort and edification of the Lord's needy children. He takes sweet satisfaction even to an hundred-fold, in the enjoyment of the society of the saints, and the preaching of the word. Some of the saints, in less opulent circumstances, are benefitted, and an equality is produced by the charity of him who aboundeth in worldly goods. His home is always a home for the saints, and his heart is ever open in their fellowship and esteem. He has in heaven an enduring substance, an everlasting habitation. Whether he possesses much or little of houses and lands, or he may be a poor man in a literal sense, he enjoys a thousand times more of heavenly riches than all the world can enjoy in its vanities. In forsaking the world for the service of Jesus, he makes a holy exchange. If he loveth Jesus more than his brethren and sisters in the flesh, he finds in exchange brethren and sisters in Christ, nearer and dearer to him than earthly relatives are. Therefore he forsakes his earthly relatives out of love to his heavenly Father's children. If he loveth Jesus more than his natural parents, he finds a heavenly Father and Mother who have a more tender solicitude for him in a way that never fails. If he loveth Jesus more than his wife and children, he experiences the strength of a tie that is never severed, and binds him stronger than all earthly ties can do. In truth there is more heavenly felicity, more spiritual comfort, more substantial joy, more ecstatic bliss, in the enjoyment of the presence of the blessed Lord in the obedience of faith, than in all the world a thousand times told.

The church of God in these days, is, in fact, as they ever have been, a small, despised and feeble people, in the opinion and judgment of men. They are *little children* in deed and in truth, in fact babes and sucklings, yet the high praises of their ascended Lord are perfected in them, and among them, for a new song is put in their mouth, even praise to God. A lady in one of the Eastern States, often came to hear me preach, and remarked at a certain time to a friend of mine as follows: "I believe the doctrine Joseph preaches, but the Old School Baptists are too unpopular and despised for me to come down so low as to join them." I remarked, "As she was so high up in her own estimation, it was advisable for her to stay away until she was brought sufficient low to look up and see the people of God as the excellent of the earth, however despised by the rich and fashionable of this world." I repeat what I then thought and said.

I have no personal knowledge of my correspondent, but he expresses a desire "to love and practice the truth." My sympathies are awakened in his behalf. I hope he knows where the church of God is, and that he is

experimentally acquainted with her doctrine, laws and ordinances. It is useless for him, or any one else who desires to love and practice the truth, to look for the church of God any where else *only* among the Primitive, or Old School Baptists. I speak of the church in her visible organization, a community of believers, a people saved by the Lord. There is really more comfort and enjoyment in the fellowship and communion of the saints, a hundred times told, yea more than can be realized in all the world calls good and great. The presence of Jesus with his saints makes communion sweet and precious, and it is more to be desired than any other consideration; it is indeed heaven below. The world with all its allurements and vanities recedes from our view when Jesus is present, and each one feels to say, It is good to be here. However much such seasons are desired and appreciated, and it is indeed a hundred-fold at the time, it is but a drop in the ocean of God's everlasting love, and falls far below the fullness of that inheritance of everlasting life which will burst forth, or be revealed with ineffable brightness and transcendent glory in the triumphal ascension of the church to the world of unclouded immortality.

Yours in gospel fellowship,  
JOSEPH L. PURINGTON.

TENTS OF KEDAR, 11th Month, 4th day.

DEAR FATHER IN ISRAEL:—When I took up my sojourn from mount Arel I was full of happy confidence and bright anticipations, but ah how simple I was! for I had but just left the mount when I suddenly came upon the tents of Kedar, into which I reluctantly turned, because I was unable to proceed on, and no better lodgings were at hand. Gladly would I have passed on, and not so much as looked within these dismal abodes, but I began to feel sick and faint, and, moreover, my way became so obscured that I was thrown into uncertainty and doubt, and feared I might go wrong, and, perchance, get into a worse place than this. Therefore I sorrowfully turned in here, and cast myself down, and wept to find myself in such a dismal place; for a dismal gloom hung around, darkness veiled the sky, and a chilly and sickening dampness arises from the low grounds upon which these tents stand. And, besides, the tents themselves are so black and unsightly that they make a very wretched dwelling place for pilgrims, who have beheld the beauty of their Father's house. And therefore, when I looked about me, (as best I could in this cheerless gloom) I yielded to despondency and heart-breaking sorrow. Thus I lay for a time, more dead than alive; for I was exhausted and broken down, and had no strength left. Now I could take up the words of another and say, "My heart is sore

faint within me: and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, O that I had wings like a dove! for then would I fly away, and be at rest."

But by and by I began to reflect, and to feel that it was wrong thus to give way to despondency and grief, because of my present situation; for I recalled to mind that *this* is not my rest, and I shall not have to stay always in this place. This thought somewhat revived me, and I began to feel hopeful, and also somewhat reconciled to my present situation, knowing that "the time is short." So I began to look around me with more interest, for the purpose of making observations upon this wretched place, ere I depart from it. Well, I had not proceeded far with my observations, when I was startled and greatly concerned to find that, by contact with them, I was as black as the tents of Kedar myself! And therefore I was made to look upon myself with deep self-loathing, and was in agony of spirit to see myself in such a miserable plight. And now I was made to cry, "Wo is me, that I sojourn in Mesek, that I dwell in the tents of Kedar!" With painful astonishment I began to inquire, Why, and how is this? For when I was up yonder on the mount, with joy I contemplated the comeliness and high estate of a pilgrim saint, and anticipated the exalted delight of walking in spotless white; but now, "Behold, I am vile!" "Wherefore I abhor myself, and repent in dust and ashes." And with shame and confusion of face I must now say, "Look not upon me, because I am black."

But how shall I tell you what were my emotions when the unwelcome and humbling truth was forced upon me, that I myself am no better than those miserable tents, but equally base with them, because I am composed of the same vile materials which enter into their structure. Here my remaining pride received a death blow, and I sunk down as low as I had before been exalted, and with anguish of heart was made to exclaim, "O wretched man that I am! Who shall deliver me from the body of this death?" Once I fondly thought that these essential materials of myself were *remodeled*, or changed, and made *new*; but ah! I found to my great grief that the "old man" remains and sojourns with me still; and this is a sore plague to me. So now the best I can say is, "Our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." But oh the *realization* of this crucifixion of "the old man, which is corrupt," is a most sorrowful and suffering experience; so much so, indeed, that we are made to say, "I die daily." Yet even this is a mercy,

I find, for it is in this way only that the life of Jesus is made manifest in our mortal flesh. And now as the Life is the light of men, which shines in darkness, I was led to understand that it was the healing beams of this light which gave me to see and know where and what I am, here in the tents of Kedar. And now I thought, O what a blessing is this! that the light shines here in this darkness, to show me the worst of my case; for since darkness doth not comprehend the light, I should, without this light, be lost in darkness. Turning to my chart I read, "Ye were sometime darkness, but now are ye light in the Lord: walk as children of light." Now I was instructed, and after I was instructed I repented, and soothing tears of godly sorrow and sweet gratitude begun to flow from my once more uplifted eyes. How simple and slow of heart I had been! that I had not better understood before, that I was light in the Lord, and not in myself; and that his righteousness constitutes my comeliness and white robe.

With warm interest and lively hope I now continued to look in my chart, and on the very last page I found it written, "They need no candle, neither light of the sun; for the Lord God giveth them light." This caused me to remember with much feeling the experience of a sorely afflicted pilgrim of old, and to adopt his words and say, "O that I were as in months past, as in the days when God preserved me; when his candle shined upon me, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle; when the Almighty was yet with me." My tears now flowed afresh; but still turning to my chart, my emotions found expression, and my soul was comforted, in the lamentations of another tried pilgrim-saint: Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to mind; therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. Thus was I made to "delight in the law of God after the inner man, but taught that "in me, that is in my flesh, dwelleth no good thing." Therefore I find that while this is an humbling it is also a salutary doctrine, for it both leads me to have no confidence in the flesh, and to rejoice in the Lord; and our chart teaches us that "It is better to trust in the Lord than to put confidence in man." Now I was further encouraged and comforted no little by it being brought to my remembrance that "this is the way in which saints in every age have trod," and that they

have all passed safely on; for my chart shows me that of all the countless thousands who have gone on pilgrimage to Zion, the city of our nativity, not one has ever been lost here! It is true that none have escaped sore buffetings, and "devils have aimed their overthrow," until they have been made to even cry out, "Our hope is lost;" but their conquering Captain and invincible Leader has ever been with them in time of need, and with a smile of light and love said, "My grace is sufficient for thee: for my strength is made perfect in weakness." With this my heart was cheered, and I was again full of hope, and enabled to "Look unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." And now the Shepherd and Bishop of my soul prepared a table before me in the presence of my enemies, a feast of fat things—milk and honey; marrow and wine, and, being hungry and thirsty, I ate and drank abundantly, until my soul was satisfied with the goodness of mo Lord's house. For I could now say, "In the multitude of my thoughts within me thy comforts delight my soul."

So I was greatly revived and strengthened; yea, and my eyes were made to "see out of obscurity and out of darkness;" for I find that the word of the Lord is truly "a lamp unto my feet, and a light unto my path." And now to my joy I found that the Lord has "established my goings," and shod my feet "with the preparation of the gospel of peace," and given me the ample outfit to "run with patience the race that is set before me."

Now then, my beloved father, and pilgrims dear, I must "anew my journey pursue," and walk on in the Way unto the Father. And as I am about to do so, I remember with much feeling the words of the pathetic and sweet singer in Israel, when he was in these tents: "Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, My foot slippeth; thy mercy, O Lord, held me up."

"Lord, submissive make us go,  
Gladly leaving all below;  
Only thou our Leader be,  
And we still will follow thee."

My dear companions and fellow pilgrims, once more, Adieu. Should I find any thing in my further sojourn that I think you will be glad to have me communicate to you, you may, if our Lord will, again hear from your brother,

SOJOURNER.

Oct. 11, 1869.

DEAR BROTHER BEEBE:—I will now resume the consideration of the subject embraced in the ninth chapter of John. The particular inquiry of my correspondent was, When were the eyes of the blind man opened?

The statement is, "He went his way therefore, and washed, and came seeing." The word *therefore* is important. It shows his obedience to have followed as a matter of course from the command. There was no question with him as to whether he should go and wash or not. When he heard the command, he obeyed; when he obeyed, he saw. The use that arminians make of this is to show that all men are commanded to do something, and if they will only obey and perform the imposed condition they shall see. But natural reason can see that it was only the blind man who was sent to wash. The pharisees who stood about received no such command; and in the last verse our Savior testifies that they were not blind in the sense that his people are blind; that is, they had not been made sensible of their blindness.

We will now observe the effect of this work of Jesus upon his eyes. His neighbors first come around him, and he answers their questions by assuring them that he is the same who sat and begged, and by plainly and simply telling how his eyes were opened; but he cannot tell them where he is who opened his eyes. Here is the case of the poor sinner when his eyes are opened to see the truth concerning salvation. It is a blessing that Jesus has bestowed upon him, and he cannot but be glad in being able to see, and in what his eyes now behold, although he does not yet know that he who has opened his eyes and permitted him to see the glorious light of truth, is his own Savior. But he cannot but speak of things he now sees, and to proclaim to his neighbors the wonderful change in his view. His neighbors appear to feel very kindly towards him. They have a natural love and sympathy for him. But they have their religious teachers to whom they must submit every subject before they can settle it in their minds how to receive it. Let one who is a member, for instance, of the Methodist society, have his eyes opened to discern the truth. How quickly and earnestly he begins to proclaim what he sees. His neighbors are pleased to see him so glad, but as for what he is telling them, it sounds strangely, and they must bring him to their teachers to decide upon the case. And we shall see about the same course and the same result described here.

"They brought to the pharisees him that aforetime was blind. And it was the Sabbath day when Jesus made the clay, and opened his eyes." It seems that Jesus did most of such miracles of healing on the Sabbath day, thus opposing the pharisees' false notion of that day, and at the same time illustrating and teaching its true signification as a day of rest from the labors of the law, by bringing upon that day the lame, the blind, the sick, the poor, the weary,



to rest from all their pains and fruitless toils in him. The blind man answers the questions of the pharisees as he has those of his neighbors. He does not seem to think there is any need for fear. His eyes have been opened, and how can he do less than tell of it. He is not aware what a stone of stumbling and rock of offence he is thus exhibiting before them. Their first objection is that Jesus has broken the Sabbath, and therefore cannot be of God. But others, contemplating the wonderful miracle, dare not regard him as a sinner. And these latter I regard as his children, finally to be brought into gospel liberty. Since there is a division among them, they will now see what the blind man thinks of him. His reply is, "He is a prophet." Not having any reasonable objection to make to this, their next resource is to deny that any miracle has been done. They therefore call the parents of him that was born blind. This blind man represents one whom our Savior is separating from the world, and manifesting as his own. His parents therefore are forced to declare themselves, that it may be seen that the strongest and dearest of earthly ties cannot hold the Lord's people. His parents loved him, and felt a natural anxiety for his welfare; but while they acknowledge him as their son who was born blind, they dare not offend the Jews by giving any opinion as to the miracle that has been wrought upon his eyes. They leave him to answer for himself. So he who has been enabled to see the way of salvation will find even father and mother forsake, and leave him to contend alone for the truth, although their natural love is still his.

"Then again they called the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner." It seems strange that, seeing they must acknowledge the miracle, they should speak so of him who performed it. But we must remember that to speak otherwise they must acknowledge Jesus as the Messiah, and that they were before determined not to do, for they hated his doctrine. And so with the same class of religious teachers now: if they should acknowledge the simple story of the awakened sinner, that without the use of means in the hands of men he was brought into gospel light, then their own false doctrine would have to be given up. Therefore the quickened soul who persists in telling his experience will be dealt with by these pharisees as those dealt with this blind man. He does not at first dispute with them as to their conclusion that Jesus is a sinner. He is not learned in Theology, but one thing he does know, and of that he will speak. "Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see." How simple and plain is this lan-

guage, and yet what mighty power there is in it. How many a saint has used these precious words in speaking for himself. When we are reduced to such extremity that we dare not think ourselves children of God, yet this one thing we know, that whereas we were blind, now we see. We know the truth, which once we were utterly ignorant of.

"Then said they to him again, What did he to thee? How opened he thine eyes?" He is wearied with their questioning, for it is all so plain and clear a thing that a child might see it. He does not know of the settled opposition in their hearts to Christ which causes them to set themselves so persistently against any evidence of his power. But he does not fear them. His mind is fully engaged in contemplating the new wonders and glories opened to his view, and his heart is filled with a new and holy enjoyment, and there is no room for fear. He says, "I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples?" At this they revile him, profess themselves Moses' disciples, and declare that as for this fellow they know not whence he is. This astonishes the blind man, and he shows them by the most unanswerable argument that this man must be of God. Do they reply to his argument? No! Nor will he who contends for the power of Jesus now, meet with any reasoning among the false teachers. Let one begin to show that the scriptures teach the doctrine of Election and predestination, and that only in accordance with that doctrine are the blind ever made to see. They cannot deny that the scriptures teach so, any more than these could deny the miracle; nor can they deny that wonderful things have been wrought upon the poor and ignorant without the use of their means, causing him who was before unlearned or blasphemous to speak forth the high praises of God. But there is one thing they can do: they can turn him who stands so persistently against their false doctrine out of the synagogue. They cannot answer even the most ignorant babe in Christ, so they fall back upon their religious dignity, and say, "Thou wast altogether born in sins, and dost thou teach us? And they cast him out."

The work of separation is now complete. Light and darkness have met, but they cannot mingle. Truth and error have come in contact, and their complete and eternal distinctness from each other are manifested. What a contrast is presented in the defenders of each. On the one hand are all the pride and learning, and dignity and glory of the world; the proud and learned pharisees, the splendid synagogue, with all the imposing and attractive service. On the other hand is a poor, blind beg-

gar, telling how Jesus opened his eyes. It seemed but a few and unimportant words that he utters, yet there is a power goes forth in those few words that strikes at the very base of that proud temple of theirs, with all the worldly religion which it represents, and which shall not leave one stone upon another that shall not be thrown down. Not merely all the saints, but all the servants of God who preach his word are represented by this poor blind beggar, and stand like him directly in opposition to all the religion of the world. They have none of them learned in any worldly school how to preach. They are, from Paul to the least one who ever tried to preach, merely poor, blind beggars, who persist in telling how Jesus came to them in tender pity and compassion as they sat by the wayside begging, and opened their eyes. And since if that is true men's works are vain, and the world's religion false, they are cast out by the pharisees. There is not a division made by human design, else the man's father and mother and friends would probably be induced to go with him. But it is simply a separation of him whose eyes are opened from all the rest, and so his parents remain within the synagogue, while he stands alone without. The power of the truth has thus been manifested; the work of God in the heart has effected its result.

"Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? It is here, outside of the synagogue, able no longer to abide in fellowship with those who oppose the truth, and alone in the world, that Jesus comes to make himself known to his redeemed one. We have been able to see the truth for a long time, perhaps, and yet have not known that Jesus was our Savior, or that we truly believed in him. But we have contended for the truth and cannot even be quiet when men deny it. How many are now strong advocates for the truth, and can say, "Whereas I was blind, now I see," who yet have not received an assurance in their souls that they have believed on the Son of God. He only can give that sealing assurance, and he will surely do it. They want to believe. They long to believe on him; and with the blind man they ask, "Who is the Lord, that I might believe on him?" What great joy is in store for all such poor outcasts, when he answers them, as he did him, "Thou hast both seen him, and it is he that talketh with thee." It was he that opened their eyes to see the way of salvation. It was he that caused them to desire and long after a knowledge of him. It was he that asked this question in their souls, Dost thou believe on the Son of God? and it is he who now shows them that in believing the truth they have believed on him, and

who enables them to say, Lord, I believe, and to worship him.

May the Lord instruct my inquiring friend in the way of truth, and enable him to worship and serve him who has graciously opened his eyes to see, and his heart to receive the love of the truth. And may he lead us all in paths of righteousness for his name's sake.

SILAS H. DURAND.

MACOMB, ILL., NOV. 16, 1889.

ELD. G. BEEBE—DEAR BROTHER:—Some six weeks ago I received a request from brother C. G. Pugsly, of Fairfield, Iowa, for my views, either through the "Signs of the Times," or by private letter, on Acts i. 11, but I have been too constantly engaged to comply with his request until now; and now, having more recently been requested by a distant reader of the "Signs" for my views on a subject identical with the above text, I shall try to give the subject some attention through your columns, if you permit.

The above citation reads as follows: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven." The language was spoken, as the preceding verse informs us, by two men in white apparel. I understand them to have been angels in the likeness of men, sent from heaven to minister unto these desponding Galileans, these heirs of salvation, the joyful intelligence in the text that their ascended Lord would certainly return to them again. The subject of the ascension of Jesus Christ into the heavens, and his coming again to earth to receive and take his people home to behold his glory, is one of deep interest to every child of God in many respects, and involves some of the most glorious and sublime events recorded in the holy scriptures as having occurred, or to be expected among the wonders of the wonder-working God of our redemption. As mere matters of fact, historically, that Christ did come into the world, that he did finish the work he came to do—save his people from their sins—that he did positively ascend into heaven, none can deny who believe the records left by holy men; and that he will certainly come again without sin unto salvation, cannot be questioned for a moment by any evangelical believer; but the nominal christian world hold many erroneous views respecting all the above facts in some of their bearings.

I shall very briefly preface the subject of the ascension and second coming of Christ, by noticing a few of the most important facts of his first coming into the world, and the work he performed. He came into our sinful and disordered world precisely at the time appointed of the Father, in

the "fullness of time," in "due time," in the "last time," or dispensation. He appeared in the right place, Bethlehem, where both friends and enemies agreed Christ should be born. He did fulfill all the preceptive requirements of the law, preached the gospel of peace, ordained all the laws and ordinances for his kingdom, gave his life a ransom for many, was buried, and rose from the dead the third day, abolishing death, vanquishing the powers of darkness, and triumphing over the grave; all this he did for and in behalf of his people whom his Father had given him in the covenant of grace before the world was. In performing and finishing this work of redemption for his people, he was manifestly and positively "God manifest in the flesh." As his people were in the flesh, and sinners of Adam's race, he must take part of the same to reach their case under the law; and as they had violated a law infinite and inexorable in its claims, none but God could deliver them from its curse. This he did in the person of his Son whose holy humanity, both soul and body, was made an offering for sin; when he cried on the cross with his dying breath, "It is finished," his people were, *legally*, redeemed from the claims of his inflexible justice, and when he rose from the dead they were *virtually* redeemed from corruption and death. No uncertainty attended, no contingency prevented the coming, the works and mighty miracles, the death and resurrection of Jesus Christ. All the powers of darkness, the combinations of men or devils, did not disturb a feature of the plan, retard or hasten his work, or frustrate the designs of the Son of God. How blind are depraved mortals, and how fruitless their attempts to overthrow the purposes of God! "Thou couldst have no power at all against me, except it were given thee from above." How dependent were even his disciples upon their Lord and Master for understanding. How "slow of heart to believe" the voice of inspiration respecting the death, resurrection and ascension of their Redeemer. They had conceived a mistaken notion of the kingdom and reign of Christ, expecting him to restore the kingdom of Israel, nationally, from the dominion of the Romans; and although he had informed them in parables and had told them plainly that his kingdom was not of this world, yet they appeared to have not clear conceptions of many of his sayings. They understood not the nature of his death and resurrection till after he arose, and, indeed, till after he ascended and sent them the Comforter to lead them into all truth.

Their hearts had been made sorrowful and heavy at the thought of his leaving them, though he promised them the Holy Ghost to be with

them and comfort them, after his departure out of the world. They had witnessed the awful scenes of his shameful and agonizing death, had seen the darkened skies, felt the quaking earth, beheld the rending rocks, had heard his dying groans, witnessed his lifeless body when conveyed to the chambers of the dead. But the glorious and startling announcement of the empty tomb on the third day had begotten them again to a lively hope. Jesus was risen indeed and had appeared to many. We are told that angels desired to look into the things of salvation. An angel announced his conception to the virgin; angels sang praises on Judah's plains, and lighted up the gloom of night with their presence, when they announced the birth of the Son of David; an angel visited and ministered to Christ in his dreadful temptations, in his agony in the garden, and now, again, at the wonderful event of his resurrection, an angel lights up the earth with his glory, and rolls the stone away. The earth is again convulsed, soldiers are struck as dead, the bars of death are broken, the powers of darkness spoiled, the kingdom of Satan destroyed, and the Son of God triumphs over the grave. But after the risen Jesus had shewed himself to many chosen witnesses, and proved his identity by many infallible signs, instructed his apostles, and gave them their final commission, he was taken up in a cloud into heaven. I must necessarily omit to notice many important things pertaining to the resurrected state of the Savior previous to his ascension; but I wish to say that it was the same body that was suspended and wounded on the cross, that died and was buried in Joseph's tomb, the identical body that arose and was seen by his disciples—John xx. 20. It was the same body that walked with the disciples to the top of Olivet, that ascended in a cloud up into heaven. But I understand that the body of Jesus assumed a more glorious appearance after he passed beyond mortal vision, similar to that when transfigured on the mount, (Matt. xvii. 2; Mark ix. 3) or as described by John in Rev. i. 13—18. The 18th verse proves conclusively that John saw him in his resurrected state and in his glory. I understand also that his human body was changed into a spiritual and immortal body; and hence the bodies of the saints in being raised spiritual and immortal bodies, are said to be fashioned like unto his "glorious body." And John says, "We shall be like him." (O blessed hope of immortality! We ought and will be satisfied when we awake with his likeness.) But let us return to his ascension into glory. Let us journey along with him and his disciples on this last and memorable walk by the side of their risen Lord. We start, if at Jerusalem, eastward across the

valley and brook of Kedron, thence through the remarkable and sacred garden of Gethsemane, where the Redeemer had often resorted with his little band of disciples, for conversation and devotion away from the bustle of the wicked city, and where he wrestled in prayer under the awful weight of our guilt, and where he sweat the bloody sweat, and his soul was sorrowful even unto death, and where his betrayer and his band of soldiers seized him and led him away to be crucified. We are now well up to the mount of Olives, overlooking the city and Calvary to the westward. Near by them in an eastward direction is Bethany, the little town where dwelt the family of Martha and her sister Mary, and Lazarus. Luke in his gospel says, "He led them out as far as to Bethany;" and here in Acts i. 12 it appears that the ascension was from Olivet, near to Bethany, and a Sabbath day's journey, or nearly one mile from Jerusalem. How little were his disciples expecting to be separated from their Lord and Master thus so suddenly. They were asking him about his kingdom, and he was telling them that his Father did not see proper to reveal to them the times and seasons respecting its restoration, but told them they should receive the power of the Holy Ghost, and should be witnesses to him throughout all the world. He told them in his resurrected state, as he had asserted before his death, (John xvii. 2) that all power in heaven and in earth was given to him; "Go ye therefore into all the world and preach;" "Go teach all nations," and tell them I have died, but am risen again, that I have finished their redemption from the curse of the law. Luke says in his gospel, "He lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven."—Luke xxiv. 51. Here in Acts i. 9, 10, he says, "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel." They looked steadfastly into, or toward heaven; they gazed at the ascended Jesus till he was received and concealed by a cloud from mortal vision. How sublime, how solemn, how awful! While receiving his blessing, his last and parting blessing, they behold him, while with uplifted hands he pronounces a heavenly and consoling benediction, suddenly rise up into the air before them. With astonishment and awe they gaze at their ascending Lord. Up, up, higher and higher rises the object of their love and reverence. In silent astonishment at the imposing grandeur of the vision, as he ascends yet higher, they summon all the powers of their mor-

tal vision and gaze, looking *steadfastly* toward heaven, with interest intense, and astonishment above measure, until he was lost to their sight in a cloud of glory, in a bright cloud, as in Matt. xvii. 5, or white cloud, as in Rev. xiv. 14. Into this bright cloud of imposing grandeur and glory the wondering disciples beheld the Son of man enter, and after him they were gazing in deep solicitude and suspense, when suddenly these two shining ones stood by them. "Ye men of Galilee, why stand ye gazing up into heaven?" Why are ye astonished and sad at the departure of your Lord and Master? Did he not tell you it was needful for him to go to his Father and to your Father? Did he not tell you he would come again and receive you unto himself to behold his glory? The angels then declare to these sad and forlorn disciples, for their consolation and ours, that "This *same* Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He shall come "in a cloud, with power and great glory."—Luke xxi. 27; Matt. xxiv. 30. "Behold he cometh with clouds; and every eye shall see him, and they which pierced him; and all the kindreds of the earth shall wail because of him."—Rev. i. 7.

Paul says that Jesus has entered "into heaven itself, now to appear in the presence of God for us."—Heb. ix. 24. Paul says, "He must reign till he hath put all things under his feet," all rule, and all authority, and all power; "then (and not till then) cometh the end, when he shall have delivered up the kingdom to God, even the Father."—See 1 Cor. xv. 24—28. This appears to refer to a *personal* reign of Christ on earth in his *humanity* before the end of time. Peter says of the exalted Savior, "Whom the heavens must receive, until the times of restitution of all things."—Acts iii. 21. His second coming will be "without sin unto salvation."—Heb. ix. 28. The object of his coming *again* is to receive his people home to glory.—John xiv. 3. Paul says, "We look for the Savior, who shall change our vile body," &c.—Phil. iii. 20, 21. At the descent of Christ we shall be "caught up to meet the Lord *in the air*," (not on the earth) &c.—1 Thess. iv. 16, 17. There was truly another "coming in his kingdom," and a spiritual reign promised, and I request Eld. S. H. Durand to write through the "Signs" on Matt. xvi. 28. I leave this subject unfinished. Respectfully,

I. N. VANMETER.

UNIONVILLE, N. Y., Oct. 10, 1869.

DEAR SISTER E. HORTON.—Yours was received, and we are pleased that you are to visit us; we will meet you soon after your arrival, when they come with the milk. Although we are to meet soon, and I might then say what I now have planned;



but I feel like saying it now, so I trust you will excuse. We are disappointed in not going to meeting today, as it is so rainy. I am sorry you are sad and despondent, but he who gives rain in due season is able to dispel those feelings—is able to make you rejoice and partake of the water of life freely. There are no afflictions that seem joyous, but grievous; they work the peaceable fruits of righteousness; they work patience, experience, and hope that maketh not ashamed. What a blessed hope, that entereth within the vail, viewing Christ our all in all with the eye of faith, of which God is the author; and he will not disappoint our hope. Hath he promised, and will he not perform? As he could swear by no greater, he swore by himself. Then surely as we have that hope we shall triumph over all enemies. Let our troubles, and trials, doubts and fears, be what they may, though we are hedged in on every side, we must certainly come off conquerors, and more than conquerors, through him who loved us and gave his life for us. He only is the blessed Potentate, the King of kings and Lord of Lords, who only hath immortality dwelling in the light, which no man hath seen, nor can see, to whom be honor and power now and evermore. How often, because we could not see with the eye of reason, have we concluded we did not see at all, and never had. But when he gives us faith to see, we know it is not in man, but proceeds from a higher source, and we are ready to ascribe all honor and power to him who rules in the armies of heaven and among the inhabitants of earth. Faith was accounted to Abraham for righteousness. Had it been of works, then the reward might have been of debt, but not of grace. But how prone we are to look to ourselves for righteous acts. We are prone to think because we are not more like Christ, as we desire to be, because this nature in us is so sinful, so full of murmurings and complaints, thinking evil, and that continually, because these are in us we conclude we are not the children of the meek and lowly Lamb who was without sin. When he was reviled, he reviled not again; even bearing his own cross, to do his Father's will, even the ignominious death of the cross, saying, "O that this cup might pass; nevertheless not my will but thine be done." But who has given us eyes to see the contrast? Have we always seen it? Did we by our acts bring on the change? Do we have the warfare within—the spirit against the flesh, and the flesh against the spirit? Are these the exercises of the scripture saints? We can say, By the grace of God we are what we are. We have no trust in ourselves, our trust is in him who calleth his sheep, and they follow him.

"All hail the power of Jesus' name,  
Let angels prostrate fall;

Bring forth the royal diadem  
And crown him Lord of all."

My mind has been much occupied this summer in contemplating the sovereign power of the Almighty God. How unsearchable are his judgments, and his ways past finding out. O the depth of the riches of the wisdom and knowledge of God. Before the Association, the passage, "The Lord is King in Zion," was much on my mind. I was led to draw the contrast between the Lord we worship, and the lords many. Our God looked so powerful, bringing worlds into existence, bringing light from darkness; who formed the sun and the starry host to revolve in their orbits; "Who hath measured the waters with the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. Whose ways are as far above man's ways, as the heavens are higher than the earth. Who considers the nations but a drop in the bucket before him. There is no tracing his understanding; yet in the ancients of eternity he prepared a way to save sinful men, he seeing them in their lost and ruined state, whereby they might be raised from their degradation, and become righteous and holy in his sight. His discerning eye declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. It was his pleasure to choose a people in Christ in the ancients of eternity, declaring the government should be upon his shoulder; and in due time he came to establish it; takes his place on earth with sinful man, suffered and died, fulfilling the demands of the law, saying, It is finished; rose the third day, triumphing over death, hell and the grave, and ever lives at the right hand of the Majesty on high, where his people will eventually meet him and behold his face in glory, and their life is hid with him from eternity to eternity; he is the stone, the foundation stone laid in Zion. What folly for sinful man, who is but dust of the earth, to say, If you do not work, you will lose your sonship. Their lord is continually wooing, beseeching, inviting them; but they do as they choose—their lord has no power over the clay. It is too tedious to mention the contrast. We will give all honor to our Lord who reigns King in Zion. Does he reign King in ruling events in nature? Can we keep the earth and the heavens in their orbits? Can we cause it to rain when the earth is thirsty, or bid it cease when flooded? Can we cause the seasons to return in succession, and cause the sun to shine, and dispel the clouds? Do we glory in his government, and order in nature, and say he is deficient in governing Zion? Do we know kings who woo and beseech their subjects to do their bidding? much less our

heavenly King. He makes his subjects willing in the day of his power. His word is sharper than any two edged sword. Two may be grinding corn, one taken and the other left. The word that goeth out of his mouth, like the rain, shall not return unto him void, but shall accomplish the thing whereunto he sends it. He will chastise his subjects when they go astray. He says, "I will visit their transgressions with the rod, and their iniquities with stripes; nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." "For a moment have I withdrawn my face from thee, but with loving kindness will I gather thee." These light afflictions work for us a far more exceeding and eternal weight of glory. Sin brings its sorrow, that I can attest. I think no mortal ever went so far astray as I. I know what it is to be visited with the rod and stripes. I also know what is the fearful looking for of judgment and fiery indignation. Let those who say, if they believed as we do they would sin with impunity, be but touched by the finger of his Spirit, and how different their views. They will hate sin with a perfect hatred, and love holiness. Sin is mixed with all carnal mindedness. We have no holiness, only in our King, and he will take us to himself, where we may ever behold his glory. He is King in Zion, the city of our God. Zion is set on a hill, and cannot be hid. Man's puny arm has no help in a city ordered in eternity. Like Solomon's temple, every stone is brought together without sound of hammer or axe. The dimensions are exactly known; not one too many, nor one lacking; and God is the light and glory of it; there is nothing wanting to perfect it; and its inhabitants ascribe all honor, power and glory to him who ruleth in Zion.

These are a few of the thoughts passing through my mind. The sermon preached at Mr. Masterson's funeral appeared to express my mind in such language as I myself had desired. I never heard Elder Beebe preach a stronger absolute predestinarian sermon, or more exalt God, and abase puny man. There has been two passages since then opening consoling views to my mind; one is, "Your life is hid with Christ in God." Probably you can see how it was opened to my view. I hope you may. Then you may feel to speak comfortably to Jerusalem, and say unto her that her warfare is accomplished, her iniquity pardoned, and that she has received at the Lord's hands double for all her sins. How sure that life promised by such an author, in such a hiding place, with such a sure, tried stone, in the rock of ages. I wish I had time and ability with the pen of a ready writer; but then the giver of every good and perfect gift knows what is best. The other passage is, "The Lord our righteous-

ness." To think he considers the low estate of poor wretched man—takes from him his filthy garments—with his deceitful heart, gives him a new heart, and clothes him in his own perfect robe of righteousness. When viewed by the eye of faith it is consoling. May he who controls all things for his own glory, lead you deeply in the mysteries of his word, apply his promises to your mind, raise you from a desponding state, and cause you to view the Lord as your righteousness.

Do not think from what I have written that my mind is constantly occupied with scriptural views, although I am blessed with a small share of them. I have so many evil thoughts to deplore, so much carnal-mindedness, such an evil heart, that I am astonished that I should be under his watchcare at all—not a single thought, word or act that could merit esteem,—if a saint, the least of all. Grace, free grace, must be my theme through time and eternity.

By the time you read thus far, you will say, Better have waited until we meet, than to place your views on paper. I do not wonder at your saying, but I felt impressed to write, thinking you might receive one crumb; and I seldom labor under an impression to write, and perhaps when we meet I could not recall my views; but they are so imperfectly expressed that pride says, Do not send it; but that I will not now listen to. Your affectionate sister,  
MARY E. VAIL.

NEAR KEARNEYSVILLE, W. Va., Oct. 17, 1869.

DEAR BROTHER BEEBE:—As I think of Zion this morning,—of the little groups gathered together here and there, "to give thanks unto the name of the Lord," I long to be with them; "For a day in his courts is better than a thousand." I hope I am with them in spirit, though absent in body, fettered and burdened by the flesh, and feel that it is hard to sing the Lord's song in a strange land. But as "he that observeth the wind shall not sow, and he that regardeth the clouds shall not reap," it is important that we "give earnest heed to the things we have heard," and do with our might whatsoever our hands find to do. In connection with the foregoing, I will submit some remarks for your inspection and disposal, upon the following words: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."—2 Peter i. 10.

These words embrace and allude to several things of importance to the household of faith, to whom they are exclusively addressed. The apostle more than once in the epistle in which they stand, reminds his brethren of their importance. But in order to ascertain the design of these things, or in what sense he exhorts

his brethren to make their calling and election sure, let us examine the "things" alluded to in this connection. After briefly alluding to his calling as a servant and apostle of Jesus Christ, he addresses "them who have obtained like precious faith with us, (the apostles) through the righteousness of God and our Savior Jesus Christ." Here is presented the fountain from whence, and the medium through which they "obtained faith," even God, "the Father of all mercies," and Jesus Christ, through whom, as Mediator, all spiritual blessings flow to the heirs of promise. "For it pleased the Father that in him (Christ) should all fullness dwell." How consistent, then, the petition, that grace and peace be multiplied unto his brethren, being blessed with all spiritual blessings in Christ, or, as the apostle continues, "According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him who hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." From the foregoing it is evident the apostle did not mean that his brethren could merit or procure their calling and election by the "things" enjoined by the text, nor any other spiritual blessing, by any thing they could do. But having shown the origin of all spiritual blessings, and the principle by which they are bestowed—"according to divine power," he exhorts his brethren, who by this divine power "have escaped the corruption in the world," and been "called to glory and honor," to "add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." These are the "things" alluded to, and enjoined by the text upon all who are called of God, in order—not to make their calling and election, and get eternal life, nor to prevent losing it, as arminians imagine and teach—but to "make their calling and election (which is of God) sure," or manifest to themselves, and that they may reap and enjoy their privileges in Zion. And let us remember, too, we must add these things, "according to his divine power;" for it is God that worketh in us to will and to do of his own good pleasure." Hence the importance of giving all diligence, that we add nothing to, nor take any thing from these things. "For if these things be in us and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ." These things must first be in us, and then abound; implying, to my mind, that these things may be in us, and yet, by not giving all

diligence, "while it is called to-day," (Heb. iii. 13. Read the whole chapter) may not abound. The verse following seems to confirm this idea, at least to my mind. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten he was purged from his old sins." The expression, "lacketh these things," alludes, as I understand, to the abounding, or fruits. "If I am correct, the condition of a disobedient subject of grace is brought to view here. But this may be an addition of my own. If so, I do not want to hold it; but if truth, I have no right to withhold it. "I speak as to wise men; judge ye what I say." I hope I am sometimes made to feel and to rejoice in the "love of God shed abroad in my heart;" but I often feel my condition to be such as described above.

Next comes the words of the text: "Wherefore the rather, brethren." For, or in consideration of the foregoing reasons and consequences; the way of obedience being preferable; "For godliness is profitable unto all things, having promise of the life that now is, and of that which is to come;" while "the way of the transgressor is hard." "Give diligence to make your calling and election sure." David asks, "How shall a young man cleanse his way?" and answers, "By taking heed thereto according to thy word." And Peter says, "We have a more sure word of prophecy whereunto we do well that we take heed." By this "more sure word," and "the book of the generation of Jesus Christ," then let us examine ourselves, in order to make our calling and election sure. Not that in the scriptures we have eternal life, as some supposed in the days of Christ; (John v. 39) neither can we, by searching, find out God. But, the scriptures being "given by inspiration of God," and the same truths recorded there being written by the Spirit in the hearts of his people, (Heb. viii. 10) they "are able to make us wise unto salvation," and furnish us unto all good works. Let us take them then "as the man of our counsel," compare our experience, faith, walk and conversation with them, and in every particular we find the "two witnesses" agreeing. we "shall assure our hearts" of our calling and election. And as he that reads, (by the light of the Spirit) may run, "giving all diligence, add to your faith virtue," relying upon the promises at all times, though the way be dark or bright, rough or smooth, showing thy faith by thy works. "And to virtue knowledge." "If any man lack wisdom, let him ask of God." "And to knowledge temperance." "Let your moderation be known to all men." "And to temperance patience." "For ye have need of patience, that when ye have done the will of God ye may inherit the promises." "Let us lay aside every weight, and the sin (unbelief)

that doth so easily beset us, and run with patience the race set before us." "And to patience godliness." "Be ye holy in all manner of conversation," and "walk as children of the day." "And to godliness brotherly kindness." "Be ye kind and tender-hearted one to another, forgiving one another, as God for Christ's sake hath forgiven you." "And to brotherly kindness charity." "For love is the fulfilling of the law." "For if ye do these things ye shall never fall: for so, in this way, (of obedience) an entrance shall be abundantly ministered unto you into the everlasting kingdom of our Lord and Savior Jesus Christ."

I have only touched upon some things connected to these words; there is enough in them to employ the saints through all their pilgrimage. May all who are "partakers of this heavenly calling" give diligent heed to these things, and "grow in grace and in the knowledge of our Lord and Savior Jesus Christ, to whom be glory, now and forever. Amen."

The "Signs" continue to come, laden with good news from a far country. I hope Elder J. F. Johnson may be constrained to "let his light shine,"—continue "to shine," through the "Signs," that "all who are in the house may see." The whole counsel of God is profitable, and necessary, "till we all come in the unity of the faith." Nothing but truth can strengthen and comfort the children of God; and the clearer we get it from the "treasury," the more edifying and strengthening. But I will tax your patience no longer now. Your brother, I hope, in the gospel,  
EDWARD C. TRUSSELL.

CADIZ, Ky., Sept. 1869.

BROTHER BEEBE:—I send you the following letter written by a beloved sister, which I hope you will publish in the "Signs."

JOHN H. GAMMON.

GARRETTSBURG, Ky.

DEAR BROTHER BEEBE:—I want to tell you some of my ups and downs in this sin-ridden world. I am a stranger to you in the flesh, but trust I am not in the spirit; for I trust the Spirit has fashioned me like his dear children; and if I could, I would cry, Father, thy will be done, and not mine be done. How thankful I ought to be to my kind Parent. I was in my fifteenth year before I was ever upon my knees to try to pray to God, and then I thought I was getting on very well, until I was brought to see how great a sinner I was, which was in the year 1844, the year I was married to Dea. George King. At that time I was a very great sinner, and without hope, and without God or his blessings. A poor sinner in his sight, helpless and dependent on him alone. I commenced a natural work of reformation, and for some time thought I was doing very well, until the Lord was pleased to show me

what I was, and what I must be by grace to be saved. O, I felt that I was lost forever, unless the merciful God would look down in pity upon me, a poor worm of the dust, helpless and undone. I could say with one of old, Wo is me, I am undone, my lips are unclean, and I dwell among a people of unclean lips. In this condition, one day I took my Testament, almost in despair, and went off by myself to try to read it; while I was reading, a niece of mine came from Virginia, and was the only child of a beloved sister, and my mother had raised her from the time she was nine days old. When I heard that she had come, feeling almost deranged in my mind, I started to go to the house; but when I was on my way, I found Jesus precious to me, and even now when my doubts prevail, I have to revert back to that time and place; and such doubts often assail me. Yet I had no hope then that I could claim. I only thought that what I had received was but a foretaste of better things, and clearer evidences. But O, I had to go back to that, and pick it up, and nurse it, as a sister said in the "Signs," some time ago. She remarked, that when we receive a hope we think it is so small we want a better one—one like some good brother or sister has spoken of in the "Signs." It has been so with me. But I want to feel thankful for such a hope as I have, and that is a free gift, and enough. If I am ever so happy as to find admittance into the celestial city, and hear the welcome plaudit, Come in, thou blessed of the Lord, it will be enough.

Now, brother Beebe, I want you to listen to a poor widow, and hear her cry, and remember me and my little fatherless children, and pray for us, and implore the Lord to look down in mercy upon them, and on me, a poor sinner saved by grace alone, free and sovereign, pure and undefiled. If I am not deceived, I am now waiting for the coming of my Lord. If owned and blessed of him, it will be enough, and much more than I deserve. I am so great a sinner, it will be a miracle of grace if I am saved.

Now, my dear old father, I have filled my sheet, and if what I have written be fit for publication, you may publish it; if not, cast it aside, but tell me whether I know anything of a christian experience. May the good Lord spare your life to contend long, on the walls of Zion, for the faith once delivered to the saints. Before closing, I must say, I love the "Signs," and the "Editorials." The church to which I belong is small, and I feel to cry, O Lord, revive us. Your unworthy sister, in great affliction,

POLLY W. KING.

The church of Christ at Philippi, Schley Co., Georgia, in conference, November 5th, 1869.

In view of the demoralized time



in which we live, we deem it proper and necessary to spread upon our minutes the following expression of our sentiments in regard to some evils with which we are at this time surrounded, by which our peace as a church is endangered.

It has ever been the doctrine of the church of Christ, that she as an elect, redeemed, and sanctified body, should keep herself unspotted from the world; that she should not walk after the traditions of men and the rudiments of the world, thereby being conformed to the world, and becoming of the world, to be trodden under the foot of man, as salt which hath lost its savor. As her faith is not of the world, so in like manner is her order not of the world. And she has ever held that every one who takes upon them the yoke of Christ, and becomes members of his church, have in the covenant thus made, renounced the world, the flesh and the devil. Hence the church has ever held it to be her bounden duty to use all scriptural means, and only scriptural means, to reclaim and to retain any member or members who may be led by the enemy to depart from this covenant; holding herself bound unto Christ to withdraw from all who depart from him. Hence the church has not consented that her members should attach themselves to the institutions of men, benevolent, so-called, though they may be authorized by the law of the land, which institutions are composed of men of various faiths and orders, believers and unbelievers, and which profess to effect great good, though unauthorized by the Word. Because, she does not deem such institutions glorifying to Christ, but on the contrary they tend to the glorification of man, and to the turning of men's eyes from Christ to the world, and are, in the long run, an injury to the human family. The church has also ever held it to be the duty of her members to obey the laws of the land in which they live, when such laws do not conflict with the law they are under to Christ, in which case the law of Christ has ever been to her the supreme law, from which there is no appeal, not even to save our mortal lives. And whilst Christ has not authorized the christian to rail even at wicked rulers, they are no less forbid to resort to their wicked devices to shield either their property or their lives. But we are to consider the evil as permitted of the Lord for some wise purpose, and to submit ourselves thereto as Christ our Redeemer did, knowing that no power could be given to them only of God; and that God does not give them power to cause his people to walk into paths of wickedness, but on the contrary that they may by their righteous lives, or even bitter deaths, put to shame the wickedness of evil men, thus showing that they are indeed the light of the world and the salt of the earth. And whilst the church has ever held that her members should provide for their

families, she holds that they should do it honestly in the sight of all men—that no member has a right to defraud any man, nor a need to do it, to provide for his family; and that to do so would be a gross departure from the faith, for which such member, unless repentance is made, should be excluded from the church; for the church could not walk in fellowship with such member and also with Christ, and though there should be a law of the land authorizing a member so to do, no christian should avail him or herself of it to escape thereby the payment of a just debt, or even to take an advantage of his or her creditor, which would be little less than extortion and a plain violation of contract, all of which is a departure from the faith of the gospel. But it is also true that her members should submit themselves to that law in case those who owe them should take advantage of it, because they are of the world, and have never renounced it; but not so with the member of the church of Christ. And there is at this time a law of the land of this character called the homestead law. And we regret to hear that one or two members of the church elsewhere with whom this church is in correspondence, have taken the benefit of this unjust law, and have thus violated their contracts with their creditors; and whilst we feel deep pity and sorrow of heart for that member who has thus been led astray, we cannot feel permitted to bid such a course God speed, but must declare it to be disorder and a departure from the faith, and hence cannot walk in fellowship with it.

Adopted unanimously by the church of over one hundred members.  
J. R. RESPESS, Mod.

November 7th, 1869.

DEAR BROTHER BEEBE:—Upon the interesting and glorious subject presented in the third chapter of John, are these thoughts correct? I submit them to you and the brethren.

It has appeared to me that when our Savior said, "Except a man be born again he cannot see the kingdom of God," he was speaking of the natural man, and showing what must take place with him before he can see and understand spiritual things. Nicodemus had just expressed confidence in him as a teacher sent of God, and to him Jesus speaks this, evidently by the expression "a man," referring to any of the fallen race of Adam, as the one who stood before him, showing that however deep may be his understanding, he cannot see the kingdom of God except he be born again; and perhaps showing that one who could truly say that Jesus was a teacher sent of God had been born again.

This seems to have been the general understanding of the saints. We sing, "The sinner must be born again," and have no doubt but we are singing the truth. We speak of this or that man, that he does not

give evidence of having been born again, or, that he is evidently a subject of the new birth. Does not the language of our Savior warrant this understanding?

1st. The pronoun "he" fixes the man before this new birth as one who cannot see the kingdom, and so of course a natural man. "Except a man be born again, he (the man) cannot see the kingdom."

2d. It cannot be said that the man here spoken of is the new man, because this term is only used with reference to the spiritual nature or life after the man has been made a partaker of it, or after the new birth has been experienced.

3d. The term "a man" expresses a distinct individuality, and only applies after this individuality has been manifested. Therefore it could not be used either with reference to the natural man before the natural birth, or the spiritual man before the spiritual birth. As it stands in this connection it seems clearly to refer to the natural man after that natural birth which manifested him as a man, and before the spiritual birth.

He who has been born once of the flesh, must be born again of the Spirit, and is then a partaker of two natures. He then possesses both a natural and a spiritual life, both a human and a divine nature; and these two natures are entirely distinct from and antagonistic to each other. This entire distinction I understand our Savior to express when he says, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." He does not here use the pronoun "he," as when speaking of the man, but "that," as speaking of the life, or spirit, or nature. He does not say, *He* which is born of the Spirit is spirit; neither does he say, *That* which is born again is spirit; the word "again" being only used when the man who has been born once before is spoken of.

I will not extend this any farther. These thoughts are submitted, I hope, in humility and love. Your unworthy brother,

SILAS H. DURAND.

EUREKA, Greenwood Co., Kan., Sept. 1869.

BROTHER BEEBE:—By request of the Little Zion church, in Greenwood Co., Kansas, I send you the following statement, that the brethren abroad may know of our locality and situation. Brethren from different States who have come into this vicinity have constituted a church, with the aid of Elder Riel Harris, of Polo, Kansas, and selected the unworthy writer as their pastor. We hope our Baptist brethren, and ministers, will visit us, and the churches of Southern Kansas. We give the names of those who have united in our constitution, viz:

Brother Thomas Seurs, by letter, in Jan. 1846, from Chariton, Marion Co., Mo. Brother James Hawkins, and sister America Hawkins, by letter, dated August 1856, from French

Lick church, Ill. Brother Noah Taylor, by letter, of August 1866, from Zoar church, Cole Co., Ill. Brother Ira, and sister Malinda Turner, by letter of December 1868, from Salem church, Owensville, Ind. Brother Henry Richey, and sister Barbara Richey, by relation, from East River Association, Ia. Sister Elizabeth Mills, by relation, from Big Springs church, Ten. Sister Sarah Woodson, by relation, from Good Hope church, Ill.

Brother, please find room for this in your paper, and oblige the brethren and friends.

IRA TURNER.

## ORDINATIONS.

At a meeting of the Old School Predestinarian Baptist church of Fairfield, held according to previous appointment, for the purpose of setting apart by ordination to the gospel ministry, Thomas Wyman and A. B. Brees, the whole church in council, was organized by appointing Dea. J. H. Carpenter Moderator, and George Livesay Clerk.

The council being fully satisfied with the experience, ministerial gift, and good character of the candidates, proceeded to set them apart by solemn ordination to the work of the gospel ministry.

Ordination prayer, and laying on of hands by Eld. Jacob Gander.

The charge was in a solemn manner given by the same, who also at the conclusion gave the right hand of fellowship.

Closing prayer by Thomas Wyman, one of the candidates.

J. H. CARPENTER, Mod.

GEORGE LIVESAY, Clerk.

Pursuant to previous appointment, the following council of brethren met with the church at Bethel, Shelby Co., Ky., on the second Sunday of October, 1869, for the purpose of examining into the qualifications of brother I. E. Newkirk, and if thought fit, to ordain him to the work of the gospel ministry.

Goshen—W. Giddell.

Little Flock—A. Long, I. Cumming, T. Rogers.

Cane Run, (Mt. Pleasant Ass'n)—Eld. N. A. Humston.

Mt. Pleasant—Eld. I. Knight, I. M. Demaree, (licentiate) C. V. Demaree, I. T. Moore.

Beach Creek—Dea. M. Hedden, I. Shelbourn, W. Russell.

The council organized by choosing Eld. N. A. Humston Moderator, and C. Ware Clerk.

The church having set brother I. E. Newkirk before the council, they inquired into his standing in the church of God, and aptness to teach, &c. Called on brother Newkirk for his views of doctrine, christian experience, and call to the ministry, which was satisfactory.

Ordination prayer by Eld. N. A. Humston.

Laying on of hands by Elders N. A. Humston and I. Knight.

Charge by Eld. I. Knight.

Right hand of fellowship by Eld. N. A. Humston.

Benediction by the candidate.

N. A. HUMSTON, Mod.

C. WARE, Clerk.

# EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1869.

The following letter was written in private correspondence with one of the trembling lambs of our Redeemer, who seems to be earnestly inquiring the way to Sion. Believing that what would be applicable to her, will also apply to thousands who may read it, we venture to insert it in our columns, hoping that it may afford some comfort and assurance to such as are tried and tempted.

November 1, 1869.

MADAM:—In fulfillment of my promise I embrace this first opportunity to write you on the all important subject of Salvation, and on the evidences which the scriptures warrant us to rely upon as demonstrating to us that we are personally, certainly, and savingly interested in that salvation which from God proceeds, and which leads to God again. In your letter to me, which I answered, and in my conversation with you at your house, you told me of the deep exercises of your mind,—the sense you had felt of your lost and helpless condition as a sinner, together with an abiding feeling of unworthiness, to mingle with the people of God. You inquired how it could be that you should have so great a love for the Old School Baptists while you felt so utterly unworthy to be numbered with them. All these exercises, as I tried to tell you, and as I now repeat, are marks of a work of the Spirit of God in your heart. It is the Spirit's work to convince a poor sinner of sin, of righteousness, and of judgment to come. We may indeed have some vague idea that we are sinners in a common or general sense, without any other than the light of nature; our conscience may accuse us, and our natural judgment may be convinced that this is so; but such natural conviction will give us but very little trouble or anxiety; for if it be but a natural conviction, we invariably feel satisfied that we can at any time repent, reform, and obtain forgiveness; and this we intend at some convenient time to attend to; and in this delusion we rest, and dismiss all unpleasant thoughts on the subject. These natural convictions never destroy in us our relish for sin, though they make us, at times, afraid of punishment. Nor do they ever produce in us a particle of love to God,—to his people,—to his word, or to his holiness. With all such convictions we would choose to continue in sin, if we could feel sure the indulgence would not subject us to the wrath of God. Millions of our fallen race are now under this delusion, and regard these spasmodic excitements of their human passions as true religion.

But the work of the Spirit of God in all who are saved is, first to quicken the sinner from a state of death; for we are by nature dead in sins.

The first evidence we can have that we are quickened by the Spirit, is that we are made to feel the weight and guilt of sin as a crushing burden on our heart, and to loathe it with perfect abhorrence. The perfections of God and the holiness of his law are made to appear to us as they never appeared before. A solemn sense of God's goodness in sparing our lives, and of our vile ingratitude to him, makes us wonder that he has not sent us down to perdition. In this condition a quickened sinner feels inclined to make amends for past transgressions, by reformation. He says, in his mind, I will commit no more sin against that good, just and merciful God who has spared me so long. He is resolved to seek for salvation, by praying, and by obedience to the divine law, and by using what he has been told are means of grace. To do this work he applies himself with strong resolution, and in the vain hope that he shall succeed; his fears are all allayed perhaps for a time, and sometimes he thinks he is progressing encouragingly. He fancies that he has got to be almost a saint, and is much better than some who profess Christianity. But, if he is really a quickened sinner, this fatal delusion will soon explode. Soon he will be made to see and feel that his case is far more desperate than he had supposed. His prayers are lifeless and formal, and he begins to fear that he is presumptuous in calling on God, even for mercy. He cannot say, "Our Father," for he has no evidence that he is a child of God. Now, instead of growing better, he feels worse than ever. Afraid to pray, and unable to suppress the outflowing aspirations of his heart, "God, be merciful to me, a sinner," he smites upon his breast, and groans in agony of spirit. The passions of his wicked heart over which he thought he had gained the mastery, now show themselves to be unsubdued. Vain and wicked thoughts arise, and an unslain relish for the pleasures of sin is seen and felt, and a fountain of all that is unholy, he finds in his very nature. Alarmed now, and despairing, he concludes that his case is different, and more hopeless than that of any others. Instead of taking refuge in what he has been doing, to secure his peace with God, he reviews all that he has done with fearful alarm. He fears that he has provoked God's wrath and committed unpardonable sin, in having taken the sacred name of God in prayer on his polluted lips. Thus he is led to try all his own works, until he sees them all fail, and he is thoroughly convinced that if his salvation depends on his doing one good deed, he cannot do it, or on his thinking one holy thought, he cannot think it. By this time he has such a discovery of the purity of God, and the sinfulness of himself, he is

constrained to acknowledge the justice of God in sending him to hell. He cannot now see how God can maintain his justice and truth in saving so vile a sinner.

These are some of the first exercises of all who are quickened by the Holy Spirit. Perhaps not so vividly felt by all, but much more so by some, before the evidence is brought home with joy and comfort, that their sins were washed away by the dear Redeemer, and that Redeemer presented to them as their Prince and Savior, exalted at God's right hand to give them repentance and remission of sins.

This deliverance may come gradually and so imperceptibly that they can never tell the exact time when their burden left them; or it may come so suddenly and powerfully that they can never forget the time and place; but in either case IT COMES, and the final result is precisely the same. That is, the Savior is revealed, the burden is taken away, the love of God is sweetly shed abroad in the heart by the Holy Ghost, and a calm, serene, confiding trust in God is felt, joy and gladness springs up in them, and their joyful tongues break forth in songs of praise to God and the Lamb.

This, dear friend, is the cause of your loving the Old School Baptists, and this is why you love their doctrine and order, and why you desire to walk in the ordinances of the house of God. It is not possible that the love of which you speak could result from any other cause. God, by his apostle, has declared, "Love is of God."—1 John iv. 7. And he also says, "We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14. The most reliable and infallible evidence we can have that we are born of God, is that we love God, love holiness, and love the brethren, and at the same time feel our own unworthiness of his love. To hunger and thirst after righteousness, and to feel and mourn over the vileness and depravity of our own carnal nature, to see a beauty in the lovely ordinances of the gospel, and long to feel assured that we have a right to walk in them, are evidences which transcend all other evidences. Indeed without this evidence, all others are empty and vain. Paul says, "Though I speak with the tongue of men and of angels, and have not charity, (love) I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—1 Cor. xiii. 1—3. So we see that divine inspiration attributes to the love of God in the hearts and actions of the saints an importance far surpassing all other gifts. Without it no one can have

evidence that he is born of God; for it is very emphatically declared, "Love is of God, and every one that loveth is born of God, and knoweth God."—1 John iv. 7. "And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him."

Another very important evidence that we are born of God and led by his Spirit is, a desire to honor and obey him; for these desires are inspired in us by the power of that love of which we have spoken. This love and these desires are only found in those who have passed from death unto life, and in whose hearts the law of Christ is written, and over whom he reigns.

Now you know that you love the people of God and delight to be in their company, and you esteem them as the excellent ones of the earth; therefore you have the most important and conclusive of all evidences that you are a child of God and an heir of immortal glory. It is true you feel very unworthy, and so do all who have this love. Cut off from all confidence in yourself, or in your own works, from necessity you have to look to and rely alone upon Christ, "Who of God is made unto us wisdom, righteousness, sanctification and redemption." If you could feel any more worthy than you do, you would be deceived. The same light which shines in our hearts to give us the light of the knowledge of the glory of God in the face of our dear Redeemer, also makes us see the vileness of our own sinful nature. But, how blessed is the thought, all that we lack or need to make us holy and happy is richly treasured up in Christ for all who love him. The immortal crown of righteousness which was laid up for Paul, the righteous Judge shall also give to all them who love his appearing.—2 Tim. iv. 8. You have labored hard and long to suppress and keep back vain thoughts, carnal passions, and unholy desires, from rising, and because you cannot succeed in this, you write bitter things against yourself. You think, if you were born of God you would be more pure and holy; but, poor child, you have a nature which is born of the flesh, and which is flesh, in which dwelleth no good thing; that fleshly nature is impure and unholy; but that life in you which is born of God is pure and holy. If this were not the case, you would not know any thing about the christian warfare, in which the flesh warreth against the spirit, and the spirit against the flesh. You think that real christians do not feel as you feel,—are not captivated and led astray as you are; but Paul was a christian and an apostle, and even he found a law (or governing power) in his members, warring against the law of his mind, and bringing him into captivity to the law of sin which



was in his members. Do you feel very wretched in such a state? So did he. He cried, "O wretched man that I am; who shall deliver me from the body of this death?" Do you find that to will is present with you, but how to perform that which is good you find not? So did he. He said he could not do the things which he would. Are you willing to be like Paul,—poor, helpless, and in yourself unworthy, and altogether dependent on the Lord Jesus Christ for all that pertains to life and salvation? Or would you prefer to be like the pharisee, who stood and prayed, telling the Lord how good he felt himself to be, and how many good things he had done? No, no, your reply will be,

"Dear Savior, let me never be  
Joined with the boasting pharisee;  
I have no merit of my own,  
But plead the merits of thy Son."

If you hunger and thirst after righteousness, then you are already blessed, and Jesus says you shall be filled. If you were already filled, you would no longer hunger and thirst; for they who are filled do not hunger, and they who have drunk all they desire do not thirst. So if we could in ourselves have all the righteousness we desire, we would no longer pant for the living God, as the hart panteth for the water-brooks.

We may be greatly at loss to know when we began to love God, and to love his dear people; but the important point is to know we do love him and them. We have great reason to rejoice that our evidences do not rest conditionally on our being able to tell when, where, and how we were first exercised in regard to these things; for such conditions would cut off the hope of thousands of God's dear children. Present rather than past evidences are what we need. No amount of former evidence can shield us from doubts and fears which in subsequent life we have to encounter. The gospel feast is spread for all who hunger and thirst for gospel food. If you are hungry, that is an evidence that it is your privilege to eat. If you have an ear to hear, then it is yours to hear what the Spirit saith to the churches. If you love the saints, then cast in your lot with them. If you love the Lord, then keep his commandments. If he has enabled you to see his footsteps, then walk in them. If you lack wisdom, ask it of God, who giveth liberally and upbraideth not. If you feel unworthy of the least of all the mercies of the Lord, thank God that he has made you to feel so, and regard it as a family mark common to all who belong to the household of God; and look unto Jesus, not to yourself, for fitness. He is himself the righteousness of all his people, all they have, or ever will have. "Their righteousness is of me, saith the Lord."

"Trust in the Lord, forever trust,  
And banish all your fears;  
Strength in the Lord Jehovah dwells,  
Eternal as his years."

## Circular Letter.

*Of the Siloam Association of Old School Regular Predestinarian Baptists, held with the Sugar Creek church, in Davis Co., Mo., September 4th, 5th & 6th, 1869, to the churches composing the same.*

DEAR BRETHREN AND SISTERS:—Presuming that you will expect a circular letter with our annual minutes, we will call your attention to the subject of the Resurrection of the dead, which is one of the great and fundamental principles of the gospel, as taught by our Lord Jesus Christ and his apostles, in the New Testament. This doctrine they taught to the overthrow of the theory of the Sadducees, and to the astonishment of the pharisees; but to the comfort and consolation of the saints. It is evident that our Savior taught two resurrections; a first and a second resurrection. "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."—John v. 25. This is the first resurrection. He also speaks of another resurrection in the same chapter, verses 28, 29. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." This resurrection includes all, both saints and sinners. From these two declarations of our Lord it is evident that the saints shall arise from the dead, and be fashioned like him. In speaking of the first, "And you hath he quickened which were dead in trespasses and sins." And, "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Eph. ii. 1-6. "Thy dead men shall live; together with my dead body shall they arise."—Isa. xxvi. 19. Daniel also speaks of the same, thus; "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt."

We could make many more quotations, but we think the foregoing are sufficient to establish the resurrection of the body. But as there has been some caviling among the Old Baptists in regard to this doctrine, we will make a few more quotations, from 1 Cor. xv. 42. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

From these last quotations it is clear that the same body that is sown, is also to be raised again. And as it is declared that it is sown a natural body, it is clear that the same body will be made spiritual and raised from the dead. So we believe that all will be raised, both saints and sinners. We have not time to say more on the subject at this time. Brethren in fulfilling the law of Christ, bear ye one another's burdens, pray for one another's welfare, and strive to keep the unity of the Spirit in the bond of peace. Live in peace, and the God of all love and peace be with you. Farewell.

J. M. WARD, Mod.

WM. WILKS, Clerk.

## Corresponding Letters.

*The Elders and messengers composing the Salisbury Old School Baptist Association, to the associations with whom we correspond, Greeting.*

BELOVED BRETHREN:—We are again permitted to testify to the goodness and mercy of God in permitting us another interview. Your messengers have come to us in the fullness of the blessing of the gospel of Christ, and our hearts have been made to rejoice while they have borne testimony to the truth. And amid such a cloud of witnesses we trust we have been enabled to thank God and take courage. Our churches are all at peace, and though Zion is not as prosperous with us as we could desire, yet we thank God it is as well with us as it is, and wish to be reconciled to his will. We rejoice with you in your prosperity, and sympathize with you in adversity; for the church is but one. Our session has been pleasant, and we trust profitable; not a jarring note has been heard during our meeting. We still desire a continuance of your correspondence.

Our next association will be held, the Lord willing, with the Salisbury church, at Salisbury, Md., to commence on Wednesday before the fourth Sunday in October, 1870, when and where we hope again to greet your messengers and receive your messages of love.

G. W. STATON, Mod.

S. H. DURAND.

*The Sandy Creek Association of Regular Predestinarian Baptists, now in session with the Salem church, Marshall Co., Ill., Sept. 10th, 11th and 12th, 1869, to the associations with whom she corresponds, sends christian salutation.*

DEARLY BELOVED BRETHREN FOR THE TRUTH'S SAKE:—Through the abounding goodness of our God we have been once more favored with the reception of your epistles of love and fellowship, and the coming of your messengers, who came laden with the precious things of the gospel, for which reason we still desire

a continuance of your christian correspondence.

We are still favored by the Prince of Peace with peace within our borders, and some of the Lord's scattered ones have been gathered into his fold, which has caused our hearts to rejoice.

You will see by our minutes whom we have appointed to meet with you next year, as also our place of meeting, where we hope to meet you again by your letters and messengers; and till then may the God of peace be with you and us, is our prayer for Christ's sake.

WM. A. THOMPSON, Mod.

R. F. HAYNES, Clerk.

*The Regular Old School Baptist Association called Yellow Creek, now in session with Liberty church, Linn Co., Mo., to the several associations with whom she corresponds, sendeth christian salutation.*

VERY DEAR BRETHREN IN THE LORD:—Through the goodness of God our heavenly Father we have been blessed with the privilege of meeting together once more in an associated capacity, and of hearing from the children of God throughout the churches composing our body, and hearing the gladsome news of life and salvation preached unto us.

Dear brethren, our hearts have been made to rejoice at meeting with your messengers, and receiving your letters of love, and to hear the word of life proclaimed by your ministers among us.

Very dear brethren, we desire to maintain the doctrine of God our Savior in the unity of the Spirit and bond of peace, by standing aloof, and protesting against all the institutions of men, which are not proved in the scriptures of truth.

Dear brethren, we desire a continuance of your friendly correspondence. For the time and place of holding our next association, we refer you to our minutes.

WM. SEARS, Mod.

J. W. HUTCHISON, Clerk.

## Marriages.

July 1—By Elder Isaac Hewitt, at the house of the bride's father, Mr. Jonathan Whitney, and Miss Martha E. Miller, both of Halcott, Greene Co. N. Y.

July 25—By the same, Mr. Cornelius G. Van Valkenburgh, of Jewett, Greene Co., N. Y., and Miss Phebe Whitney, of Halcott, Greene Co., N. Y.

Aug. 17—By the same, at his house, in Halcottville, Mr. Ira H. Jenkins, of Middletown, and Miss Margaret McEwen, of Roxbury, Delaware Co. N. Y.

Sept. 29—By the same, Mr. Linus Webb, of Burn, Albany Co. N. Y., and Miss Julia M. Roberts, of Middletown, Delaware Co. N. Y.

Oct. 21—By the same, at his house in Halcottville, Mr. Florus S. Streeter, of Middletown, Del. Co. N. Y., and Miss Libbie Kelley, of Roxbury, Del. Co. N. Y.

Nov. 9—By Eld. Israel B. Whitcomb, Mr. Charles Laymen, and Miss Philena Roe, both of Hunter, Greene Co. N. Y.

Nov. 11—At the residence of Eld. Isaac Hewitt, in Halcottville, by him, Mr. Frank Hammond, and Miss Amanda M. Morse, both of Roxbury, Del. Co. N. Y.

**EXPLANATORY.**—The present issue of our paper has been delayed, as also some seven or eight sets of Associational Minutes, which should have been sent off before this time, in consequence of having taken down our Power Press for repairs, &c. Also for the introduction of a new Hydraulic Engine for driving our Power Press. We have now completed our machinery, and hope to soon regain the time we have lost.

## Obituary Notices.

**DEAR BROTHER BEEBE:**—A few weeks since I sent a notice of the death of **Mrs. Phyllis Odell**, wife of brother John J. Forshie, of Ramapo, Rockland Co. N. Y., but as it has not been published it has been probably mislaid. She died on the 26th day of August last, in the 63d year of her age. In early life she made a profession of religion and joined the Methodists, but it is believed that many years since her views on the subject of religion underwent a change, and from that time she seldom went to their meetings. Her sickness was of a protracted and painful character, during which I saw her several times, when she conversed very freely with me on the state of her mind and her prospects of immortal life. Although her hopes were not as clear and bright as she desired, yet she utterly disclaimed any hope on the score of human merit, but looked for salvation only through the blood and righteousness of a once crucified but now risen and glorious Redeemer. A faithful and affectionate wife and tender mother, she is mourned by her bereaved husband and children, but they do not mourn as those who have no hope, but trust—

That pains, and groans, and dying strife,  
Have ended in eternal life!

Her funeral was attended at the meeting house of the Old School Baptist church, at Ramapo, on the ensuing Saturday, when I preached from 1 Cor. xv. 37, to a large and sympathizing audience of mourning relatives and sorrowing friends. Yours in gospel bonds,  
**WM. L. BENEDICT.**

**VERY DEAR BROTHER BEEBE:**—Our sister, **Rebecca T.**, wife of our brother, Elder John F. Johnson, is no more. After a protracted suffering for many months, which she bore with much fortitude and patience, on Sunday morning, October 3d, she passed from earth to heaven, as we confidently believe, relying exclusively on the finished work of the Redeemer. I have been personally acquainted with sister Johnson from her infancy—baptized her into the fellowship of the church at Elizabeth—married her to our late brother, Hector P. Lewis, and some years after his death, to Elder John F. Johnson, who survives her. Throughout her earthly pilgrimage she has been remarkable for her mild, amiable, quiet and affectionate disposition, which endeared her to those who were intimately acquainted with her. She evidenced devotion to duty in the various relations she sustained, and I feel confident she has left no better behind. Sister Johnson was the daughter of our late brother Robert, and our sister Nancy Ashurst, and died leaving an affectionate husband, two small children, an aged mother and several brothers, together with many friends to whom she had endeared herself by her pious walk and godly conversation, and the church to which she belonged to mourn their loss. But we confidently believe our loss is her gain. "Blessed are the dead who die in the Lord, from henceforth," saith the Spirit, "that they may rest from their labors, and their works do follow them." I attended the funeral on Monday afternoon following, at Georgetown, and tried to preach on the occasion. God grant strength, fortitude, patience and resignation to the surviving friends under this their heavy affliction. Affectionately, as every your friend and brother in hope of eternal life.  
**THOS. P. DUDLEY.**  
Lexington, Ky., Oct. 29, 1869.

**BROTHER BEEBE:**—It becomes my painful duty to send you the obituary of my lovely sister, **Absence Winchel**, daughter of Henry B. Winchel, who died of consumption, March 8th, 1869, aged 18 years. Thus our young and blooming sister has passed away. She suffered five months upon a sick bed, but not a word of murmuring was heard from her. She said it was all right; God's will, not her's, be done. If it was his will to take her she was willing to go. It seemed as though she met with a change about six weeks before she died. One Sunday in particular, I shall never forget; the house was full; my brother-in-law and wife were there. Just before they left he engaged in prayer, and then sang:

"Come sing to me of heaven,  
When I am call'd to die."

She expressed a hope of meeting the dear Savior in the skies where sorrow and sufferings will be done away forever. Within one week from that time she bade adieu to all things on earth. She retained her senses till the last moment, and called us all to her bedside, and said she was going to die. I said to her, Dear sister, you are almost home. Yes, she replied, Going home, to die no more. Don't mourn for me. She looked up to father and said, Don't mourn for me. She then kissed us, and said, Good bye, dear sister, and good bye all. I hope you will all meet in heaven, where parting will be no more, and then fell asleep, I trust, in the arms of the precious Redeemer, who is able to save to the uttermost. Although we greatly miss her, I cannot wish her back again.

"Sweet be thy rest, my sister dear,  
From every care set free;  
Sweet be thy rest till thou shalt hear  
The trumpet call for thee.

Low in the grave you there shall sleep  
Till Christ shall bid thee rise;  
O then in glory may we meet,  
In realms above the skies.

There, in that blissful land of light,  
God grant that we may dwell;  
Where endless day excludes the night,  
Our songs of praise to swell.

**KATY DEDERICK.**  
Olive, Ulster Co. N. Y., November, 1869.

**ELD. G. BEEBE:**—In behalf of the friends of the deceased I send you the obituary of our beloved brother, **Dea. Isaac Smith**, who departed this life August 10th, 1869. He was born February 14th, 1813, and aged 56 years, 5 months and 26 days. He became a member of the Predestinarian Baptist church at Morrison Creek, Seneca Co. Ohio, in 1839, and was baptized by Elder Lewis Seitz. Some years afterward he removed to Hancock county, Ohio, where he became a member of the Union church, where he continued until his death. He leaves a kind and affectionate wife, three sons, and four daughters, and a large number of relatives to mourn their loss. But truly, it can be said, we mourn not as for those who have no hope, for it can in truth be said of him, that in his life he adorned his profession by an orderly walk, contending earnestly for the faith once delivered to the saints, warning the church to beware of the *isms* of the day. His house was a welcome home for the ministers, whom he generously helped on their way. But his seat is now vacant, and our church has lost a valuable and loving brother, and his family a kind benefactor. His funeral was attended by a large concourse of friends, who were entertained by two discourses, by Elder L. Seitz, and the writer.

**JOHN TUSSING.**  
South Warsaw, Ohio, Nov. 10th, 1869.

**DIED:**—At the residence of his son-in-law, Dunkan Edge, in Hancock Co. Ill., April 22, 1869, brother **John Gibson**, in the 75th year of his age. The writer has not the full history of the deceased, but having been intimately acquainted with him for the last thirty-two years, and having learned from him that he first obtained a hope in Christ in Indiana, where he united with the Regular Baptist church some fifty

years ago, and subsequently moved to McDonough Co. Ill., and united, by letter, with the Union church, in Spoon River Association, where he continued in fellowship until his death. The brethren of the West will doubtless remember his hospitality, for he was extensively known, and known only to be loved and respected. We mourn our loss of such a friend and counsellor in the church, but we mourn not as those who have no hope, for we believe our loss is his unspeakable gain. It was the privilege of the writer to be with him much in his last illness, and witness the firmness and resignation with which he bore his last sufferings. Then by request of his daughter, (sister Edge,) we accompanied them to Middleton, McDonough county, on the day of their church meeting, where he had formerly sat with them in council; but now his voice, which was wont to cheer them, is silent in death; but his spirit lives with his Savior, and lives forever more. We tried to comfort the brethren and mourning friends (of which there was a large crowd present) as best we could, from the ever memorable words of Jesus: "I am the Resurrection and the Life," &c., (John xi. 25,) after which his remains were deposited in the grave-yard near by—

"To sleep in Jesus, O how sweet,  
To be for such a slumber meet;  
With holy confidence to sing  
That death has lost its cruel sting.

Asleep in Jesus,—far from thee,  
Thy kindred and their graves may be;  
But there is still a blessed sleep,  
From which none ever wake to weep."

**JACOB CASTLEBURY.**  
Plymouth, Ill., Nov. 9, 1869.

**DIED:**—At his residence in Port Jervis, N. Y., on Thursday, November 18th, **Mr. Joshua Y. Coleman**, in the 65th year of his age. Mr. Coleman had formerly lived near Coleville, Sussex Co. N. J. He was well known and highly respected in both places. His sickness was short, but severe. He had, we believe, long entertained a hope in the Redeemer, and was in sentiment a decided Old School Baptist. He has been a constant subscriber for the "Signs" for many years. He leaves a grief-stricken widow, four daughters and two sons, with several brothers, sisters and other relatives and friends. His funeral was numerously attended on Saturday the 20th, and a discourse was preached by the writer on the occasion, from 1 Cor. xv. 48, 49.

**DEAR BROTHER BEEBE:**—By request I forward you the following notice:

**DIED:**—On the 16th of September, 1869, at her residence, in Snow Hill, Worcester Co. Md., sister **Elizabeth Waters**, in the 85th year of her age. She had been a member of the Baptist church for about sixty years, and when the church, about thirty-five years ago, in consequence of errors and departures from the primitive faith and order were compelled to withdraw her fellowship from the works of darkness, sister Waters stood almost alone in defence of the truth; and the church of which she was a member having gone with the New School, she at once withdrew all fellowship from them, and from then till her death stood alone, but a fearless champion for truth and the order of the Old School Baptists. For some years before her death her mind about worldly things seemed to be failing, but on spiritual things she seemed to retain all her youthful vigor. She was a great bible reader, until a short time before her death her sight failed her. I have seen her frequently in the last few years, and never saw any one who seemed to draw so much comfort from reading the scriptures. The last time I saw her was in July last, in company with Elders Rittenhouse and Durand, on our way to attend the ordination of brother Poulson. She was then sick in bed. On being told where we were bound she said, Go and preach the gospel. I do pray for the prosperity of Zion. Like all the Lord's people, she was subject to doubts and fears about her own personal

interest in the atonement of our Lord Jesus Christ up to about two months before her death, when she had a dream that she was sitting on a white seat up towards heaven, and her Savior came to her and told her she had been sitting there long enough, and he had come to call her up to him with him forever. When she awoke she was praising God. Her niece was attracted to the room, and heard her tell her dream, and the only regret that she seemed to have was that it was only a dream. From that time she never expressed a doubt or fear, but was constantly praising God and quietly awaiting the fulfillment of her glorious dream, until she was quietly taken to dwell with her dear Savior. Sister Waters left no children. She was the widow of Eld. Thomas Waters, Sr., and step-mother of the late Eld. Thomas Waters. Her niece, Miss Lydia Scarborough, has lived with and taken care of her for many years, who is left in deep sorrow. May the Lord pour into her heart the oil of his grace, and lead her into the path her aunt so long walked in, and the profession she so highly adorned. Yours in hope,

**G. W. STATON.**

Berlin, Md., Nov. 17th, 1869.

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Cyrus Risler, N. J., 4, Wm M Smoot, Va., 2.30, Eld J A Whitley, Iowa, 20, Eld Wm J Purington, Pa., 3.50, D H Ellington, Miss., 2.30, Uriah Humphrey, Miss., 2.30, O H P Duval, Tenn., 2.30, Thos. D. Buntly, Ala., 2.30—Total, \$39.00.

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## 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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ABSTRACT OF TIME TABLE ADOPTED AUGUST 30, 1869.

## TRAINS GOING EAST.

**Cincinnati Express**, leaves Cincinnati, by Columbus, Ohio, time, (Sundays excepted,) from Depot Cor. 5th & Headley Sts., 7.00 a. m.; Cleveland, Sundays excepted, from A. & G. W. Division Depot, by Columbus time, 3.25 p. m.; Dunkirk, Sundays excepted, from Union Depot, by N. Y. time, at 9.40 p. m.; Buffalo from Depot Cor. Exchange & Michigan Sts., Sundays excepted, by New York time at 11.30 p. m., arriving at Hornellsville, 3.00 a. m.; Elmira, 5.10 a. m.; Susquehanna, 7.55 a. m. (bkft.) Turners, 1.42 p. m. (dine); New York, 3.30 p. m. Sleeping Coaches accompany this train from Meadville and Buffalo to New York.

**Lightning Express**, daily, leaves Cincinnati 9.45 p. m.; Cleveland, 7.20 a. m.; Dunkirk 11.05 a. m.; Buffalo, 2.50 p. m.; and Rochester, (except Sundays) at 4.00 p. m., arriving at Hornellsville 6.19 p. m. (Sup.) Elmira, 8.23 p. m., and New York 7.00 a. m. Sleeping Coaches accompany this train from Cincinnati, Buffalo and Rochester to New York.

**Day Express**, leaves Cleveland, Saturdays excepted, at 10.20 p. m.; Buffalo, Sundays excepted, at 7.00 a. m.; Rochester, Sundays excepted, at 7.30 a. m., arriving at Elmira 12.00 m., Susquehanna 2.32 p. m., (Dine.) Turners 8.07 p. m., (Sup.) New York, 9.50 p. m. New and improved Drawing Room Coaches accompany this train from Buffalo to New York, and Sleeping Coaches from Cleveland to Hornellsville.

**Night Express**, Sunday excepted, leaves Dunkirk 5.00 p. m., and Buffalo 6.40 p. m., arriving at Hornellsville 10.20 p. m., Turners 9.00 a. m., (bkft.) New York 11.30 a. m. Sleeping Coaches accompany this train from Buffalo to New York.

**Express Mail**, Sundays excepted, leaves Dunkirk 7.30 a. m., Buffalo 7.30 a. m., Rochester 9.25 a. m., arriving at New York 7.00 a. m.

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## TRAINS GOING WEST.

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FOOT OF CHAMBERS STREET,  
AND FOOT OF 23rd ST. AS FOLLOWS:

**8. 00 A. M. Express Mail**, (Sundays excepted.) Sleeping Coach attached to this train at Susquehanna running through to Buffalo, stopping at Susquehanna, 5.41 p. m. (dine); arriving at Buffalo, 5.35 a. m.; Dunkirk, 7.20 a. m.; Meadville, 9.00 a. m. (bkft.); Cleveland, 2.20 p. m.

**8. 30 A. M. Way Train**, for Greycourt and intermediate stations.

**10. 00 A. M. Day Express**, (Sundays excepted.) Passengers leaving by this train on Saturdays will remain over Sunday at Cleveland or Kent. This train is composed of the finest Drawing Room and Sleeping Coaches in the world, as also the new and improved Day Coaches, peculiar to this line, stopping at Susquehanna, 4.15 p. m. (dine); Hornellsville, 8.30 p. m. (supper); Rochester, 11.20 p. m.; Buffalo, 11.30 p. m.; Dunkirk, 1.45 a. m.; Cleveland, 5.30 a. m.; West Salem (bkft.) 7.08 a. m.; Urbana (dinner) 12.02 p. m.; Cincinnati, 4.00 p. m. Drawing Room Coaches will accompany this train to Buffalo, and Sleeping Coaches will be attached at Hornellsville, one of which will run through to Cleveland, for the accommodation of Western passengers, and one to West Salem for Southern passengers. A Ladies' Coach will accompany this train from New York to Cincinnati.

**11. 30 A. M. Way Train** Daily for Port Jervis and intermediate stations.

**3. 30 P. M. Way Train**, (Sundays excepted) for Middletown and intermediate stations.

**4. 30 P. M. Orange County Express**, (Sundays excepted,) stopping only at Sterling Junction, Turners and stations West of Turners, (except Oxford.)

**5. 30 P. M. Night Express**, (Sundays excepted)—Sleeping Coach attached to this train at New York, running through to Buffalo—stopping at Turners 7.57 p. m. (supper); Hornellsville, 7.23 a. m. (bkft.); Rochester, 11.10 a. m.; Buffalo, 12.10 p. m.; Dunkirk, 1.30 p. m. (dinner); Meadville, 2.30 p. m. (dinner); Cleveland, 7.15 p. m.; West Salem, 8.46 p. m. (supper); Dayton, 3.35 a. m., and Cincinnati, 6.00 a. m.

**6. 30 P. M. Night Express**, daily, (except that the Saturday evening train will not connect for Rochester,) stopping at Turners 8.45 p. m., (supper); Hornellsville, 7.37 a. m. (bkft.); Rochester, 11.10 a. m.; Buffalo, 12.10 p. m.; Dunkirk, 1.30 p. m. (dinner); Meadville, 2.30 p. m. (dinner); Cleveland, 7.15 p. m.; West Salem, 8.46 p. m. (supper); Dayton, 3.35 a. m., and Cincinnati, 6.00 a. m.

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OF THE

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Geo. W. Mathis, Mason, Effingham Co., Ill.  
John S. Leachman, Manassas Junction, Va.READ THE FOLLOWING TESTIMONIAL  
from

DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co.,  
Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,

M. B. WEEDON.

## CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The disease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,

CHARLES JONES.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37.

MIDDLETOWN, N. Y., DECEMBER 1, 1869.

NO. 23.

## POETRY.

### GRATITUDE FOR PAST BLESSINGS.

And yet, the Lord remembers me!  
He still protects me by his power;  
Each day his bounteous hand I see;  
His grace upholds me every hour.  
Though oft I do forgetful prove,  
His love to me is still the same;  
And yet, for such unchanging love,  
My thanks and my returns how lame!  
Through many dangers I have come,  
Where death appeared on every hand;  
Others have sunk into the tomb,  
While I through grace, am left to stand!  
—Vanmeter.

### THOU ART MY GOD.

"Thou art my God, and I will praise thee:  
thou art my God, I will exalt thee."—Ps.  
cxviii. 28.

"This God is our God for ever and ever;  
he will be our guide even unto death."—Ps.  
xlviii. 14.

God of my fathers! Look on me,  
A poor blind worm, I'll lean on thee,  
Upon thine arm I'll trust;  
I'll lift my hands in thy dear name,  
Thy loving kindness I'll proclaim  
To thine unworthy dust.

What though my vision darken'd be,  
Nor aught upon the earth I see,  
Yet thou art with me still;  
Thy love shall cheer my saddest day;  
Thy light shall guide me on my way;  
I would do all thy will.

God of my fathers, and my God,  
I humbly bow beneath thy rod,  
And own thy sovereign right;  
I'll bless the hand that dealt the blow,  
'Tis quite enough for me to know  
It seem'd good in thy sight.

Not willingly dost thou afflict,  
Or grieve the hearts of thine elect,  
In mercy thou dost chide,  
For well thou know'st my treach'rous heart  
Like a deceitful bow would start,  
And turn from thee aside.

God of my fathers, hear my prayer;  
Let me thy best of blessings share,  
To sanctify this loss;  
I plead thy promise, gracious Lord,  
That thou wilt needful aid afford,  
And strength to bear this cross.

And when the appointed hour shall come,  
Through Jordan's stream to call me home,  
Wilt thou be still my friend?  
O yes! I know, I feel thou wilt;  
Thy mercy goes beyond my guilt;  
Thy love—it knows no end.

Thrice happy thought! And can it be  
That one so vile as worthless me  
Shall live in endless day,  
And meet the loved ones gone before,  
Where sin shall wound our hearts no more,  
Our tears all wiped away?

God, my Redeemer, then we'll raise  
A lofty song of noblest praise,  
A never-ending song;  
Loud hallelujahs round thy throne,  
To the Most High and Holy One,  
With all thy blood-washed throng.

[The above lines were written by the late Miss Mary Blake on the occasion of her losing her sight, and as descriptive of her resignation under that afflicting dispensation.]

## CORRESPONDENCE.

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? So he turned and went away in a rage."—2 Kings v. 12.

These words were spoken by Naaman, a Syrian, a leper, who had left his native country to come to Israel to be cleansed of his leprosy. They were spoken in response to the messenger of the prophet, who announced to Naaman that he must go and wash in Jordan seven times and his flesh should come again to him and he should be clean. But Naaman was wroth; it was an indignity; for he was a great man, and honorable with his master, the king of Syria. He was the captain of his host, and a mighty man of valor—the Lord by Naaman had given deliverance to Israel, but he was a leper.

As a figure, Naaman represents a sinner upon whom the special grace of God is bestowed in his cleansing. And many lepers were in Israel in the time of Elias the prophet, and none of them were cleansed saving Naaman, the Syrian.—Luke iv. 27. And when they of the synagogue heard these things, they were filled with wrath. And they of the synagogue—workmongers, are yet filled with wrath when the doctrine of God's discriminating grace is taught. They may have said then, as they often say now, that God was unjust to cleanse one leper, and not cleanse all the lepers. But we know that God did not cleanse them all, and that he did cleanse this one, for Christ has so taught us. And Christ at another time thanked the Father that he had hid these things from the wise and prudent, and revealed them unto babes, because it seemed good in his sight to do so. There is here no carping at God's sovereignty; nor will any man, under the influence of Christ's spirit, carp at it. We know also that God chose Abraham, and took him from the idolatrous house of his father, and led him into Canaan, and blessed him, and multiplied his seed, when no other man or family was so blessed. Naaman also prefigures the bringing in of the Gentiles through the fall of Israel. Syria, with reference to Israel, represents the land of darkness—with reference to Naaman it represents the land of his birth, the native land of a sinner—the house of the first Adam and his children, who are

of the earth, earthy—a land in which no balm grows that will heal the leper; the Physician is not there; therein is no stream flowing whose waters are healing. The balm grows in another country, and the healing stream flows in another country—in Israel, and to that country must the leper go; in other words, the sinner must go out of the works of the flesh—out of his own efforts and righteousness, before he will realize Christ or the healing; and it is not natural for him to go from his native land. But his healing being appointed, and being appointed in another country, the means to bring him to the place of healing are also appointed. As before said, God elected Abraham, and therefore sent his word to him: "Get thee out of thy father's house, and from thy country, and thy kindred, unto a land that I will shew thee." And the word was effectual: Abraham went out from his native land. And for like reasons was Lot separated from Sodom, whilst the inhabitants of that populated city were destroyed with fire and brimstone. It was also this election and purpose of God that separated Ruth from the polluted land of Moab, and brought her into Bethlehem-judah to the feet and bed of Boaz. And also that provided the word of the little Jewish maid to reach the ears of the suffering leper, Naaman, in the land of Syria. Naaman was a great man with his master, the king of Syria. The land of darkness has its king; the apostle calls him, "The prince of the power of the air, the spirit that now worketh in the children of disobedience." Paul was another Naaman; he was also an honorable and great man with his master. He kept the law, and as touching its righteousness he was blameless; but he persecuted the poor disciples of Jesus even unto strange cities, and thought he was serving God in so doing. But alas! he was serving the prince of the power of the air, the king of darkness. But the King who had chosen Paul was greater than the king whom Paul was then serving; for he rules in all the kingdoms of the heathen, and with him there is power and might, so that none can withstand him. Therefore we find that Paul was taken from the service of the king of darkness, and placed in the service of the Prince of light and peace. He was taken as a lawful captive and put to war for another

King; and he fought to the end; he fought the good fight, he kept the faith, up to the time of his departure to the land that is very far off, to see the King in his beauty. Notwithstanding therefore Naaman's being honorable, great with his master, a man of valor, the same as to say, a man whose morals were perfect in every particular, in which there was a sort of deliverance, a fleshly deliverance, a Syrian deliverance—Naaman had this. The Lord by him had given deliverance to Syria, but he was a leper; that is to say, he whose conduct was good, and had been so always, was nevertheless a sinner, a helpless sinner; at least there is no help in his good works, any more than there was help in Syria for Naaman. But Naaman was one whom God purposed to cleanse; hence the means are provided to that end, to meet his helpless and hopeless case. Therefore we find there was a little Jewish maid captured by a band of Syrians in one of their raids into the land of Israel, and carried into Syria, even into Naaman's house. The Jews did not send the little maid down to Naaman's house to hunt him out and tell him of the prophet in Israel, for they did not know of Naaman's leprosy; and had they known it, they would not have troubled themselves to send a messenger to heal him, for they could only have known him as a powerful enemy. Nor did the Syrians when they captured her do it that she might bear the message of cleansing to Naaman; it was far from their hearts to honor the prophet in Israel by the raid, the capture, and the carrying away the little maid. As far as it was from the hearts of Herod, Pontius Pilate, the Gentiles, and the people of Israel, when they with wicked hands crucified Christ, to honor God and bring deliverance to the countless millions who have since heard the message and been cleansed by the healing stream. But the Syrian did honor the prophet in Israel nevertheless, though it was not their design to do so. They were at the expense, peril and trouble of going for and carrying the little maid into their own land, that Naaman might hear her words and be cleansed of his leprosy by the hand of the prophet in Israel. In like manner was the wickedness of the people who crucified Christ overruled to the accomplishment of God's purpose. Nor are we to deem their



wickedness any less wickedness because it was overruled to the effecting of God's purpose; for they were just as guilty as though their works had not been overruled; and hence their damnation is just, as the damnation of all sinners is, because they are not prompted by God's Spirit to do what they do; for God's Spirit only prompts to do good; hence no man under the influence of God's Spirit can sin; sin is the prompting of another spirit. By the Spirit of God we ascribe holiness to him in all his works, and ascribe sin to ourselves. Nor did the Jews and Gentiles at Iconium when they combined with their rulers to stone and despitefully use Paul and Barnabas, design to glorify God by using such means to make them fly unto Lystra and Derbe and unto the region round about them, to preach the gospel of Christ there; but their design was to stop it. And when they whipped and imprisoned Paul and Silas, it was not that their words should reach the ears of the jailor and his household, but rather that their words should cease altogether.

But the little maid (see 2 Kings v) was there in due time, that her words should reach the ears of this leprous Gentile. Salvation is of the Jews; through her captivity salvation is come to the Syrian; and so all Israel shall be saved, as it is written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." That is, the Deliverer shall not come out of Syria, out of the flesh, out of our own works of righteousness, or even out of our faith, if it were possible that that faith should be the production of Syria. But Syrian soil does not indeed grow such plants as faith; for instead of faith being an effort of nature, it is rather, in its effects at least, a triumph over nature. And the little maid's words were words in season. "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." These words were conveyed to the ears of the sick man—the man who had used all medicines of Syria in vain; for we may be assured that Naaman employed all the means that could be employed by any man in Syria—the best and most learned Syrian doctors, the most famous and costly Syrian drugs, until he had suffered no doubt many things of many physicians, as many have in like condition suffered since; and like the woman who at last went to Christ, he grew worse under their treatment, and had probably despaired of ever being cured, when the words of the little maid fell upon the ears of the dying man like cold waters upon the thirsty soul. They opened up a hope at least to him who thought to die else in despair. But it was a last resort; Christ is the last resort of a sinner; it is strange, but true, that he will not go to him as long as he can find ease elsewhere.

For Naaman had reason to believe that the Jews looked upon him as an enemy; he had sinned against them, he had set their power at naught, he had waged war against them, as all sinners have against high heaven, and are thence apt to suppose that they are required to make up the breach by doing an impossible thing. But Naaman was not prepared to receive the words of the JEWISH maid prior to this time, for comfort always comes as soon as it can possibly come. His necessities were great; the leprosy was killing him; all things in Syria had failed him, and to Israel, that land of enemies as he wrongly supposed, must he go. And so he went out, and took the precaution, in his fleshly wisdom, to take a letter to the king of Israel, as though by adding to the words of the little maid it would hasten his cleansing. But the little maid directed him to the prophet, and not to the king; and he took with him ten talents of silver and six thousand pieces of gold, and ten changes of raiment. Truly indeed if Syrian wealth could have cleansed any body, then had Naaman been cleansed by it, for he had as much of it as Paul, who was blameless in the righteousness of the flesh. But this wealth would have cured him as well in Syria as it would in Israel; it was carried back where it belonged. He must be taught that it is without money (righteousness of his own) and without price, in order to render the praise in deed and in truth, and unaffectedly, to the Prophet of Israel. But he went to the king in Israel—the king here, Ahab, representing the fleshly dominion as Saul, who indeed was the anointed of the Lord, but he was not anointed as David was, who was both king and prophet, and was anointed twice, and out of a horn, typifying the durability of his kingdom—Saul out of a vial, showing that it should pass away as soon as Israel should be prepared for David's reign, by the tyranny and fleshly dominion of Saul's. So indeed is the law the anointed of the Lord, but the Word of cleansing is not in it, as it was not with the king to whom the prophet appealed in this instance. So far from the king of Israel being flattered by Naaman's appeal to him for cleansing, he was indignant; and Naaman doubtless felt to a considerable degree as the Israelites did at the Red sea: he thought he had come all this distance for nothing; in fact, was worse off than he was before he left Syria. But where he begins a good work, he begins to finish it; the cost has been counted up. The rebuff of the king did not kill him, but prepared him to go to the prophet, the one to whom he was directed by the little maid. And it was so when Elisha, the man of God, had heard that the king of Israel had rent his clothes because of the impossibility of the

thing required of him by the king of Syria, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and his chariots, and stood at the door of the house of Elisha; and the prophet sent a messenger to the leper, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold I thought, he will surely come out to me and call on the name of the Lord his God, and strike his hand over the place, and recover the leper."

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage." The cleansing was not to come as Naaman expected it, for he wished it to come in a way that would honor him; but it could not come in that way and cleanse him. What a comfort it is to us to know that we received the cleansing in a way that we were not looking for, and in a way at war with the flesh. This is the wormwood and the gall, my soul hath them still in remembrance and is humbled in me; therefore have I hope.—Jeremiah.

He expected the prophet to do some great thing for him—to stand and call on the Lord, to strike his hand over the place, and such like. No doubt but that was the way it was done by the doctors of Syrian divinity. Naaman would have felt much gratified by such works—would have felt that he was conferring great honor on the prophet by giving him the opportunity to make such demonstrations in his behalf. As some person whose life had always been correct, might suppose that the Lord would be greatly pleased to save so good a person! What an awful mistake! But it was Naaman who must be humbled, and not the prophet.—Christ is to be exalted in the cleansing of sinners, and not the sinners. That is the great difficulty now, and it was when Christ was here; the Jews would not receive him because he did not come according to their fleshly expectations; for had he so come, they would have received him; but he could not so come and glorify God, nor could they have glorified God in so receiving him. The world has since his day ever been trying to teach a doctrine that will enable a sinner to receive Christ without a change, as though such a reception would be of any benefit to sinners. They have proposed to endow men with worldly learning, until they should thereby be enabled to present Christ in such attractive colors that men will naturally receive him—which would be simply exalting man and abasing Christ. And this doc-

trine the world loves. And if the messenger of the prophet had preached such doctrine to Naaman, he would have gladly received it; but he would never have been cleansed of his leprosy by it. That is the reason there is so much leprosy now in the world. Truth has fallen in the streets, equity cannot enter; and he that departeth from evil maketh himself a prey. All these modern means, which have a tendency to turn men away from Christ, are an injury to the human family; they promote hypocrisy, pharisaical righteousness, and men under their influence grow worse and worse, until the judgments of God are poured out upon them, in wars, famines and pestilences. Nor are we to suppose that these things are the works of ignorant men, but are, on the contrary, the works of the most learned men of Syria, amongst whom there is far more difference than there is among the ignorant.

Are not Abana and Pharpar, rivers of Damascus, better than the waters of Jordan? How natural! because at war with the word. The word said, *Jordan*; and why not then Jordan as well as Abana and Pharpar? Because the word cuts us off from the flesh, that we may be the circumcision that worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Naaman's heart was at war with the word; but the word must triumph ere he is cleansed. There was a way that seemed right to him in Abana and Pharpar, but the word was not there—not the word of the prophet. Those streams might honor the flesh, but they could not honor the word and cleanse the leper. But Jordan is but water, as Abana and Pharpar is water; but in Jordan the word has the victory, whilst in Abana and Pharpar the flesh has the victory. You might pray the publican's prayer, and say, God, be merciful to me, a sinner, with the spirit of the pharisee, who boasted of his righteousness; and suppose you that the words would make a difference between you and the pharisee? Of course none would in these days use the pharisee's words in prayer, because his prayer was condemned; but I have no doubt but that thousands have confessed with their lips, and said, Be merciful to me a sinner, thinking the mere confession to be a meritorious work in the sight of God, which was but offering the sacrifice of the wicked, which is an abomination in his sight; and which is going down and washing in Abana and Pharpar, which is coming in the flesh, under which influence the cleansing can never come; because it is not coming to Christ, away from the flesh. So if Naaman had gone down in Abana and Pharpar seven times, as the word said seven times, (but seven times in *Jordan*) or even if he had, to make up for lacking to go to *Jor-*

dan, gone down into Abana seventy times seven times, it would never have cleansed him, for he never could have done it with the spirit of the word in his heart. Why do men spend so much breath, time and labor, to make it appear that it will do as well to go to Abana and Pharpar as to Jordan? How can a christian possibly rest short of the truth! How strange it is that we can be so easily satisfied with the concerns of eternity, when we are so hard to be content with the concerns of this fleeting existence! Christian, pause! See if you are honoring his word in all you do, in your doctrine, in your practice; search the word, and be not led about by those who make merchandise of you. I don't care if you be great in this world; what is that to be accounted of in the presence of him before whom all nations are but a drop in the bucket, yea, less than nothing and vanity? Be more solicitous that your name should be inscribed in Christ than in Syrian marble.

But Naaman's necessities were great; and let praise be to him who taught us our needs and provided for them! And the leper knew that nothing in Syria could cure him, else he certainly would have returned, and not gone down into Jordan. To whom else can we go? for with thee are the words of eternal life. What a blessed provision it is that our needs keep us at his feet. How his grace is manifested in our poverty; even when in agony we cry out, when our fear is overwhelming us, his hand is extended that we may trust in him and not in ourselves. How thankful we are when we are lifted out of the horrible!

But what if Naaman had not heeded the words of the prophet, and then the words of his servant who entreated him to go down into Jordan, would he have been cleansed? Why, certainly not. But he did heed them. But he was not to be praised or thanked for heeding them, any more than you or I would be worthy of being praised for swallowing a dose of oil when we were about to die, or drinking a cup of water when our tongues were cleaving to our mouths for thirst, or eating when we were ready to perish of hunger. The words spoken to him did not make him feel his needs, but they pointed out a remedy for his disease, —the last remedy, and the only one, too; yet so hard to get to, and so hard to take, until taken, and then so easy! Are you a leper in any degree? Though you may be a christian, yet there may be leprous spots upon you. Have you the leprous idea that Abana or Pharpar will do as well as Jordan—that any church, so called, will do, that any doctrine will do, that you may please yourself with any mode of baptism? Beware; it will spread upon you so that you shall not be able to render

praise to Him, which is to the christian of more value than rubies, and more to be desired than gold that perisheth, and sweeter than the honey comb. You may have the leprosy of the will! Naaman had it until he was cleansed; seek to get rid of it. How thankful should Naaman have been that he was not allowed to have his will; and I am sorry that I had mine as long as I did have it. Thus are we taught to pray, Not my will, but thine be done. As the obedient spouse to the husband, and as the little child to the parent. And some say, But what if you had not prayed, or gone to meeting that time, or heard that sermon, or your mother, when she was dying had not talked to you, or that man had not died, or you had not got sick yourself, what then? you would never have been a christian. All true, probably, but these were means adapted to the end, and they were just as sure to be effectual as they were effectual; therefore they were not accidental at all, any more than it was an accident for Joseph's brethren to hear that corn was in Egypt, and feeling the need of it to go after it; for they would never have gone after it if there had been corn in their own cribs, any more than the righteous (self-righteous) will repent and seek Christ.

Therefore Naaman went down into Jordan, according to the word of the prophet, and came up cleansed! He was as humble as a child, and in the joy of his heart he wanted to pay for it. How can I repay the Lord for all his benefits! Bless the Lord, O my soul, and all that is within me bless and praise his holy name! But the prophet would receive no pay from the Syrian. And this was a favor to the cleansed leper, though he had plenty of Syrian riches; for he could feel more deeply the obligation he was under to the prophet; and also by the estimate of the prophet for his riches, he learned that they had not nor would not advance him in the favor of the prophet. Therefore he could only wonder at it, and ascribe it wholly to his grace. The length and breadth and height and depth of his love passeth knowledge indeed. Besides, knowing that such riches as he had in the land of Syria were of no profit to him in Israel. He should not heathenly put himself under any yoke of bondage to acquire them, as though they would avail him one iota. And lastly, when he should get back to Syria he would be prepared to testify in face of the Syrian doctors that his riches availed him nought: thus he would be resisting their falsehoods, and at the same time comforting those who had not even his riches. As Paul declared, Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the

stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a pharisee; concerning zeal, persecuting the church; touching the righteousness of the law, blameless; but what things were gain to me, them I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having my own righteousness, which is of the law," &c.—Phil. iii.

Under what obligations are we to our divine Master! I think I can in truth adopt the sentiment of the lyricist, when he says,

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

I think that is the sense of it.

J. R. RESPESS.

ELLAVILLE, Schley Co., Ga.

Sept. 29, 1869.

DEAR BROTHER BEEBE:—In reading your excellent paper I have been greatly comforted and encouraged, and enabled to rejoice with those that do rejoice, and mourn with those that mourn. And as I always feel encouraged when any write my feelings, so much plainer than I can express them myself, I feel constrained to tell them some of the dealings of God with me, if I am not deceived.

I was born of christian parents, lovers of the truth, and when very young I began to love to go with them to meeting, and loved to hear them talk on religious subjects, and to be present at the family prayers. I began to think religion a thing desirable to have, and I resolved to get it at some time before my death. I thought I could soon attain it when I set myself about it, but concluded I was entirely too young to think of getting it then, that when I got as old as my parents it would be time enough. I thought it would make me gloomy, although it made them very happy. They used to sit and sing and talk, and seemed so full of joy that I wished to feel as they did, but was not ready to begin the work yet, not dreaming that it would take a God to save me. After a while I began to feel uneasy about it, for there were some sudden deaths of children in the neighborhood, and something seemed to say, You are not too young to die; and I felt dull and heavy of heart. I did not care to play, and when asked what was the matter, I said I felt sick. They asked me where or how I was sick? I said I did not know; and indeed I did not; but I felt bad, and guessed I was sick. (I was then about ten years old.) When I went to bed, I felt afraid to go to sleep, for it seemed to me that I had been dreadful wicked that day, yet I could think of nothing that I had done worse than

common; so I said over a child's prayer that I had learned at school, and thought that balanced the account for the past. In the morning I repeated another verse that I had learned, and felt quite good; for I thought the Lord would love me because I had resolved to serve him. But my resolutions were soon broken, and I forgot my prayers. I often heard my parents say that all men were sinners, and all justly condemned; but I thought they could surely save themselves if they would. I made great promises in my mind, but always broke them. One evening, after a few new members had been added, and several meetings had been held, in which I had felt but little interest, (for I felt I was as good as any of them) it was announced that a stranger was to preach; so I went with my parents, but felt very dull and heavy of heart. I pondered over the matter as we went, for I had been for some time, I thought, living a christian life, at least as near as I could, and now somehow I felt unworthy to go where they met. I sat down near the door where it was the darkest, and he took for his text, "The harvest is past, the summer is ended, and we are not saved." I saw I was the one not saved, and it appeared to me impossible for me ever to be saved. I had offended a holy God, and instead of his standing and wooing, and beseeching me to turn to him and live, as I had heard other men preach, I thought he frowned upon me in dreadful wrath. I made great and solemn promises that if he would spare me I would indeed serve him. I made many prayers, for I imagined he was altogether like myself, only more powerful; that when he was angry, by diligence I could appease his anger. Thus I worked me a web, and labored for many years to make it good enough to appear before God. But the words, "Ye must be born again," all the time kept troubling me. I felt so condemned at times that I wondered the earth did not open and swallow me up. At other times I felt angry because I had been born in sin, and could see no way to deliver myself from it. I thought it unjust. At that time the Baptists here were in the midst of Babylon, and we got word that there was a preacher coming to hold a protracted meeting and get up a revival. I felt glad when I heard it, for I thought it would afford me a better chance to learn what was necessary to secure the new birth. So blinded was I at times that I thought I could yet perform it all, if I only had some one to instruct me. At other times I could see I was utterly lost. But not willing to give up, I still clung to the hope that I could do something, if I knew how. The meeting commenced, and I watched all the movements of the anxious and mourners, resolved to be one if I could, but to keep it to



myself as long as I could; for all this time I had thought my feelings were of my own working up; and although I tried hard to change them, and could not, yet I had no thought of this being anything like repentance; like Judas, I found no place for repentance, I thought, and I hated my very self. Repentance was a godly sorrow for sin, but I was sin intelf. My heart grew hard, and the heavens appeared like brass above me, and I mourned because there was no sacrifice that I could make that would appease his wrath. I was very anxious to be saved by the works of my own hands, and could not understand any other plan. One day the revival preacher came to me and asked, "Are you a christian?" I said, No. "Do you want religion?" said he. I felt confused, and said, I don't know. "What," said he, "don't you want to go to heaven?" I said, Yes. "Well, come up and be prayed for and you can go," said he. I refused, saying, If religion is to be had I can get it here. "You don't mean to say you are not willing we should pray for you, do you?" said he. O, you can pray for me here if you think you can do me any good, I said. He turned to my mother and said, "Come, get right down on your knees by the side of your daughter, for she thinks she is a great sinner and is sinking right down to hell, and she wants some one to pray for her." His words gave a death blow to all my confidence in him and his prayers, for I had not told him so; he misrepresented what I said, and told my mother a lie. I did not hear what she said, but he came back and knelt by me and prayed long and loud, telling his god how I felt, &c; but it did me no good. The next day I resolved to go forward and receive the prayers of those I had confidence in. So I did as they directed, and many testified that they had religion, so I felt determined to strive till I got it, if, as they said, it could be got by striving; but alas! "I strove indeed, but strove in vain; I saw I must be born again, or sink to endless wo." I began to see plainly that their plan of salvation would not do for one so vile as me, for God could not be just and save me if my works were ever so good in the eyes of men, for my heart was all corruption, and no good could possibly proceed from it. I followed with them in their four times, but it now seemed to me like mockery, and they all looked to me like deceivers. As for my own prayers, or the words they told me to utter, I could not make them rise higher than my head. The Lord seemed not to notice me, except with a set purpose to cut me off. I felt that he was not a man that we could come together in judgment, neither was there a days man between us. I saw his justice and my guilt so plain that I said, There is not a ray of hope for me. O how I tried to pray for

repentance and godly sorrow for sin. I did not fear hell, as some talked of, but the thought of being banished from the presence of that holy God, I could not bear. I feared him, yet I saw he was so lovely, that the thought of being banished seemed as if it would kill me.

"Thus to be banished from my God,  
And yet forbid to die."

My heart was full. I was not conscious where I was, although they were praying all around me, until one came to me and asked how I felt. I said, No better. "Well," said he, say you will have religion, and you will have it." I said, I cannot, for it is not true. Two or three of them came around, and all insisted that I should say I had religion; but I would not, and did not. I went home, resolved not to go to the meeting any more, for I saw my case could get no worse, neither could I help it by going there. When I went to bed I thought some one said, You have committed the unpardonable sin, and now your case is indeed hopeless. I was frightened, but saw my sister did not hear it, so I kept quiet until she got to sleep; then I gave vent to my feelings, which can easier be imagined than described. The next day a "hard shell" Baptist came to our house, and in conversation with my mother concerning the way the Lord had led him, said, "The Lord leads his people in a way contrary to what they expect, and they often wonder what is the matter. O what comfort it gave me for a little while, and I said to myself, Can it be possible that God can yet have mercy on me? And is there a way that I have not yet seen, whereby he can save sinners, and yet be just? I took up a bible to read, but I feared to open his holy book, and I laid it down. It seemed to me that every body saw me just as I saw myself, and I wondered they could bear to speak to such a wretch. I tried to keep out of sight of christians, for I feared, yet loved them. Soon after this a preacher came from Philadelphia, and preached at the house of one of the deacons. He spoke concerning the good Shepherd—And to him the porter openeth. He calleth his own sheep by name and leadeth them out, &c. He brought to my view just such a Savior as I needed. O how lovely he looked; but I could not call him my Savior. I longed to drink of the healing waters, but dared not. I tasted, and it was sweeter than the honey comb. O how I loved that God who in wisdom had provided so complete a plan to save his own elect. But alas for me, now could I hope that I was one? I prayed earnestly that if it were possible he would have mercy on me; but if justice demanded my eternal death, I wanted him to permit me to praise him even in hell; and so great was my love for him and his people, and the doctrine of election, that I almost for-

got my trouble, and a hope sprang up that there would yet be a way made plain to me. But ere I was aware, the thought arose in my mind that my trouble was of my own manufacturing, and that it had not been a godly sorrow for sin, nor a turning from it; for I could not live without sinning all the time, for I was sin itself. I knew that Christ came into the world to save sinners, but it was repenting sinners, and that seemed to cut me off. I heard christians talk of thinking they were sinners, but I knew I was one, and they only thought they were. I passed many months between hope and despair, looking and longing for some evidence to show me plainly on which side I stood, when one day these words came forcibly to my mind and strengthened my hope very much: "Thomas, because thou hast seen me thou hast believed: blessed is he that hath not seen, and yet hath believed." And also this one: "We walk by faith, not by sight." So, being desirous to follow the Lord, I was persuaded I had a right, and I offered myself to the church; but I felt surprised that they could receive me, and I was baptized. I have had many doubts since, yet I feel sure I love the brethren, and at times can say, I know that my Redeemer liveth. Yet I often, like Peter, am ready to deny him: but when he turns and looks upon me, I am melted at his feet, and can say, One day in thy courts is better than a thousand. I had rather be a door keeper in thy house, than to dwell in the tents of wickedness.

Do with this as you think best, and all will be right. From a weak sister, if one at all,

H. S. BREWER.

CHIPPEWA, Del., Nov. 24, 1869.

I have several requests on hand for my views on various subjects, and I feel disposed to try to respond to such requests, with what little light I may have, as fast as I can command sufficient leisure. It is perhaps now more than a year since a ministering brother requested me to write out at length my views on the Philadelphia church state. I had been indulging in some remarks on the subject, and this I suppose led to the request being made. I doubt whether I have any light on the passage referred to that I had not then, and such as I have is all I shall be able to give.

There are seven churches named in the commencement of the book of Revelations, and to each of them a special message is sent. There is reason to believe that these churches occupy a representative position, and type out the whole church of Christ through succeeding generations. I have long been of opinion not only of the general application of the messages to these churches, or in other words of the correctness of the above position, but that a succession of

varying states and conditions of the church is represented by them. Thus, Ephesus will represent the first or apostolic age of the church, Smyrna the second, &c. In the message to Ephesus, *apostles* are spoken of, and in no other. The church was warned against some claiming to be apostles, who were not. I shall not now follow the chronology down through all these several church pictures, but try to find our present whereabouts, if it can be found. In the description given of the church in Sardis and its surroundings, we may discover if we examine it closely a condition of things that will answer to what the church has been passing through from about the time of the first settlement of this country until as late as perhaps the year 1825 or 1830. This Sardis church is addressed immediately preceding the Philadelphia; and wherever its history shall be found to cease we may expect that of Philadelphia to commence. Sardis is described as having a name that she *lived*, although she was *dead*. By this name we may understand a reputation, or fame. She is still nominally the church, is still recognized as the church. She still nominally holds the doctrine, and professes to still adhere to the cross of Christ. But she is acquiring popularity rapidly, and the preaching of the cross is gradually dying out. There are many people now living who can well remember when these descriptives of the Sardis church state were being fulfilled among us to the letter. The church had obtained favor and popularity in the eyes of the world; and not only so, but the applause of the world was evidently sought after, and such compromises made as were necessary to obtain it. The doctrine of the gospel, and the work of the Holy Spirit that the doctrine exhibits, as well as the experience of the subjects of that work, had died out of both the preaching and the faith of many of the branches of the church. Not only so, but these things were regarded and spoken of as *dead issues*, and as things that belonged to an ignorant age of the past, and that ought to be buried. There are some things which are said to yet remain. This is most probably to be understood of some particular churches and associations, which had continued to walk in the old paths. There were certainly many churches, especially in the cities and large and populous villages, that it would have been difficult to find anything of the primitive doctrine and order remaining. Those things that yet remain in some few of the churches, and are still proclaimed and set forth by a few of the preachers, are said to be ready to die. The sound members in many of the churches were in the minority, and the sound preachers were in the same position in the associations. Their influence therefore was in a great measure stifled, and what life remained was in a position where in regard to its visibility it

was liable to be crushed out. During this time the Baptist denomination acquired a name and a degree of fame and popularity unknown to all her previous history. But she is weighed in the balances and found wanting. Nevertheless, there are "a few names even in Sardis which have not defiled their garments."

There are not many candid minds, who have lived through half a century, and who have been at all acquainted with the Baptist denomination, but will acknowledge that the means doctrine, together with the whole brood of institutions which that doctrine suggested, as auxiliaries to the work of redemption through Christ, were innovations upon the Baptist order, and had been unknown in the churches until about that time. Leaving the question for the present as to whether these things were defiling in their character, and calculated to defile the temple of God, I may appeal to the candor of the reader, be he who he may, and also to the records of those times for the truth of the declaration, that there were "a few even in Sardis who had not defiled their garments" with any of these things. The reproachful epithets to which these were subjected are still occasionally to be met with. In these times of trial some are spoken of as *overcoming*. Of these it is said, "I will not blot out his name," &c. It will be confessed that since the time spoken of, there has been considerable blotting out of names, and that for the very reasons involved.

These few names, reproached and stigmatized by enemies, and even by professed brethren, are evidently recognized after a little time as the church. "They shall be clothed in white raiment," and "They shall walk with me in white." This not only looks to a recognition of these few names as the true and only church, but the establishment of a purer order of worship, and a higher type of fellowship. The Philadelphian state succeeds, and nothing is said against it. She is now commended for that she has "kept the word of her Lord and not denied his name." She has also "kept the word of his patience." She is also said to have a *little strength*, which implies that she has but a little. Those who had a personal experience of the travel here contemplated, will remember how discouraging the prospect appeared to be. If the Lord has seen fit to send a message of encouragement to her, she certainly stood greatly in need of it. He declares that the key of the house of David is in his hands, that it is his prerogative to open and shut; and that when he shuts none can open, and when he opens none can shut. This word comes to her when she appears to be hemmed in on every side, and her way hedged up. Her enemies are confidently predicting her downfall, and counting up the years until

when they shall rejoice, and send gifts one to another. "Behold, I have set before thee an open door, and no man can shut it." This door the Lord himself sets open, and himself keeps it open. And it must to-day be confessed that no man has ever yet been able to shut the door upon them. They may still travel on in all the commandments and ordinances of the Lord's house, with none to molest or make them afraid. Not only are they still enabled to maintain their faith and practice, but they have made steady progress in regard to the ingathering of the redeemed, the enlargement of the borders of Zion, and also the calling out of eminent gifts to proclaim among them the unsearchable riches of Christ.

There is an hour or time of temptation spoken of during the travel of this church, to which all the rest of the world will be subjected. From this, these "few names" with their "little strength," but keeping the word of the Lord, will be kept. "I also will keep thee from the hour of temptation." Whether this temptation is that "Strong delusion that they should believe a lie." (2 Thess. ii. 11,) and whether all the rest of the world will ultimately become victims, I leave to the judgment and decision of time and events. Everything said to this church indicates that she is few in number and feeble, and that she is surrounded by enemies and discouragements. There is more said to encourage her than any other one among all the churches. Those who have awaited with so much apparent confidence (not to say anxiety) her downfall and extinction, shall be made to come and worship before her feet, and to know that he has loved her. See 3d chapter 9th verse. Their claim that they speak the truth, or that they are even *Jews* at all, is denied. The Lord positively declares that they belong to the *other synagogue*. With bright prospects and hopes before them, he that sitteth in the heavens has declared that their expectations and predictions shall end in awful delusion. "They shall be found liars unto thee, and thou shalt tread upon their high places."—Dent. xxxiii. 29.

It will be seen that several reasons are given above for believing that we have entered upon and are enjoying the Philadelphian church state. If so, the Lord has given his promise that he will quickly come, and that he will lay on us no other burden but that which we have. "Hold that fast which thou hast, that no man take thy crown."—11th verse. Thy trials are measurably over. Thy temptations are passed. Established and settled in the truth, having stood firm and fast in the trying hour and amid the floods of error, the Lord declares, "I will make him a pillar in the temple of my God, and he shall go no more out." The name of his God, is written upon him. He leaves the impress of the church or

city of God indelibly engraved upon him.

"A pillar there no more to move,  
Inscrib'd with all my names of love;  
A monument of mighty grace,  
Thou shalt forever have a place."

In view of this blessed recognition and this exalted vocation, and the promises connected therewith, we may well be cheered and take courage. "Let him that hath an ear hear what the Spirit saith unto the churches."

E. RITTENHOUSE.

NEAR YELLOW RIVER, Ga., Oct. 10, 1869.

DEAR BROTHER BEEBE:—I have been thinking for some time of writing some of my travels of mind; and in making the attempt you will discover my inability; but I cannot forbear. I was born in Oglethorpe Co., Ga., Oct. 15, 1815. My father was a Baptist before the division, and when it occurred he continued with the Primitive Baptists, and is still with them. He often expressed his belief that they were the only true church on earth. When I grew up I mingled with rude company, and pursued a course of vice and folly. But still I thought my prospect was better than many others, as I did not swear, nor do as badly as others did, so I thought I would not have much sin to answer for. I moved away from my father, and near to a church called Whiteites, and I attended their meetings, and soon began to think they were as good as any other order. In the latter part of the summer of 1843 I became very much concerned about my condition as a sinner. I viewed myself a great sinner before God, and could not believe God would hear my prayer; for I knew nothing of his love. I was afraid I should die and be cast into hell. I was so troubled that I could not rest for some months; but it left me, and I returned to my former comrades and follies, in sin and rebellion against God. But my mind would often recur to my trouble, and I would try to resist such reflections. My mind was at length led to read the scriptures, and from what I read I concluded that the Whiteite religion would not do. I lived so far from any church of the Primitive order I could not often get to hear them. But I was led to believe they were the only true church of God. In February, 1846, I was taken ill, and confined to the house with rheumatism for about three months, until the following May. During a part of that time I was helpless, and had to be lifted like a child; but what was worse than all, I had no hope beyond the grave. My mind was led back to my first troubles, and I desired to recall them, but could not think I was convicted. I desired to be convicted, but could not mourn; but at the same time I viewed myself a guilty sinner before God, and feared that I was going to die. I did not want to be banished from the presence of the Lord, though I knew it

would be just. In this state I often tried to pray, but tried to keep my condition concealed from my wife. My prayers did not seem to reach higher than my lips; for I knew nothing of the love of God; I was only afraid of hell. I resolved to quit trying to pray, but the desire of my very soul was, Lord, have mercy on me, a sinner. I continued in this way for some time, trying to pray, and trying to quit praying. I could not see the justice of God in saying such a sinner as I was. In May, 1847, I got to be able to walk on crutches, and engaged in teaching school. For weeks at a time my troubles would wear off to some extent, but soon would return more severely than before, but they seemed to be from fear, rather than from love, for I could not love God, nor claim a hope in Christ, nor view him as my Savior. I hoped he would give me a hope, and I desired it might be a very large hope. In the fall of 1849, I was teaching school about seventeen miles from home, and near a missionary church, and they held a Camp Meeting, and had their preacher, Ball, from the north. I attended, but it seemed to me they were wrong; my burden increased, and I often tried to pray; but my prayers did not seem to reach above myself, and I saw no way that God could save and be just, and I gave up all for lost. But I did not want any one to know it; so I went on, worse and worse, for a few days. One morning when I got up every thing was dark and gloomy. I thought I could not live, and went off to try to pray. I fell upon my knees, but every word I uttered seemed to fall to the ground, and condemned me; my cry was, Lord, I give myself to thee, it is all that I can do. I started to go back to the house, every thing was dark and gloomy, and thought I was going to die. I desired to go home and see my family, but was not able to walk, and had no horse. I was going to die, having no hope beyond the grave. I prayed that I might be spared to get home, and see my folks one time more. I got to the house, breakfast came on, and I tried to hide my trouble. We set off for school, and as I went every thing looked gloomy, and all nature seemed to be in mourning. I cannot tell how long I was in this condition, but my burden left me, and I did not know how or where. Every thing now looked beautiful, my darkness was turned to light; I loved my Savior, and my love centered on the Old Primitive Baptists. But doubts and fears soon began to rise, and I tried to throw my hope away; it was not as big an experience as I desired. But I could not throw it away. So I went on in this way, not hoping nor refraining. I determined to let no one know, for it was so little I could not claim it. In a few years after this I heard you



preach at an association in Walton Co., Ga., and it seemed to fill my soul with love and joy. I thought if I had such an experience as you had, I would not doubt. Thus I passed on, and would not claim my little hope, nor could I throw it away, nor tell any one of it, not even my wife. It gave me no satisfaction to hear any but the Primitive Baptists preach, for I loved them, and could not help loving them. In 1866, myself and brother J. B. Hewitt were going to meeting, and I was giving him my views on some points of doctrine. He turned to me and said, "How do you know that? I don't think a man in nature knows these things." This struck me to the centre. He asked me some questions, but it seemed I had nothing to answer. Sometime after this brother W. D. Almond came to see me, and asked me some questions to the point; but I felt so little I could not say much. He advised me to go to the church and relate my experience, for I would not get a bigger one. But I thought I never would tell so little as I had to tell. I thought it was not right for one to ask a blessing at the table, who had not made a public profession of religion, so I had never practiced it. One morning after my wife had risen from the bed, and I was still lying there, a voice came to me, inwardly, which seemed to shake me all over: the words were these: "You must set your house aright in all things." This brought my whole duty to mind, and I could claim that little hope. I loved the brethren and sisters. I went to meeting that day, and when the door was opened, I had never had such feelings before. I could hardly keep my seat; I felt that I could acknowledge my little hope. But something passed through my mind, "You have not done what you was commanded to do." So I forbore until the next meeting; then I told the Friendship church my exercise of mind, and was received, and baptized by Eld. W. D. Almond, in October, 1866. I have sometimes feared that I was only in the way, I seem to be so far from God. My mind is often led to Gal. iv. 1, 2. "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." I am so prone to sin, that

"Tis seldom I can ever see  
Myself as I would wish to be."

"I am a stranger here below,  
And what I am, 'tis hard to know;  
I am so vile, so prone to sin,  
I fear that I'm not born again."

Brother Beebe, I submit this to your better judgment. If you think it worthy a place in your columns, publish it; if not, pass it by.

Yours in love,

F. I. PETERS.

COVINGTON, Ga., Nov. 23, 1869.

DEAR BROTHER BEEBE:—By request I forward for publication in the "Signs," a copy of a private commu-

nication, which I recently sent to sister R. Anna Phillips, of this State.

Yours, &c., J. L. PURINGTON.

COVINGTON, Ga., Nov. 20, 1869.

DEAR SISTER PHILLIPS:—Since my return from the Primitive Western Association in Cowetta Co., in October last, through a consideration of the few words which passed between us at the breakfast table at Mr. Weaver's, relative to the text of scripture in Matt. xxvi. 13, upon which you had requested my views, I have had more special reflection than heretofore.

Upon reading the text, "Verily, I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her," I am led necessarily to a consideration of the act of this woman in anointing Jesus' head with ointment, and the principle which governed her in the performance of the act. In comparing the account given of Matthew of the circumstances of the case, with Mark xiv. 3—9, I rather involuntarily am led to the conclusion that it is the same instance. It is true John says, Mary anointed Jesus' feet, and wiped them with her hair, while Matthew and Mark says it was his head which was anointed. This seeming discrepancy may be obviated by the consideration that John recorded a portion of the circumstances which the other evangelists did not, and he did not record what the others did, so far as the anointing of the head is concerned. The anointing it appears took place, according to the account of each of the writers, a little before the passover, and is of an interesting importance. Whether the circumstances are the same, or different circumstances are recorded, there is no derogation of the importance, or vitality of the subject. The act of this woman inculcates the principle of faith in her heart as the gift of God. In reply to the indignant feelings of the disciples at the supposed waste of the ointment, Jesus said, "Why trouble ye the woman? for she hath wrought a good work upon me." She must have had faith to perform a good work, for without faith it is impossible to please God. Still further Jesus said, "For in that she hath poured this ointment on my body, she did it for my burial." Or, as is expressed in John, "Against the day of my burying hath she kept this." The literal circumstance is illustrative of her affection and regard towards him as well as an experimental knowledge of him as her Savior and Redeemer. *She did it for, or because of his burial.* Here, I expect, is the gist of the subject in its full bearing upon the text. The woman, whom I am inclined to believe was the sister of Martha and Lazarus, had a revealed knowledge of the Lord Jesus as the Son of the

Most High God, the atoning sacrifice for the sins of God's elect in the whole world, and also in his death and burial her sins were remitted forever, or buried beyond the possibility of a resurrection. Her faith was her salvation, like the case of the woman recorded in Luke vii. 50. All the ancient saints from Abel's time until the incarnation of the promised Messiah, were saved through the faith of him that was to come. "They viewed in the death and burial of the Son of God, their sins and iniquities fully remitted, or as it is expressed in Heb. ix. 15, "That by means of death for the redemption of the transgressions that were under the first testament, they which are called may receive the promise of eternal inheritance." This woman was one of the called, to whom the promise was made, and she anointed his head, as a sure token, not only of her love to him, and her confidence in his atoning blood for the remission of her sins, but that in his resurrection, ascension, and exaltation upon his throne in the heavens, full satisfaction is rendered to the law and justice in her behalf, and in the behalf of all who are called according to God's purpose.

In this anointing something further must be understood than the mere literal circumstance. Anciently the practice of anointing the bodies of the dead was customary, and in the church, it is said, in early times, it was observed. Perhaps this woman may have considered this custom in anointing Jesus' head, but I consider some higher and more excellent consideration controlled her. Anointing was a venerated custom in Israel in relation to kings, priests, and some prophets. We have several instances of the kind. Saul was anointed with a vial of oil. The use of a vial on this occasion denotes the weakness and brittleness of Saul's kingly government. David was anointed with a horn of oil. A horn represents strength and durability, and bespeaks the character of David's kingly government. Our spiritual David, the author of our text, was anointed of God. "I have found David my servant, with my holy oil have I anointed him."—Psa. lxxxix. 20. He is seated upon the throne of his kingdom. The name *Messiah*, or Christ, signifies the ANOINTED. The anointing of priests and prophets was significant of high positions of great importance. Aaron was anointed, or consecrated high priest, and Elisha was anointed a prophet by Elijah. Our blessed Lord, united within himself the three distinct offices of king, priest and prophet. In every other sense he possesses the full embodiment of every perfection and character with which he is constituted fully the Savior of his people.

In a higher and more exalted sense do I consider the spiritual applica-

tion of our subject than the literal transaction. The act of this woman illustrates something which is fully known and appreciated among the saints in the whole world, and of which she stands as a memorial. The ointment was precious, and very costly, indicating its intrinsic value. The love to God shed abroad in the hearts of the saints through Jesus Christ the anointed Head of the church, passes through and over all the members of Christ's spiritual body, the church, fully ramifying all the subjects of grace, and is of intrinsic value not surpassed. The psalmist speaks of it in this manner: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore."—Psa. cxxxiii. The odor of the ointment, in a literal sense, filled the house. The odor of this heavenly ointment fills the church of God, which is the house of God, and causes the saints to rejoice, and be exceeding glad at the feet of Jesus, their exalted Redeemer. For this anointing is in full operation when love flows from heart to heart, from Christ the Head, including the body, to the feet. To be at each other's feet, clothed with the garments of salvation, and their mouth filled with praise, and beholding the perfect symmetry of Christ and his church in beatific vision, is the highest point of elevation reached by the saints in time. They honor their ascended Lord, who was dead and buried, but ever liveth their glorious intercessor.

This precious ointment is also likened to the dew which falls upon the mountains. In a literal sense dew is a moisture in the atmosphere, or heavens, which fall gently upon the earth, or mountains, by night, and moistens wherever it falls. As the mountain of the Lord's house, or church, is established in the top of the mountains, and exalted above the hills, (Isa. ii. 2) the refreshing dew which descends from the spiritual heavens of immortal glory, enlivens and fully saturates the whole body of Christ, and each member of that body separately. The voice of inspiration declares, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."—Deut. xxxii. 2. How refreshing, soul-inspiring, and soul-comforting, is the doctrine of God our Savior, and the speech of him whose tongue is as the pen of a ready writer, when this precious anointing is felt and enjoyed. Then the communion of saints is sweet, for they are in the banquet

ing house of our God, and his banner over them is love. *There* the blessing of the Lord is known and felt, even life for evermore.

There are many figures, metaphors and striking illustrations used in holy writ to present the relationship and union of Christ and his people. The woman in our subject presents to my mind a very interesting illustration of the bride of Christ. Her spiritual origin is in her exalted Redeemer, and her earthly or natural origin is in Adam. In the latter sense she sustains a covenant relation to her Head and Husband. He came in the flesh to redeem her from the dominion of sin under the law. She was under the law, and under its curse. The union and relationship is indivisible. She was not fully developed under the Old Testament dispensation, but was in an imperfect state. In the literal circumstance recorded in Mark xiv. 8, Jesus says, "She has done what she could: she is come aforehand to anoint my body to the burying." Women ministered to his necessities. They were present when he suffered, and at his burial. Some of them were present on the morning of his resurrection, with spices to anoint him. The spouse of Christ did all she could for him under a dispensation which dealt death and damnation to all those who violated it. Her sins and transgressions were laid upon him, and the law demanded his death and burial in her behalf. He was crucified and slain in accordance with the determinate counsel and foreknowledge of God for the salvation of his bride. His death and burial was as important in the counsel and purpose of Jehovah as his resurrection and glorification. Every link in the chain of God's predestinating purpose of love and mercy is as strong and durable as Omnipotence. The bride, when under the exercise of saving faith, beholds her death under the law, and under its curse, and the burial of her sins when Jesus was dead and buried, and her resurrection with Christ from under the condemnation of the law, and her justification by his blood in the remission of her sins. The love of Christ constrains her to acknowledge him in the ordinance of baptism, and in obedience to his laws, rules, precepts and commandments. Her acknowledgment of him under all circumstances is expressive of her love and respect for him as her Lord and Husband. This is synonymous in its application to the anointing, which I have already discussed, as I understand the subject.

After a lengthy dissertation, I have at last reached the text. The text inculcates the doctrine and principles already elaborated. It is an undoubted truth in the experience of the saints, as the word *verily* properly signifies, that wheresoever the gospel is preached in its primitive

purity, the love of God embracing Christ and his church, is presented in its fullness and glory. It is good tidings of great joy to the bride of Christ, or in other words to the saints of the Most High God. The love and devotion of the woman in a literal sense in anointing the head of Jesus, may not often be spoken of as a memorial, but in a spiritual sense in contemplating the bride of Christ in her devotion to her Lord in the heavenly anointing, her act is a lasting memorial of her, never to be forgotten while time endures, or the gospel is preached. Her love and obedience to her Lord is presented only in reference to the great truth of inspiration which declares, "We love him because he first loved us."—1 John iv. 19. Again, "And this is his commandment, that we should believe on the name of his Son Jesus Christ and love one another, as he gave us commandment. And he that keepeth his commandment, dwelleth in him, and He in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."—1 John iii. 23, 24. The heavenly unction or anointing which the saints receive from the Holy One, should be reciprocated by them under all circumstances. This applies to individual saints with the same weight and force as to the church in a collective sense. John says, "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." Further John says, "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." How excellent and glorious is the love of Christ to his people, and the communion of saints.

My dear sister, I have not exhausted the subject, though I may have exhausted your patience. I hope what I have written will not be unprofitable to you, as I have endeavored to comply with your request, though in a private manner. Our personal acquaintance was brief, though pleasant to me. Please write if in accordance with your feelings and wishes, as a letter from you will be appreciated by me. Remember me to your husband in christian regard, and accept a token of my christian love to you.

JOSEPH L. PURINGTON.

BROTHER BEEBE:—I see a request in the 3d No. present volume of the "Signs" for your or my views on Matt. x. 21. At first I felt that I should just leave the request for you to answer; but as considerable time has elapsed since the request was made, and you have not replied, it occurred to me, that, although you were so far superior in point of ability

and experience, yet, as you were being borne down by the weight of years, and had so many such requests to answer, that perhaps duty would dictate that I should try to attend to the request. Though I feel reluctant to write often for the "Signs," (in consequence of my weakness and incapacity to teach,) yet I feel a willingness to contribute my mite according to the ability which God giveth, toward continuing our excellent medium of correspondence. I know not who the individual is who made the request, but humbly hope that she loves the truth, and for aught I know may have many persecutions to undergo for the truth's sake. The text reads:

"And the brother shall deliver up the brother, and the father the child; and the children shall rise up against their parents, and cause them to be put to death."

As Christ himself contained the entire fulness of Deity, and was the Omnipotent God, and could therefore penetrate the depths of the human heart at one glance, and discover the vile nature of man in his fallen and degenerate condition, it is no surprising thing that he foretold with such accurate precision the severe and trying persecutions to which his humble and unassuming followers were soon to be subjected. Scarcely had the echo of his blissful voice ceased, when his predictions began to be fulfilled by the infliction by the enemies of the truth, of the most barbarous and inhuman tortures and punishments upon the saints. It would seem strange, too, that such malice and hatred could be entertained where there was so little cause. For the objects of their hatred had not nor will they (the true followers of Jesus) ever be a persecuting people; holding as they ever have, that each person professing the religion of Jesus is responsible to his God only for his religious views and conduct. The truth which they hold seeks no undue advantage, requires no strong arm of human governments for its support; but stern and invincible as the eternal throne of God, it stands on its own merits, its own permanent and eternal basis. Error, being so weak, and therefore unable to cope with the truth, requires to be bolstered up by human laws, and civil or military authority. Though the church has been permitted to enjoy a little repose now for a season, it is no argument that the wonted hostility to the truth has ceased or even abated, but rather because of the restraint of Almighty God. Therefore, thank, adore and praise her ye saints of the Most High, that you are not beheaded as was John the Baptist, or unmercifully stoned to death as was Stephen, or inhumanly and cruelly beaten, scourged, stoned and imprisoned, as was Paul.

Rest assured that the same merci-

less, intolerant, proscriptive, domineering, persecuting and vindictive spirit is at work in the minions of anti-christ at this very time. But,

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

And while the God of heaven holds them in his firm grasp,

"Though plagues and death around us fly  
'Til he bids we cannot die;  
Not a single shaft can hit  
'Til the God of love sees fit."

The saints, who are forbidden to defend themselves with carnal weapons, in ancient times "Were tortured not accepting deliverance, that they might obtain a better resurrection; and others had trials of cruel mockings and scourgings, yea, moreover of bands and imprisonments; they were stoned, they 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."

How solemn and impressive the warning of the Savior in the preceding verses: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall say. For it is not ye that speak, but the Spirit of your Father which speaketh in you." What a safe and heavenly dictator! How unerring his counsel, and how divine and benignant his hallowed control. Guided by his holy diction, behold Paul an apostle of Christ with unflinching boldness, fearless of his threats and boasted pomp and power, standing before the tyrant Agrippa. And with his thundering oratory, powerful and convincing logic, his deep and penetrating judgment, and his scathing and cutting rebuke, causing the tyrant to tremble on his throne. Can modern times produce an example of such towering and sublime eloquence? Hear the haughty monarch as he fairly quails before him exclaim, "Almost (not quite) thou persuadest me to be a christian." Had Paul possessed the power that modern Arminians claim he could no doubt have convinced Agrippa and made him a christian. But as he made no such pretensions, the probability is, that as his voice died away, the momentary effect produced upon his mind ceased, and the king relapsed into his former ignorance and stupidity. The word had fallen upon stony ground. Reader, pardon the digression, but our blessed Savior plainly indicates that this persecuting and



## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1869.

REPLY TO BROTHER B. BUNDY,  
ON EZEKIEL XVII. 22-24.

"Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I, the Lord, have spoken and have done it."

In this chapter the prophet was instructed to put forth a riddle and speak a parable unto the house of Israel, in which Israel is represented as a high cedar. The king of Israel and his seed, as the top of the young twigs of its highest branch. The king of Babylon is represented in the riddle as a great eagle, with great and long wings, and full of feathers, coming to Jerusalem and bringing the king of Israel and his seed under tribute to Babylon. And the king of Egypt as another great eagle, with great wings and many feathers, to whom the king of Israel looked for aid, in violation of his covenant and oath; and the interposition of God in frustrating the designs of the purjured king. And in the conclusion of the chapter we have a declaration of what God himself would do, both in frustrating the devices of men, and in accomplishing his own sovereign purpose concerning Israel. This purpose is declared in the text which we are called to explain. In responding to the call of brother Bundy, we can only give him such views as we have on the subject. Without attempting any further explanation of the two great eagles, Babylon and Egypt, than what God has himself given in this chapter, from the twelfth to twenty-fifth verse, inclusive, we will offer such views as we have on what is declared in the last three verses of the chapter.

First, we call attention to the high authority from which the declaration comes. "Thus saith the Lord God," the supreme ruler and controller of all events, who doth his pleasure in the armies of heaven and among the inhabitants of the earth; who commands, and it stands fast, who speaks the word, and it is done. God that cannot lie hath spoken it. He says, "I will also take of the highest branch of the high cedar and will set it." Israel is undoubtedly intended by the high cedar, exalted to

proscriptive spirit shall even enter the family circle and relentlessly sever the ties of consanguinity, creating family discord, arraying in deadly hostility the brother against the brother, and the father against the child, and causing children to rise up against their parents, causing them to be put to death. In short, the foul and malignant spirit of fanaticism and religious bigotry, and sectarian cruelty, shall wreak its vengeance on those, who, by reason of the strongest ties of nature have a right to look for protection. These anti-christian combinations have always withstood the truth in every age and dispensation of the world, especially since the organization of the kingdom of our Redeemer on earth. This anti-christian spirit, like a foul demon, is constantly creeping into peoples' houses, leading captive silly women, laden with iniquity: ever craving and never satisfied with blood; but always crying give! give! GIVE! Take Papal Rome, together with Roman Catholic cruelty, in all their terrible and variegated tortures of dissenters, the Blue Laws of New England, and we have examples of its proscriptive, intolerant and damnable nature. Whenever and wherever it has gained the ascendancy, and succeeded in grasping the civil power and blending it with Ecclesiastic authority, they have wielded the strong arm for the suppression of religious liberty, and the extermination and destruction of the saints of the Lord. And to-day the blood of millions of slaughtered martyrs, the victims of their hatred, cry from the ground against them. No wonder that we hear and read from the sacred canon of the scriptures such terrible sentences of condemnation against them. See 23d chapter of Matthew, in which is recorded the following: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Some may think that there is no danger of such extreme persecution in this our day, and in a government which is so liberal in religious tolerance as ours. But let us not be too confiding. Remember, dear brethren, that we are surrounded by many of the daughters of the great whore, and as "like begets like," we may reasonably expect that they retain much of the spirit and disposition of the old mother. Though they be called by many endearing and benevolent names, and even dressed in sheep's clothing, nevertheless, inwardly they are ravening wolves, whose paramount object is to plunder, waste and destroy. How often, even now, are our ears saluted with their heaven-daring and blasphemous threats—threatening the people with the thunderbolts of divine wrath, if they do not bow to their modern Moloch and religious creeds and dogmas. Let such men have the control of this government, and it would not be long before every Old School Baptist minister from the

Atlantic to the Pacific would be silenced, or upon refusing to hold his peace, in violation of the express command of the "King Eternal," be incarcerated in some loathsome prison or foully murdered. The spirit plainly and manifestly exists, and all that is necessary is for the Lord to withdraw his restraint, and the effect will follow. We claim no prophetic gift, but if we mistake not, judging from the signs, the time is not far distant—if the world should stand—when the saints will have to undergo the most severe persecution that we have witnessed in our day and generation.

But remember, dear brethren, that the wicked are God's rod for punishing or chastening his children for the neglect or omission of those imperative duties which he has enjoined upon them. As we grow in affluence, and revel in luxury, we are apt to forget some of the more weighty and important matters pertaining to the kingdom of the Redeemer; whereas the King of Zion has commanded us to "seek first the kingdom of God and his righteousness." Let us remember that our blessed Master has, in connection with the precious promises recorded, faithfully warned us of the consequences of our disobedience, and that he has plainly foretold us of the persecutions that should come upon us. Peter, an apostle of Christ, writing to the saints scattered throughout Pontus, &c., exhorts them to humble themselves under the mighty hand of God, that he might exalt them in due time, casting all their cares upon him. See in connection with the text Mark xiii. 12, and Luke xxi. 16.

The apostles of Jesus were persecuted before us. Paul testifying upon the subject, says: "For I think that God hath set forth us the apostles last, as it were appointed to death, for we are made a spectacle unto the world, and to angels and to men."—1 Cor. iv. 9. Daniel says, "And they that understand among the people shall instruct many; yet they shall fall by the sword, and by captivity, by flame and by spoil, many days."—Dan. xi. 33. Jesus says: But before all these they shall lay their hands upon you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before rulers and kings for my name's sake."—Luke xxi. 12. "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."—John xv. 20. Truly it is through much tribulation that we enter the kingdom. Paul testified saying, "And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me."—Acts xx. 22, 23. "Yea, and all that will live godly in

Christ Jesus shall suffer persecution."—2 Tim. iii. 12.

Brother Beebe, the above was commenced several months ago, but my mind being diverted from it, has caused the delay. I now submit it to your judgment. Yours to serve in the gospel,  
J. A. JOHNSON.

Indian Creek, W. Va., Sept. 20, 1869.

ELDER GILBERT BEEBE—DEAR BROTHER:—We, the undersigned, members of the Indian Creek Old School Baptist church, and of the Indian Creek Primitive Baptist Association, Monroe county, West Virginia, holding the cause we have espoused as very precious, and abhorring all imposition attempted to be practiced upon the Old Baptist cause, wish to publish abroad to all lovers of the truth and candor the standing of one Leroy Keaton, who was formerly identified as a member among the Regular Baptists of the Indian Creek Association; was also looked upon by some as being an able minister, but finally becoming disorderly in his walk, he was excluded from the church, and for a time remained in the country, harassing the several churches of the above named Association, in various ways, until all confidence measurably was lost, both in and out of the church. He also took up with immoral women, and finally left the country, leaving behind him a wife and seven children; goes into the western part of Virginia, and there he puts out an instrument of writing from the press, a copy of which we send you for publication, together with this. The several names Keaton has to his paper are not known in this country. They are all fictitious.

We would warn our brethren everywhere to be on their guard and watch for such impostors and deceivers as Keaton, who may come to them in sheep's clothing, but inwardly are ravenous wolves. His wife, whom he sets forth as dead, is yet living, and trying to raise her children as we presume the best she can.

Respectfully submitted for your consideration.

A. J. CUMMINS,	W. M. MANN,
H. MANN, SR.	R. HOUCHINS,
A. MANN,	J. J. ELLISON,
I. MANN,	J. MITCHELL,
J. ELLISON,	G. MORGAN,
G. HOUCHINS,	H. MILLER,
J. M. MANN,	J. ELLISON,
J. W. HARVEY,	G. W. CUMMINS,
D. G. MANN,	T. HOUCHINS,
M. A. MANN,	J. S. HARVEY.

UNION, Monroe Co., West Virginia.

"We write the following reputation of our beloved friend and brother, Leroy Keaton. He was well known in the county above mentioned as a beloved minister of the gospel, and a nephew of Rev. Johnson Keaton, who labored many years in this country in the ministry of the gospel, but departed this life about the year 1854, and gone to his reward. Rev. L. Keaton was a member of the Baptist church, and highly respected by all who knew him. He left this county October, 1867. We, the undersigned, do hereby further certify to the locality of his life. He is a single man, or was when he left this county, but is a widower, having met with the misfortune of losing his wife, who died March 15th, 1862. Given from under our hands and seals, this, the sixteenth day of December, 1868."

JAMES HOWARD,	ARCH'D ELLISON,
JAMES ALLEN,	WM. HOWARD,
ISAAC BUTLER,	MORRIS THOMPSON,
WILLIAM HARRISON,	REUBEN THOPPLIS,
SAMUEL ROBESON,	THEO. LEWIS.

N. B.—James Howard, James Allen, Isaac Butler, &c., are all fictitious—were never known about Union, which is the County Seat of Monroe county.

G. HOUCHINS.

heaven, as our Lord said of Caperni-um, and other cities of Judah.—Matt. xi. 20-24. The highest branch of Israel was Judah.—See Gen. xlix. 8-12. This branch was set in dominion over all the other tribes of Israel, or branches of this high cedar, according to the prophetic blessing, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come; and unto him shall the gathering of the people be." The young twigs of this lofty branch of the high cedar represents the latest productions, or developments of the tribe or branch from which they shoot forth. As in the riddle in the beginning of this chapter, the top twigs cropped off by the great eagle, are explained to mean the king and princes of Israel; so in our text we must understand the royal seed in its latest development. "Thus saith the Lord God, I will also take of the highest branch of the high cedar." He does not say that he will take the highest branch; but he will take of the highest branch; nor does he say that he would take the young twigs; but he says, "I will crop off from the top of his young twigs, a tender one." Even as some of these twigs had been taken off by the great Babylonian eagle, so from the top of these young twigs of a still later development, would he crop off a tender one, which he would set, and which he would plant upon a high mountain and eminent.

We think there can be no doubt that this tender one is our Lord Jesus Christ; "For it is evident that our Lord sprang out of Judah."—Heb. vii. 14. As David was of the tribe of Judah, "Therefore he being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne."—Heb. ii. 30. "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, and The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. ix. 6, 7. "And there shall come forth a rod out of Jesse," (the father of David) "and a branch shall grow out of his roots," &c.—Isa. xi. 1. "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch, and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of

peace shall be between them both."—Zech. vii. 12, 13. Observe that by lineal descent from David our Lord was entitled to the throne and kingdom of David, to the temporal government, and in this sense he was born king of the Jews. But he had not come into the world to be temporal king, and therefore he must be cropped off, or cut off from the high cedar, and from the top of the young, or latest twigs of that tree, and be planted: and, like a corn of wheat, fall into the earth and die, and rising from the dead, grow up out of his place, (his place among the young twigs of the high branch of the cedar, or commonwealth of Israel.) Thus when he came in the flesh, He should grow up before the Lord, as a *tender plant*.—Isa. liii. 2. Agreeing with the description in our text, "a tender one," and yet he should be raised up by the Father, as "a plant of renown."—Ezek. xxxiv. 29. He should be planted on a high mountain and eminent. "In the mountain of the height of Israel will I plant it," saith the Lord. Of this mountain of the house of the Lord, high and eminent, we are told in prophecy, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills, and all nations shall flow into it."—Isa. ii. 2, & Micah iv. 1. This house is the church of God, built up of lively stones, fitly framed, and builded for a habitation, in which God has said, Here will I dwell forever.—1 Peter ii. 5; Eph. ii. 21, 22; Psal. cxxxii. 13-17. God says he has laid in Zion for a foundation, a stone, &c.—Isa. xxviii. 16. And the psalmist says, "His foundation is in the holy mountain."—Psal. lxxxvii. 1. Thus clearly showing that the high mountain of Israel, and eminent, in which he has planted this "tender one," is none other than his church, which he came to redeem and save.

The planting and setting up of this tender one, cropped off from the royal twigs of Judah, deserves more than a passing notice. As in the tender twigs of the uttermost branches of the stately cedars are found the seed or germ for propagation, so in Christ, as the Second Adam, was, and is the life and immortality of all his members. He is the quickening Spirit, from whom all his members are made alive from the dead. For the manifestation of this *tender one*, Israel waited till the seed should come, to whom the promise was made. "He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ."—Gal. iii. 16. Now of the planting of this seed let us hear what Christ himself has said. "And Jesus answered them, saying, The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it

bringeth forth much fruit."—John xii. 23, 24. As the Son of man he stood connected with the highest branch of the high cedar, being the son of David, and of the tribe of Judah; while as the Son of God, he was David's Lord. "Concerning his Son, Jesus Christ our Lord, which was made of the seed of David, after the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."—Rom. i. 3, 4. It appears to us that when our Mediatorial Head was made of a woman, made under the law, to redeem them that were under the law, he took on him the seed of Abraham, and was sown in the earth, and embodied in that flesh, was so identified with them that all their sins were laid on him, he was legally the seed of Abraham, and under the law, and as such he was put to death in the flesh, cut off from the high cedar, and by his circumcision, in the putting away the body of the sins of the flesh, was planted in the earth, and in the nature of his elect people died in the earth, was buried by baptism into death, was planted therein, so as to become dead to the law, and the end of the law for righteousness, for, 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 that hath a husband is bound by the law of her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband, &c. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruits unto God." Thus when Jesus died in the flesh, he was to be known no more after the flesh, or as a Jew, or twig of that branch of the cedar from which he was cut off. The corn of wheat that fell into the ground died; but in his resurrection, he was quickened and justified in the Spirit. Raised from the dead by the glory of the Father, he passed beyond the precincts of that law and flesh under and in which he had been put to death, and having thus abolished death, brought life and immortality to light. Dieth no more,—death hath no more dominion over him. He that went forth weeping, and bearing precious seed, has returned with joy, bearing his sheaves with him: for "The Lord is risen indeed, and has become the first fruits of them that slept."

Thus was the tender one cropped from the young twigs of the highest branch of Israel, planted, and that relation in which under the law he was known as the son of David after the flesh, and in his resurrection life he comes forth from the dead, from under the curse and dominion of the law, growing up out of his place, in

the cedar, or Israel in the flesh, and the tender plant grows up, as the Plant of Renown, in the mountain of the house of the Lord. In the high mountain, and eminent, of his resurrected, or regenerated church, he is now seen as the "True Vine," of which his Father is the Husbandman. And as the King eternal, immortal, invisible, the only wise God, he is exalted to be a Prince and Savior, to give repentance to Israel and forgiveness of sins.

"The kings of the earth set themselves, and the rulers took counsel together; against the Lord, and against his Anointed."—Psa. ii. 2. But they shall be unseated, and their counsels shall not stand; for he that sitteth in the heavens shall laugh; the Lord shall have them in derision. "Yet have I set my King upon my holy hill of Zion." His kingdom shall endure as the days of heaven, of his dominion there shall be no end. "A glorious high throne from the beginning is the place of our Sanctuary." Planted upon this mountain, high and eminent. "His kingdom is an everlasting kingdom, and His dominion is without end."

"In the mountain of the house of the Lord will I plant it, and it shall bring forth boughs and bear fruit, and be a goodly cedar." The highest elevation of Israel is that Jerusalem which is above, and is free. Risen with Christ, and established in the mountain of his holiness. With the Lamb standing upon mount Zion; dwelling in God; can there be any higher elevation than this of the spiritual Israel? Here grows the tree of Life, within the holy city, with spreading branches, bearing twelve manner of fruits; yielding her fruit every month; and the leaves of the tree are for the healing of the nations.—Rev. xxii. 2. Our Redeemer says to his disciples, "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. 5. As the vine is in the branches, the branches being a part of the vine, so the branches are in the vine; and without this vital union and identity no fruit could be borne. So this goodly cedar is in the branches, and the branches are all the goodly cedar, and thus connected, God says it shall bear fruit and be a goodly cedar.

"And under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." This declaration may mean the gathering of the Gentiles, or rather of God's chosen people from every kindred and tribe of the earth, into the kingdom of our Lord Jesus Christ, that they may dwell under the protection, and be subject to the laws and ordinances of the church of God. Whether this be a correct application of the figure or not, we know that God will gather into his kingdom all



his redeemed ones, out of every nation, kindred and tongue under heaven. But as the birds are no part of the tree, it may be designed to represent those nominal professors of Christianity, hypocrites, and impostors, which have in all ages of the church secreted and shielded themselves under a covering of pretended piety, to take away their reproach. Whatever may have been the primary design of this part of the figure, we know that the people of God, of every description as to nationality, grade or condition, in nature, shall come to Zion like clouds and as doves to their windows, and shall abide under the shadow and protection of this goodly cedar. And it is also true that birds of every wing, vultures, owls, and every unclean and hateful bird, have annoyed the church of God by lodging in her branches.

"And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree flourish." All the trees of the field, must mean all the nations of the earth. As Israel in her nationality was the stately cedar tree, so the Gentile nations are the trees of field, or world. And all the nations of the earth shall know the reality of what God hath spoken. "Break forth into joy, and sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."—Isa. lii. 9, 10. All the nations of the world know that God has brought down the Jewish nation from the lofty eminence they once held among the nations of the earth, and driven out the carnal Israelites to wander among the Gentile nations. And they shall all know that God has exalted his poor and afflicted people. He has dried up the green tree, there is no sap or vitality any more in their ritual, their ordinances or sacrifices, their types or ceremonies; for the anti-type has come, and their solemn feasts, and vain oblations, are abominable in his sight. But the church of God among the gentiles is exalted, and made green and fruitful, and it shall flourish like the Palm tree, and grow like the cedars of Lebanon.

"I the Lord have spoken, and have done it." He speaks the word and it stands fast; He commands and it is done. The words which go forth out of his mouth shall not return to him void; they shall accomplish that for which they are sent, or spoken, and shall prosper in that he please.

**HOPEWELL YOUNG LADIES' SEMINARY, IN HOPEWELL, MERCER CO. N. J.**—We have had the pleasure of visiting this excellent institution, and having a grand daughter there among the pupils making rapid advancement in the higher branches of a refined education, we do not hesitate to pronounce this the best institution of the kind we have any knowledge of in the States. Miss E. H. Boggs, the Principal, and her sister, who has charge of the department of Mathematics, Natural Science and History, are the daughters of the late Elder John Boggs, formerly pastor of the First Hopewell church, and have earned a very high reputation, having taught in Washington, D. C., and other places, where for many years they have given the most perfect satisfaction. They are both highly esteemed members of the First Hopewell church, now under the pastoral care of Eld. P. Hartwell. The Seminary is within a short walk of the meeting house of that church, very pleasantly located about midway between New York and Philadelphia, and in one of the most pleasant localities in the States.

While nearly every educational institution of the country is more or less corrupted by Puritanic influences, teaching the false religion of the age, this Seminary is devoted to instructing the pupils those branches which qualify the students for usefulness and refinement. We sincerely hope this excellent institution may be liberally patronized, especially by the Old School, or Primitive Baptists. From our own observation we would about as soon send a daughter to a Papal Nunnery to be educated, as to any of the popular Protestant institutions.

Terms of tuition, &c., we copy from the last year's Circular:

For board and tuition in English and Mathematics, \$50 per quarter, or \$200 per year; Lessons in Music on Piano, \$12 per quarter; use of instrument, \$2 per quarter; French, \$10; Latin, \$15 per quarter; Drawing, \$5; Painting, from \$8 to \$12; Wax Fruit, \$10; Wax Flowers, \$8; Lights, \$1.50 per quarter; Washing, plain pieces, 50 cts. per doz. Payments quarterly in advance.

For further particulars, address  
MISS E. H. BOGGS,  
Principal, Hopewell, Mercer Co. N. J.

#### APPOINTMENTS.

Elder A. B. Francis, of Virginia, will, if God permits, be with the Kingwood church on the fourth Sunday of this month, (December,) and Saturday preceding, to preach and break bread to the church; and on the first Sunday in January he will preach for the church at Ramapo, Rockland Co. N. Y., and on the first Tuesday night in January he will preach at our Orchard St. Hall, in this village, and probably remain and visit among the churches of this vicinity.

#### THE TRIAL OF JOB

The New Book just published by Elder S. H. Durand bearing the above title, has just come to hand. We have received four dozen copies, to supply those in this vicinity, who can get them from this office. Those who wish to have them sent by Mail or Express will send their orders to Elder S. H. Durand, Herrick, Bradford Co., Pa.

It is a neat volume, handsomely bound in cloth, and so far as we have examined the work, believe it will answer the expectations of those who love sound doctrine. Price, One Dollar and twenty-five cents per volume.

#### "THE EDITORIAL."

We are in receipt of a number of inquiries about the Second Volume of "The Editorials" from those anxious to see it published, and to all such we would say that as soon as we have disposed of a sufficient number of the first volume to cover expenses incurred in its publication, we will issue the second, and we would say all who contemplate getting the first volume, that it would be a great accommodation to us, as well as thousands who are waiting for the second volume, if they would send in their orders as soon as possible. Those sending for the "Signs of the Times" for the next volume, commencing the first of next year, we hope will not forget to give us an order if they would like to have a copy. We can say for those who have never seen the book, that we have yet to hear from the first one who has not been perfectly satisfied with the work. The book is one of the largest for the price ever published in the United States. All orders addressed to

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

#### Subscription Receipts.

<b>New York</b> —James Blish 2, J M Boes 2, J Geo Bender 2,.....	\$ 6 00
<b>Maine</b> —Capt J Brown 2, Eld Wm Quint 2,.....	4 00
<b>New Jersey</b> —Wm B Sutton 2, Mahlon Pegg 2, O Kugler 4, R Kugler 4, Geo M Holcomb 2, D L Blackwell 3, Miss S A F Conklin 32.50, Ella M Risler 3,.....	52 50
<b>Pennsylvania</b> —Eld James Carrell 12, B Van Cleve 2, Mrs M Krewson 2, Jane Lafferts 2, Rachel Hogeland 2, Ellen Hibbs 2, Thos Banes 2, Caleb T Frey 4,.....	28 00
<b>Delaware</b> —Lydia A Biddle,.....	2 00
<b>Virginia</b> —E A Atlee 2, Asa Biggs 2, M D Stricker 1,.....	5 00
<b>Georgia</b> —G W Gresham,.....	4 00
<b>Alabama</b> —Seaborn Sutton,.....	11 00
<b>Mississippi</b> —W A Davenport,.....	2 50
<b>Texas</b> —Lieut T E True 2, S G L Ray 4, Eld A W McKensie 5,.....	11 00
<b>Louisiana</b> —Edmund Duggan,.....	3 00
<b>Oregon</b> —John T Crooks,.....	2 00
<b>Tennessee</b> —Thos W Roscoe,.....	10 00
<b>Kentucky</b> —Chas Ware 2, Eld T P Dudley 2,.....	4 00
<b>Ohio</b> —Eliza Vansickle 2, Alex Melick 2.20, Eve S Bishop 6, J Peterson 3.50, Eld E M Reaves 6,.....	19 70
<b>Indiana</b> —Sally Crooks 2, F W Avery 2,.....	4 00
<b>Illinois</b> —Aaron Welch 3, R Christie 2, Mrs Mary G Fellingham 1.20, John H Myers 2,.....	8 20
<b>Missouri</b> —R A Patee 2, Thos Lyda 2, Mrs M D Holland 7,.....	11 00
<b>Michigan</b> —Job Manly,.....	2 00
<b>Total</b> ,.....	\$189 90

#### NO ABIDING CITY HERE.

"Here have we no continuing city, but we seek one to come. By Jesus therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."—Heb. xiii. 14, 15.

We've no continuing city here;  
This world is not our home;  
We walk by faith and holy fear;  
Our rest is yet to come.

We've no continuing city here,  
Free grace has made the change;  
It doth not to the world appear  
What makes us seem so strange.

We've no continuing city here,  
We have a house above;  
This world is now no longer dear,  
Our better home we love.

We've no continuing city here,  
'Tis passing fast away;  
Each short-lived day still brings us near  
To where we long shall stay.

We've no continuing city here,  
For our Beloved's gone  
To heaven, and he would have us there,  
To claim us as his own.

We've no continuing city here,  
There's nothing here that's good;  
Shortly, like him, we shall appear,  
Who bought us with his blood.

#### Marriages.

At North Berwick, Sunday evening, at the parsonage, by Eld. Wm. Quint, Mr. Nahum Perkins, Jr., of Sanford, and Miss Mary P. Littlefield, of Wells, Maine.

Oct. 27—At the Parsonage, in Hopewell, by Eld. P. Hartwell, Mr. James T. Sutphen, of Stoughton, and Miss Martha V. Reed, of Bakers Basin.

Oct. 27—By the same, at the residence of the bride's mother, in West Amwell, Mr. Wm. Harrison Hoagland, and Miss Martha M. Bainbridge, daughter of the late Peter Y. Bainbridge, both of West Amwell.

Nov. 20—By the same, at the Parsonage, in Hopewell, Mr. William S. Hunt, of East Amwell, and Miss Willie Anna Ege, of Hopewell.

Dec. 1—At the house of the bride's mother, near New Vernon, by Eld. Gilbert Beebe, Mr. Samuel Bull, of Wallkill, and Miss Mary Ann Corwin, of the former place.

#### Obituary Notices.

**BROTHER BEEBE**—By the request of the friends please publish the obituary of **Clarinda Fuller**, the widow of the late Elder Cyrus B. Fuller. She died September 21st 1869, aged 62 years. Her disease appeared quite complicated, and some of the time she did not appear to have her right mind. Sister Fuller was baptized by the late Eld. David Mead in fellowship of the 2d church of Roxbury, Delaware county, N. Y., about the year 1828, and the house and home of brother and sister Fuller has been a welcome home for the Old School Baptists, and all that laid in their power they done to make their brethren and sisters comfortable. Brother Fuller's advice and counsel in the church was received, and they looked up to him for admonition, as he served the church a number of years as Clerk, and filled the place of Deacon Scudder, although he never was set apart as Deacon, but was afterwards set apart to the work of the gospel ministry. But brother and sister Fuller have laid off their armor, and the most that were members of the 2d church of Roxbury when they united are removed from the militant church, and we trust joined the church triumphant. Sister Fuller leaves three sisters, together with one daughter and numerous relatives to mourn their loss, but we trust their loss is her gain. May the Lord sanctify the affliction to their good and his glory. **ISAAC HEWITT.**

Halcottsville, N. Y., Nov. 17, 1869.

DEAR BROTHER BEEBE:—By request I send you for publication in the "Signs" the following obituary:

**DIED**—In Anderson Co. Ky., May 6th, 1869, **Sarah F. Martin**, wife of James Martin, and daughter of brother J. C. and sister Irene Waterfill, aged 24 years and 7 months. The subject of this notice had never made a public profession of her faith in Christ; but we fully believe from the evidence she has given that she was a subject of grace, and is now enjoying the sweet smiles of her blessed Redeemer. She was sick but a few days, and she believed from the first that she would not recover, but said she was not afraid to die. She was often engaged in speaking of the dear brethren and sisters of Salt River church. She had been raised within sight of that meeting house, and had often heard the true doctrine of salvation by grace preached, which was food to her thirsting soul. She often regretted that she had not taken up her cross and followed her dear Savior in baptism. She had great love for the people of God, and therefore could adopt the language of Ruth and say, "Where thou diest, will I die, and there will I be buried." Yes, she made that request of her friends, that they would bury her at the above named meeting house. She leaves a kind husband and two children, (boy and girl; youngest only two weeks old,) also an affectionate father and mother, brothers and sisters, together with numerous relatives and friends to mourn their loss, but they should not mourn as those who have no hope, for we verily believe that their loss is her eternal gain. A discourse was delivered on the occasion by Elder J. F. Johnson, from Rom. viii. 11. And now may the God of all grace be with and sustain them, and enable them to say, "Not my will, but thine be done," is my prayer for Christ's sake. I remain your brother in the bonds of the gospel.

A. J. BICKERS.

Her happy spirit dwells with God,  
Above this world of care;  
Lord guide us by thy holy word,  
That we may meet her there.  
Yes, she's gone where angels are,  
To heaven her soul has fled;  
And yet we lean upon her tomb  
With tears, and say, she's dead.  
We say she's dead; but O we know,  
She lives where living waters flow.

A. J. B.

Anderson Co., Ky., Nov. 16, 1869.

DEAR BROTHER BEEBE:—Please publish the following obituary notice.

**DIED**—At her residence, in Jackson Co. Georgia, of dropsy, sister **Elizabeth F. Wilson**, on the 25th of June, 1869, aged 62 years, 7 months and 11 days. She had been an orderly member of the Old School Baptist church about forty years, always manifesting great love to the saints and to the truth of the gospel, as near always at her place as any other member in the house or church of God. She left no child, as her only son had died several years before she did, but has left a kind and devoted husband, Mr. Andrew Wilson, with many relatives and neighbors to mourn their loss. She bore her afflictions with becoming patience, complaining greatly of darkness and fears until a short time before she fell asleep, she became perfectly resigned to death, and seemed anxious to depart and be with Jesus. Her relatives and friends have no reason to mourn for her, but for themselves. May the Lord prepare them to live as she did, and die as she did, and go with her where the wicked cease to trouble and the weary are forever at rest, is the prayer of their friend. By request of the bereaved husband, Your devoted brother in tribulation,

D. W. PATMAN.

"Zion's Landmarks" will please copy.

Near Lexington, Oglethorpe Co. Ga.

DEAR BROTHER BEEBE:—In the inscrutable providence of God I am again called on to occupy a space in your obituary department to record the death of some of

our dear and precious brethren who have been called from their pilgrimage here to enter that glorious rest that remains to the people of God. In the first place, at the request of our dear sister, Betsey Tinsley, I will inform you and the dear readers of the "Signs," that it has pleased the Lord to remove from her and the church our dear and beloved brother, **James Tinsley**, who was born in the state of South Carolina, March 2, 1799; emigrated to this state with his parents while quite young, and settled in this county; he professed a hope in the Redeemer many years ago, but did not unite with the visible church until July, 1858, when he related his experience to the church at Dry Creek, in this county, and was baptized by the late Elder Samuel Ross. It was my privilege to be acquainted with him for many years, and can bear witness to the character of our dear brother as a most kind and hospitable christian, whose heart was ever open to the wants of the poor and distressed, and whose house was ever open to the Lord's people. We feel to mourn his departure from among us, and most truly to sympathize with our dear sister Tinsley in the great affliction she has lately been called to pass through. Our dear brother suffered much in his sickness, but appeared to be reconciled to the divine will, and I feel assured that he has gone home to enjoy that glorious inheritance that God has reserved for all his dear people. He died May 28th 1868, and a discourse was delivered on the occasion at our association in the same year by our beloved brother, Eld. W. A. Bowden.

ALSO,

Our dear and beloved brother, **Dea. Robert Tinsley**, son of the above and sister Betsey Tinsley, his wife, who departed this life at his residence, in Marshall Co. Ky., on Friday before the second Sunday in August, 1869. Deacon Robert Tinsley was born in Trigg county, March 4th 1822. At what time he joined the church I am not advised, nor when he was ordained a Deacon, but having been acquainted with him for many years, it must have been in the days of his youth. He was a most dear and precious member of the church of God, sound in the faith of the gospel of the Son of God, and one in my estimation that filled the office of a deacon well. Brother Tinsley was raised up in the church at Dry Creek, but a few years ago took a letter and moved to Marshall county. Two weeks before he died I passed through that section of country, and had the pleasure of seeing him and his dear companion, sister Margaret Tinsley, and his whole conversation was upon the Redeemer's kingdom here in the earth, for indeed he hardly ever talked about anything else. He at that time appeared to be in reasonable health, but how unsearchable are the ways of God to us poor mortals. I am glad to know that the last days of our dear brother were calm and serene, the Lord having blessed him with a sense of his everlasting love, even in the hour of death. With his companion, our dear sister, I feel to mourn in the loss of her husband, who was so kind and affectionate, and of her little child, who was killed by a horse shortly after brother Tinsley's death. O that the Lord may bless her abundantly with his grace, and enable her to be reconciled to his divine will. So prays her friend and brother in Christ.

ALSO,

By request of brother Merritt and sister Mary Rose I send you a short obituary notice of our dear young brother **Irvin Rose**, who departed this life at his residence in this county, on Monday after the third Sunday in September, 1868. Brother Irvin was born February 20th 1841, consequently he was in the 28th year of his age. Brother Rose was like one of old, lame on both his feet from his birth, but at the same time was a subject of divine grace. A few years ago he was brought to see the wretched condition he was in by nature, and was enabled by divine grace to lay hold of the hope set before him as an anchor to the soul, both sure and steadfast. He related his experience to the church at Dry Creek, and I baptized him on the third Sunday in

April, 1868, but he was destined by the divine will to stay with us but a short time. In September following he was taken down by fever and sank rapidly. I was with him in his sickness and talked with him upon his prospects of heaven and eternal glory. He seemed to be resigned to the divine will, and shortly after sank into unconsciousness. I believe that he had tasted of the powers of the good world to come, therefore we sorrow not as others who have no hope. May the dear Lord in mercy look upon his dear companion and little children; may he enable them to be still and know that he is God, and may he reconcile our dear brother and sister Rose to this bereavement, and prepare us all for his second appearance, to go to that home where parting will be known no more.

Your unworthy brother in the afflictions of the gospel.

JNO. H. GAMMON.

Cadiz, Trigg Co. Ky., Oct. 12, 1869.

BROTHER BEEBE:—Will you please publish the death of **Dr. James H. Clagett**, who departed this life at his late residence, in Pleasant Valley, Washington county, Md., on the 14th day of March, 1869, after a sickness of four days, in the 65th year of his age. The Doctor was an eminent and skillful physician, an obliging and good neighbor. He also gave good evidence of having a spiritual understanding of the truth as it is in Jesus, and when in conversation with him upon that subject he would acknowledge that he loved the truth of the gospel as preached by Christ and the apostles, and also loved all those whom he thought believed or preached it. Yet he felt himself too unworthy and sinful to claim a reason of a hope of having any interest in that covenant which was ordered in all things and sure, or in the atoning blood of Jesus shed upon the cross for the salvation and redemption of his people. He would also remark that he feared that all the knowledge he had received upon this all-important matter might be historical, as he had been raised and brought up by an Old Baptist mother, who was well informed in the scriptures of divine truth, who he had frequently heard conversing upon that subject.

THOS. H. CRAMPTON.

Brownsville, Md., Nov. 14, 1869.

DEAR BROTHER BEEBE:—By request of the parents I send you the following obituary notice, desiring that you give it a place in the "Signs of the Times."

**DIED**—July 22, 1869, at her late residence in East Amwell, **Mrs. Anna E. Shepherd**, wife of Nathaniel H. Shepherd, and daughter of brother Joseph M. and sister Sarah Dallymple, in the 23d year of her age. She had not enjoyed good health since she was three years old, but was able to keep about most of the time, until her last sickness, which lasted about five weeks. Near her end she had three convulsion fits. After she came out of the second fit she said to her mother, who stood by her, "O, what a beautiful place I have seen; everything was so pretty there." These expressions led her friends to hope that she had experienced a saving change, that God had revealed to her the kingdom of heaven and the glory of it. She soon after had another fit, and died in it. We hope her end was peace. She has left a husband, one child about 1 year and 9 months old, parents, and one brother, and many friends to mourn their loss. May God sanctify the dispensation of his providence to them, and support them under their trial. Her funeral was attended on the 24th, and a discourse from John xiv. 1-3 was delivered on the occasion. Yours in gospel bonds,

P. HARTWELL.

Hopewell, N. J., Nov. 24th 1869.

DEAR FATHER BEEBE:—By request of the friends of the deceased I send you the following for publication:

**DIED**—July 25th 1869, **George Ross**, at the residence of his father, Robert Ross. His disease was consumption. He was 27 years, 3 months and 6 days old. He was sick one year and twenty-one days, of which time he

was mostly confined to his bed, or at least to the house. He was the eldest child of his parents, and was greatly loved by all his relatives and all others who knew him. He bore his affliction with christian fortitude. He professed a hope in Christ in the spring, and desired to be baptized by immersion, but being rather persuaded that it would injure him he postponed it until May 31st, when he was carried to the water on a bed, and then carried down into the water in a sheet and baptized, after which he lived 1 month and 25 days. Most of his friends were fearful of him being baptized, thinking it would tend to hasten him away from their fond embrace; but O, he was buoyed up by the Spirit, we trust, to contend for baptism by immersion, and thanks be to our blessed Savior for this blessed example, he received it. He struggled long and hard with death, but was sensible, and could talk until his spirit took its flight and returned unto its Maker, who gave it. His last expressions were: O, sweet Jesus! what a happy death! O, what a happy death! He leaves a father and mother, two brothers and two sisters, with many other relatives and friends to mourn their loss, but we trust they mourn not as those who have no hope. We trust that this sad bereavement may be sanctified to the good of all his surviving friends.

Farewell my friends, whose tender care,  
Has long engaged my love;  
Your fond embrace I now exchange  
For better friends above.

He's gone, he's gone to his long home,  
The silent house of death;  
This little spot, the narrow tomb,  
Is all he claims of earth.

ELIZABETH ADKINS.

Falls Mill, W. Va., Oct. 18, 1869.

**DIED**—At his late residence, in Kingwood, Hunterdon Co. N. J., November 27th 1869, brother **John Hockenberry**, aged 82 years on the 19th day of September, last. Our departed brother was one of the oldest members of the Kingwood Old School Baptist church, into which he was received by baptism on profession of his faith fifty-one years ago, and in which he has held his membership ever since. Firm in the faith and circumspect in his walk he enjoyed the esteem and confidence of his brethren to the end of his pilgrimage. From what we have learned from his brethren he was valiant for the truth, yet of a mild, peaceable and peace-making disposition. He continued very active until within a short time of his departure. His funeral was very numerously attended at the Baptist-town meeting house, on Tuesday, the 30th, and a discourse was preached by Elder G. Beebe, from a text selected for the occasion by the deceased, namely: Philippians i. 6. "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." He leaves a large number of children, grandchildren and other relatives, with the church, to mourn his absence.

**DIED**—June 14th 1869, in Camden, Camden Co., N. J., of consumption, **Sarah Ellen**, infant daughter of Hiram and Sarah J. Stout, aged 17 months and 2 weeks.

ALSO,

**DIED**—July 25th, 1869, near Locktown, N. J., of consumption, **Hiram Stout**, aged 32 years, 3 months and 22 days, leaving sister Stout and one child to mourn his early death.

CYRUS RISLER.

Locktown, N. J., Nov. 9, 1869.

**DIED**—In Wells, Maine, Oct. 27, 1867, **Mr. Clarkson Allen**, aged 84 years, 5 months and 23 days. His disease was typhoid fever. He was sick about four weeks, and his sufferings were beyond description, but he bore them all patiently. He has left a sorrowing wife, four children and numerous other relatives to mourn, but not without hope. He professed a hope in Christ some years ago, and his belief that all of God's people are saved by grace, caused him to be an Old School Baptist in belief. Just before he died he said that he had a hope that he should be better off after death. He was a kind husband and father, so that his loss is great.

WM. QUINT.

North Berwick, Oct. 6, 1869.



AGENTS FOR SELLING THE FIRST VOL.  
OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va; Eld. Thomas Barton, near Newark, Del; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky; Eld. G. W. Staton, Berlin, Worcester Co., Md; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss.; Joel J. Halbert, Columbus, Miss.; Wm. P. Cotton, Sarepta, Miss.; Wm. C. Thomas, Bainbridge, Decatur Co., Ga; Thompson Plank, Iowa Point, Doniphan Co., Kan; J. J. McElroy, Lisbon, Union Co., Ark; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga; Eld. C. B. Hassell, Williamston, Martin Co., N. C; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y; C. Hogaboom, Lexington, Green Co., N. Y; Eld. B. O. Allen, Fredericktown, Md; Eld. Wm. L. Beebe, Covington, Ga; Eld. John H. Myers, Decatur, Ill; Alfred M. Horton, Horse Heads, N. Y; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon, W. S. Harris, Stark, Bradford Co., Fla., Eld. Wm. M. Mitchell, Opelika, Ala., Wm. P. Linkous, Baptist Valley, Tazewell Co., Va., Elkanah Johnson, Powers, Terrell Co., Ga., Eld. P. Hartwell, Hopewell, Mercer Co., N. J., Eld. R. M. Simmons, Greenbush, Warren Co., Ill., Cyrus Risler, Stockton, Hunterdon Co., N. J., F. M. Taylor, Auburn, Lee Co., Ala., Eld. J. A. Whiteley, Attica, Marion Co. Iowa, Eld. D. Bartley, Willow Hill, Jasper Co., Ill., Eld. S. H. Durand, Salisbury, Md., Jehu Byrnside, Kanawha C. H., West Va., D. B. Almond, Camden, Ark., Eld. R. D. Hart, Oxford, N. C., T. J. Foster, Calhoun, Columbia Co. Ark., Thomas Peterson, Holly Springs, Dallas Co. Ark.

## 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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NEW YORK AND CINCINNATI, CLEVELAND, DUNKIRK, BUFFALO AND ROCHESTER.

ABSTRACT OF TIME TABLE ADOPTED AUGUST 30, 1869.

## TRAINS GOING EAST.

**Cincinnati Express**, leaves Cincinnati, by Columbus, Ohio, time, (Sundays excepted,) from Depot-Cor. 5th & Headley Sts., 7.00 a. m.; Cleveland, Sundays excepted, from A. & G. W. Division Depot, by Columbus time, 3.25 p. m.; Dunkirk, Sundays excepted, from Union Depot, by N. Y. time, at 9.40 p. m.; Buffalo from Depot Cor. Exchange & Michigan Sts., Sundays excepted, by New York time at 11.30 p. m., arriving at Hornellsville, 3.00 a. m. Elmira, 5.10 a. m.; Susquehanna, 7.55 a. m. (bkft.) Turners, 1.42 p. m. (Dine); New York, 3.30 p. m. Sleeping Coaches accompany this train from Meadville and Buffalo to New York.

**Lightning Express**, daily, leaves Cincinnati 9.45 p. m.; Cleveland, 7.20 a. m.; Dunkirk 11.05 a. m.; Buffalo, 2.50 p. m.; and Rochester, (except Sundays) at 4.00 p. m., arriving at Hornellsville 6.19 p. m. (Sup.) Elmira, 8.28 p. m., and New York 7.00 a. m. Sleeping Coaches accompany this train from Cincinnati, Buffalo and Rochester to New York.



**Day Express**, leaves Cleveland, Saturdays excepted, at 10.20 p. m.; Buffalo, Sundays excepted, at 7.00 a. m.; Rochester, Sundays excepted, at 7.30 a. m., arriving at Elmira 12.00 m., Susquehanna 2.32 p. m., (Dine.) Turners 8.07 p. m., (Sup.) New York, 9.50 p. m. New and improved Drawing Room Coaches accompany this train from Buffalo to New York, and Sleeping Coaches from Cleveland to Hornellsville.

**Night Express**, Sunday excepted, leaves Dunkirk 5.00 p. m., and Buffalo 6.40 p. m., arriving at Hornellsville 10.20 p. m., Turners 9.00 a. m., (bkft.) New York 11.30 a. m. Sleeping Coaches accompany this train from Buffalo to New York.

**Express Mail**, Sundays excepted, leaves Dunkirk 7.30 a. m., Buffalo 7.30 a. m., Rochester 9.25 a. m., arriving at New York 7.00 a. m.

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Connect at Buffalo, Dunkirk and Cleveland with the Lake Shore Railway, and at Buffalo with the Grand Trunk Railway for the West, and at Cincinnati with the Ohio & Mississippi Railway for the South and South-West. Connections are also made at New York with Sound Steamers, and express trains for Boston and New England cities, and for Philadelphia, Baltimore and Washington.


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
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## READ THE FOLLOWING TESTIMONIAL

from

DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,

M. B. WEEDON.

## CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had "what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The disease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,

CHARLES JONES.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 37. MIDDLETOWN, N. Y., DECEMBER 15, 1869. NO. 24.

## POETRY.

"THEY SHALL MOUNT UP WITH  
WINGS AS EAGLES."

Shall I sigh for a home in this wilderness  
dear,  
When the Monarch of Zion had none? (Mat.  
viii. 20.)

Let me rather appear as a sojourner here  
Till my wearisome journey is done.

Shall I sigh for relations with whom to  
combine  
And scatter affection around,  
When thou, my dear Lord, wast forsaken by  
thine,

Who still unbelieving were found? (John  
vii. 5.)

They saw not the glory, obscured by the  
veil

Which the Son of the Highest conceal'd,  
But impiously dared his high mission assail,  
Until 'twas more clearly reveal'd.

Shall I seek a warm nest and lie still upon  
earth

While the eagle is destined to soar (Deut.  
xxxii. 11)

From the rock-shelter'd eyry, the place of  
its birth,

All the regions of air to explore?

O let me by faith rise above this low clod  
To the object of all my desire;  
As the sun to the eagle, so be thou my God,  
The centre to which I aspire. C. SPRUE.

GOD MY MAKER GIVETH SONGS IN  
THE NIGHT.

My guilty soul, how long beset,  
With terrors all around;  
Whilst law and justice claimed the debt,  
But I no payment found.

In works and duties long I tried,  
Some inward peace to find;  
The more I strove the more I cried,  
Ah much is left behind.

My weary soul the task renew'd,  
And fain the prize would win;  
But when my righteous deeds I view'd,  
I found each deed was sin.

Now Sinai's thunders louder roll,  
And sense proclaimed me lost;  
Distracting anguish seized my soul,  
And hope gave up the ghost.

At length I heard the gospel sound,  
O, joyful sound to me;

Jehovah just may still be found,  
And set the ungodly free.

That precious blood, which faith applies,  
In spite of hell and sin,  
My guilty conscience pacifies  
And spreads sweet peace within.

My spotless Savior lived for me;  
On him my sins were laid;  
And whilst I view him rise, I see  
Each mite was fully paid.

Ascended now to God on high,  
Above the eternal skies,  
He bids me boldly to draw nigh,  
And all my wants supplies.

Though base backsliding, me reproves,  
He those backslidings heals;  
Displays his never-changing love,  
And all his grace reveals.

Say, dearest Shepherd, tell me why,  
To me this wondrous love!  
That such a poor lost sheep as I  
Such matchless grace should prove.

Reason I seek, but seek in vain,  
For none I e'er shall know;  
Then seek no more, since this is plain,  
That God would have it so.

RICHARD HILL.

## CORRESPONDENCE.

ANDERSON Co., Ky., Nov. 22, 1869.

DEAR BROTHER BEEBE:—I re-  
ceived the following interesting let-  
ter from brother John W. Paxton, of  
Missouri, and have read the same  
with much interest. It has been but  
about three years since he professed  
a hope in Christ, yet I believe his let-  
ter will be edifying to the readers of  
the "Signs of the Times." There-  
fore, having obtained his consent, I  
send it to you for publication.

And now, brother Beebe, hoping  
that God will still sustain you, as he  
has hitherto done, I remain your un-  
worthy brother in hope of eternal  
life,

A. J. BICKERS.

HAMILTON, Mo., Oct. 10, 1869.

DEAR BROTHER A. J. BICKERS:—  
I had not the remotest idea when I  
received your very welcome and in-  
teresting letter, that it would be this  
long before I answered it; but was  
so much pleased to receive it that I  
was confident I would answer it the  
very first opportunity. I postponed  
it from time to time, until such a late  
date that I was almost ashamed to  
write. I hope you will not attribute  
my delinquency to any want of ap-  
preciation, for I assure you it afford-  
ed me a great deal of pleasure.

If we are members of that body of  
which our great High Priest is the  
Head, there must be sympathy and  
harmony between us. We receive  
alike nourishment from the same  
source, that is, from the Head. If  
one member is nourished and  
strengthened, and its communication  
with the others is not obstructed,  
the others will sympathize with it,  
and strengthened thereby. Conse-  
quently, as the body is so constitu-  
ted that its members, even the most  
subordinate ones, when in close prox-  
imity, sympathize with each other in  
their strength and weakness, joys  
and sorrows, &c.; they should com-  
mune often with each other; "speak  
often one to another." Every mem-  
ber has its proper function to per-  
form, and when one becomes im-  
paired from any external injury or  
weakness from neglect to exercise its  
proper functions, others, especially  
those adjacent to it, sympathize, and  
are more or less effected by it. As  
every member of our body was in-  
tended to perform some duty, or sub-  
serve some purpose, so every mem-  
ber of Christ's body is intended for

action; and in proportion as each  
performs its duty, in such proportion  
will it receive and enjoy nourishment  
ministered by the Head. Inaction  
or dormancy of any member of the  
body is contrary to the enjoyment of  
good health. Notice the difference  
in the arms of a blacksmith; the one  
that is constantly exercised has the  
largest and strongest muscle. A  
member can become so impaired  
from undo or improper use, that for  
the well being of both head and body  
in this world, amputation is necessa-  
ry. "If thy eye offend thee, pluck  
it out." And although that deprives  
that member from participating any  
more in the joys and comforts of the  
body in this life, it does not hinder  
its being raised with the body at the  
resurrection day. Yet notwithstand-  
ing God in his wisdom permits and  
has ordained that such shall be the  
case, it is not expected nor intended  
that the members of this body, be-  
ing knit together by joints and  
bands, and having nourishment min-  
istered from the Head, and being un-  
der the control of the Head, shall  
often suffer such a loss. If it suffered  
such a loss as often as it would ac-  
cording to the theory of some, it  
would be a very imperfect and de-  
formed body indeed. And accord-  
ing to the theory of some, when they  
are cut off in this life they are not to  
be restored nor constitute a part of  
the body in the world to come; and  
that it is not known what nor how  
many members are to constitute this  
body, until the end of the world.  
What a strange, imperfect body (tem-  
ple, or house, as it is sometimes  
called) this would be. It having been  
formed or constructed without any  
previous knowledge of its dimen-  
sions. What a lack of wisdom this  
would indicate in the builder and  
maker, who is God. And yet God  
hath "declared the end from the be-  
ginning, and from ancient times the  
things that are not yet done, saying,  
My counsel shall stand, and I will  
do all my pleasure." Is this not  
enough to declare his foreknowledge  
and power? I am not willing to de-  
tract one single item from the whole  
catalogue of things that transpire,  
both in heaven and earth, which God  
foreknew and is cognizant of. If God  
did not foreknow and predestinate  
all things from the beginning, and is  
not cognizant of and permits them  
to be, and at the same time has the  
power to prevent them at his will, I  
say, if all this is not so, then he is

not the God I conceive him to be, nor  
what I think the scriptures declare  
him to be. I never heard or knew  
any one to express themselves that  
way, and it is a pretty bold assertion;  
yet it is my honest conviction. I  
know it will be said by myriads of  
arminians that I make God the  
author of sin. If he is not the  
author of it, he has control of it,  
and permits it to be, and that for a  
wise purpose. "All things work  
together for good to them that love  
God." What! wickedness and sin  
work for good to them that love God?  
It must be included in all things.  
And if it did not ultimately redound  
to the glory of God, an all wise, om-  
nipotent, omnipresent God, would  
not permit it so to be. Although he  
has given us laws to be governed by  
and permits us to disobey them, and  
then punishes our disobedience with  
a just retribution, he has a purpose  
in it which we have no right to ques-  
tion. What would we call the cruci-  
fixion of our Lord and Savior by the  
malicious hands that slew him? It  
was certainly the will of God that it  
should be so. What would we call  
the conduct of Pharaoh toward the  
Israelites? And the scriptures saith  
unto Pharaoh, "Even for this same  
purpose have I raised thee up." I  
know that there is a spirit that work-  
eth in the children of disobedience,  
yet it is subordinate to God. "God  
hath made all things for himself, yea,  
even the wicked for the day of evil."  
When "the very hairs of our head  
are numbered," is it a wonder that  
God foreknew every single item and  
minutiae that ever has, or ever will  
transpire? Then, "The Lord know-  
eth them that are his," and knew  
from the beginning just who and how  
many were to be saved, and he pre-  
destinated them unto the adoption of  
children by Jesus Christ to himself,  
according to the good pleasure of his  
will. Then it is not according to  
their works; but the children being  
not yet born, neither having done  
any good or evil, &c. Then, if we  
were predestinated unto the adoption  
of children, and given to Christ as  
his bride, we can see how he could  
come and pay the debt his people or  
bride has contracted. Then his mis-  
sion into the world was, as the angel  
told Joseph, to "save his people  
from their sins." And he cried upon  
the cross, "It is finished." Then  
who are his people, all mankind, or  
those whom God foreknew and pre-  
destinated unto the adoption of chil-



dren? If all mankind, then all mankind are saved; for that was the work he came to do, and he said, "It is finished." Those whom he died for, he "redeemed from the curse of the law, being made a curse for them." Paul says he saved us by the washing of regeneration, &c., not will save us if we do thus and so. In another place he says to Timothy, "Who hath saved us," &c. Then the members that constitute this body, or the materials of which this house is composed, like that of the temple of Solomon, is fit and prepared for the house before it is brought hither, so that there is neither hammer, axe nor any tool of iron heard while the house is in building. And the Lord, like a wise master builder, knew before the foundation of the world or ever the work began, the quantity of material required, and the exact dimensions of the house or temple in which he was to dwell. The dimensions or perfection of the building is not owing to the amount of work that puny man will perform. And the material is not brought to the house for trial, or to be reformed and improved by the works of man, and perhaps after it is inserted the greater portion of it is found wanting, and taken out and cast away as unfit for the building. What a dilapidated building it would be if it had to be constructed in that manner, and without any reference to its dimensions. But such a work, such a building, which is the crowning purpose of the creation of this world, is not left contingent upon the work of poor, frail and imperfect man. The material is selected, made ready, and brought to the building by the unerring hand of the Lord. Though their sins be as scarlet, they are washed and made white in the blood of the Lamb.

I agree with you, brother Bickers, in regard to the reception of members into the church. The Lord's people are said to be a peculiar people; hence they must have some distinguishing characteristics. What did John the Baptist tell the pharisees and sadducees when they came to his baptism? "Who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." It seems he was not warning all indiscriminately, but that he was to make ready a people prepared for the Lord. I know very well how I trembled for the welfare of Zion when I presented myself for admission into the church. I felt it was the duty of the church to be careful as to who they received as members, and yet I felt that I had nothing to offer that would recommend me to the church. I had often had seasons of rejoicing, and wanted to tell the church what great things I thought the Lord had done for me, and would resolve to present myself to the church for admission the first opportunity; but when the opportu-

nity would present itself, I felt very different, and was afraid I was deceived, and would probably deceive the brethren and bring reproach upon the cause of Christ. And I went to meeting on the day I joined, with no thought of joining on that day; nor was it until after a way was announced open for the reception of members, and a song was being sung, that I concluded I had waited long enough in vain for a time when I felt as if I had something to offer that would recommend me to the church, and I at once went forward and trusted the consequences to the Lord. And I made some three or four attempts to rise from my seat before I succeeded. What I said to the church I do not now remember. It was certainly not one of my times of rejoicing in which I felt free to talk; but I thought the most of my experience could be summed up in these few words, The things I once hated, I now love; and the things I once loved, I now hate. The preaching I once cared nothing for, was now as water to a thirsty soul. The reading of the bible and the "Signs of the Times," which was once a dry and irksome task, and I might say repugnant to my feelings, was now the most interesting of all other reading. And I now awaited the approach of each monthly meeting, and the coming of each number of the "Signs of the Times," with the anxiety and solicitude that a sick and suffering patient awaits the arrival of the physician. And dancing, which I once delighted in, I also abhorred. And though I was very far from doing as I was often wont to do, "My delight was in the law of the Lord, and in his law did I meditate day and night." My parents having been Old School Baptists since my earliest recollection, I of course was more partial towards them than I otherwise would have been. But I had always regarded them as very selfish in their views, and thought other denominations quite as good as they were, and thought if I ever joined a church I would join one that was more liberal in its views, and more popular in the world. I regarded the Old School Baptists as a kind of old foggy set of people, and thought they were very much behind the times in this progressive age. But I now learned that the true ministers of God, like Paul, came not with excellency of speech, nor of man's wisdom; and their preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. And that they desired not to know any thing among the brethren save Jesus Christ and him crucified. And now instead of having any antipathy against the views and doctrine of the Old School Baptists, I loved to hear them talk, and sought every opportunity to do so. The first that I remember of having experienced any change was

one day after having been sorely depressed and burdened for a time with a consciousness of my sinfulness and guiltiness before God, I had sought seclusion in a remote part of the house, for the purpose of reading the bible and imploring God for mercy; and after pacing the floor back and forth for a while, in deep anguish of soul, I knelt down and tried to pray, when all at once a thrill of joy ran through me, and I seemed animated with new life and vigor; and upon rising to my feet I could walk with so much more animation that, I had to leave the house in order to give vent to my feelings in walking through the fields. But this state of feelings did not last a great while, for in a few days I again found myself mourning over my sins. Up to that time I think I had never read the whole of a single communication or editorial in the "Signs," and the bible but very little; but I soon became so much interested in both that I preferred them above any other reading. Still, doubts and fears would often intrude, and I waited, sometimes hoping and thinking that certainly I would get better and more fit to become a member of the church; but in vain. Directly after I was baptized, this portion of scripture came very forcibly to my mind, and I thought I realized to a great extent its promise: "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." I felt as though I had been relieved of a great burden, and had found rest.

Brother Bickers, I have extended this letter to a much greater length than I had intended, and fear your patience will already have been wearied. I must express my great surprise at seeing brother Johnson's last communication in the "Signs," which he said he expected to be his last. I have been greatly edified and comforted in reading his communications, and am confident there are many others who would express themselves likewise. In fact it appears very strange to me to think that his communications would injure the circulation of the "Signs" among genuine Old School Baptists. There may be some who differ with him in some particulars, but certainly not enough to cause them to discard the "Signs" for what he writes. I should think it was very few whose palates were so averse to his writings as all that, and that few wanted a pretext to save the subscription price, and would sooner or later have them discontinued any way.

I have not seen uncle Philip Burruss for over twelve months, and heard him preach threetimes, and brother Thomas twice. Uncle Eli Penney is very feeble, and does not preach. The relatives are all well, though there has been a great deal of sick-

ness here this fall. I would like to tell you something about our country, crops, &c., but think in all probability I will be in Kentucky this winter, when I can tell you more about it.

Brother Bickers, I did not think of writing this for publication when I began it, and send it without any revision; but as it contains a portion of my experience, which I have never made public, if you think it would be of any interest to the readers of the "Signs of the Times," you are at liberty to submit to brother Beebe's disposal. I would be glad to hear from you again soon. My kindest regards to yourself and wife, and all inquiring friends. Your brother in hope of eternal life,

J. W. PAXTON.

WALLACETOWN, Ont., Dec. 6, 1869.

The writer of the inclosed letter, brother J. C. Bateman, desires of me to send it to you for publication in the "Signs," if you think it will be of any benefit to the readers; if not, to lay it aside. Yours &c.,

THOMAS MCCOLL.

CARADOC, Ont., Nov. 16, 1869.

MY BELOVED BROTHER THOMAS MCCOLL:—I thought to-day I would like to talk a little with you, though at a distance, and tell you of the goodness of an unchangable and ever merciful God, who knows all things from the beginning to the end, and who rules and reigns supreme, and works all things after the counsel of his own will, and who will subdue all the enemies of his people under his feet; and though they seem to triumph for a time by their satanic craft, yet they shall fail; and He will have them in derision; for he is over all God blessed forever. When I look back and behold my deliverances which he wrought for me, both in providence and grace, then I am encouraged still to hope in his mercy and lay all my concerns, life, health and wealth at his feet, relying upon his unchangable word; 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. But how do we know that? Only by faith, when God is pleased to smile upon us, and this he does sometimes, even in the den of lions, or in the fiery furnace, or in the whale's belly, where no freewill ever came from, nor any of the children of the bond woman. There his people are taught his mighty power, and their own weakness and folly; then they see all their boasted strength, their fame, wealth and honor buried in the dust forever. There they can in his time behold his omnipotence and matchless grace. Then they see him as the First and the Last, the Beginning and the End. Then, my brother, should we not say, The Lord's will be done concerning us? Should we not be resigned to his righteous will, and own his sover-

eign power in all the dispensations of his providence with us while on his footstool? O for greater manifestations of his love, and then we can endure all things for his sake.

Dear brother, the way of the christian is an appointed way, it is a marked way, and it is an absolutely fixed way, and all the powers of earth and hell cannot change it or make it void; for it is known only to God, and to his people as he reveals it to them in their pilgrimage. It is a way that no fowl knoweth, the vulture's eye hath not seen, no ravenous beast shall go up thereon; but the redeemed shall walk there. And as they walk they will talk to one another of the way, and of the marks that are revealed to them by their heavenly Father, as they journey homeward. It is their delight to talk of the way, and the glory of his kingdom. Jesus is that way, he is the truth and the life, or light, and his word says that whosoever will live godly in Christ Jesus shall suffer persecution. Their names shall be cast out as evil, they shall be hated of all men for his name's sake, they are a poor and afflicted people, and they shall trust in the Lord. These are some of the marks of the way, and of the people whose God is the Lord. May God give his people strength and wisdom that they may watch the way narrowly, so that they pass none of the marks unprofit. This is a subject too deep for mortals to comprehend or fully understand, although it is fully revealed in the scriptures of truth; yet the greatest saint must wait until his understanding is opened before he can understand the way or know any of the marks in that way, beyond those he has already passed; neither do I believe he can give a full description of all the marks in that way; but when all the saints shall come together, and have attained to the fullness of the stature of a man in Christ, then the way and all the marks will be fully understood by them, (or him) in Christ. I say *him*, for the church of Christ is a unit—the saints are all one in Christ. Every saint has his own place in the body; every one has his own trials peculiar to his place in the body, and they all have trials and deliverances common to all, so that they are capacitated to hold communion and fellowship one with another while traveling in the way. Now I will speak a little of the exercises which are common to all the heaven-born. In the first place, they are all by nature the children of wrath even as others, and this they all know experimentally, when they are quickened by the Spirit, and by the law condemned, because they have disobeyed its precepts. In this state of condemnation they are wretched, and set about a reformation, seeking to justify themselves by the deeds of

the law which they have broken; but they grow worse instead of better, until they give up all for lost, saying that God is just though he should cast them off forever. In this state they remain until Jesus is revealed to them as their righteousness, the only way of salvation, as the one who has borne their sins in his own body on the tree. Then their mouths are filled with praise, and their hearts with joy. Then they are anxious to know if they are born again; they love God, his truth and his people; but still they inquire if they are the subjects of the kingdom or not. When they can rejoice, they hope they are; but suddenly they look within, and see and feel their inbred corruptions; then they say, If I am a child why am I thus? I am a sink of sin, there is nothing good in me; surely I am deceived! So this child writes bitter things against himself, and stands back mourning, till the Sun of Righteousness shines into his beclouded soul with healing in his wings. Then he can leap over a wall, the wall of unbelief that separates between him and his God. Then he desires ardently the fellowship of the church, and desires to follow his Lord and Master, to be buried with him in the watery grave, and is willing to follow him through life and death, and suffer all things for his sake. The word of God is his companion, and he searches in it as for hidden treasure, and so it is, for the knowledge of it must be revealed by the Spirit, or his soul is not fed or comforted. When he is blessed with a feast of fat things, his soul mounts up on wings as eagles, he can run and not be weary, walk and not faint. He thinks he never will doubt again; he is on the mountain top; the flowers are in blossom, the smell is sweet, but they must fade away and die, and give way to the ripening fruit; for the Lord will mature it and make it manifest, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Where this fruit is found it is a sure mark that those who have it are in the way, and are plants of the Father's planting that shall never be rooted up. But it may be that that soul is now on allowance; he may have to go forty days on that meal; then all these graces will be tried, and in that trial he may be sorely tempted; now he sinks down in sorrow, saying, O that it were with me as in months that are past, when the candle of the Lord shone about me. O that I knew where I could find him. Thus he mourns and seeks his God, and cannot leave off seeking; and ere he is aware he comes leaping over the mountains, skipping upon the hills. Then that soul can rejoice again and sing a song of love.

Yours in brotherly love,

JOHN C. BATEMAN.

NEW CASTLE, Del., Dec. 7, 1869.

BROTHER BEEBE:—The "Signs" of November 15th came to hand a few days ago, and I have been looking over its contents. Brother S. H. Durand has a very short communication therein with which I was so much pleased that I feel disposed to call special attention to it. In a few terse and explicit sentences he has said about all that need be said to elucidate the subject of what is commonly called the *new birth*. Let every reader of the "Signs" carefully peruse this letter. I am willing to endorse every word of it, and it appears to me if the inquiring mind will compare what is here said with the word of the Lord, he will be satisfied not only of its correctness, but that it about covers the whole ground.

It is no doubt commendable to dig for wisdom as for hid treasures, and the diligent mind will doubtless be enriched with divine knowledge. But in our researches it will not do to indulge in speculations, or to depart from the simplicity of the truth. It should be the privilege of any reader of the "Signs" to write, if he wishes to, presenting such views as may appear to him instructive and profitable, with the understanding that such views, if published, are subject to examination and criticism by the brethren.

Those who undertake to write for publication, virtually assume that they are capable of entertaining and profiting the reader. Such among them as are deep in the scriptures, and more enlightened than the generality of their brethren, can well afford to be *patient* and *courteous*. It is a high honor and a great privilege to have the gift conferred upon us to expound the scriptures. Happy for us if we at the same time have the grace to do it with meekness and humility. When a sentiment once advanced has become a subject of discussion, brethren who engage in said discussion sometimes indulge in some things that I would much rather not see. For example, "born again," "born of God," "born of the Spirit," &c., are scriptural terms, and as such are not subject to ridicule, and brethren who use them should not be stigmatized for so doing.

Again, however confident we may feel that we are right, we need not speak of those who are engaged in discussing the question with us as *arminians* and *opposers of the truth*. If they show themselves to be such, we need not aggravate their misfortune. The brethren will no doubt see it. I have been pained to notice in a few instances the use of some apologetic epithet or name resorted to. It is the injunction of an aged apostle to "be courteous." He that has the truth has decidedly the advantage, and if he be more enlightened, he has the greater advantage still. There is no excuse or apology

for a resort of this kind to him who has that truth which must stand, and will ultimately sustain itself.

Gospel ministers should set an example of courtesy, kindness and dignity in all their discussions. As the year draws to its close these reflections crowd upon me in regard to that portion of your correspondence which I have denominated *discussion*. If it could always be conducted in love and forbearance, it would generally be very entertaining; whereas it is oftentimes quite the reverse. The reader who has paid for his paper, and has a right to expect much comfort and instruction from it, hungering and thirsting for some precious fruits, when the welcome messenger arrives finds some among its rich clusters that are bitter, and turn to ashes upon the lips. Your brother in love,

E. RITTENHOUSE.

PRINCETON, N. J., Dec. 8, 1869.

DEAR BROTHER BEEBE:—Having been confined to my house for a few days, and not able to go out, I take a few moments to pen you some of my thoughts, although rambling and unconnected. They have been dwelling recently very much upon you and your laborious duties as editor, preacher, &c., the great amount of travel, exposure to all kinds of weather, traveling early and late to meet appointments, attending funeral services, and other duties besides; reviewing and writing for the "Signs," and getting them out regular; and then upon the varied contents of each number; and I wonder if others don't think as I do, and anticipate who has a correspondence in the new number. We all have our preferences, and it seems right we should have, else the "Signs" would fail to please many; some are always wishing a letter from their favorite Elder, brother or sister, and others look long and hopeful for a short communication from some of the good old Elders like Elder Barton, who are feeble and nearly worn out, and can scarcely hold a pen; a word from them is received so gladly. Others again look for the regular communications. I enjoy them all, still I am always looking for some of those short letters, almost hidden or sandwiched between the more lengthy ones; some are from strangers, brothers or sisters, who feel that they have nothing to write, yet volumes are contained in them; a life or christian experience is there; they seem to suit me best; they invariably call forth our christian sympathy. And every number has one or more encouraging letters from occasional writers, and without them the "Signs" would seem to have lost their identity. The poetry, original and selected, is full of gospel and experience, and cannot leave it out of its place; to some it is invaluable, and is more appropriate than



prose. The circular letters in themselves is each one a sermon, and to those isolated ones how comforting; and with the editorials they can feed better than those that go to fashionable places of worship. We look eagerly in each number to see if there are any ordinations, and are made glad to find one here and there, scattered all over our land, stepping in to take the places of those that are worn out in the service, or are taken home; showing to us conclusively that the Lord will in his own due time raise up laborers for his vineyard and not leave his people destitute of preaching. We turn to the obituary notices and see who have passed away; we find names familiar and unfamiliar; some kind friend gives us a brief history of the departed; to some it is their nearest and dearest kindred, while to all it is as if a dear brother or sister has been taken from their midst, and reminds all that death is our inheritance, and that after death the resurrection. The marriages also are of interest; it is often the first intimation that we have of our friends choosing their companions for life, and we feel a deep interest in their welfare, as it is a solemn contract, and we always wish them a happy and useful life. Even the subscription list has its attractions. I look for familiar and friendly names from the different states, and in every number see names of friends that we see in print only there. It does us good to read even their names, and we enjoy for a season their presence, and recall old associations that are very pleasant. Also the names of subscribers to the Editorial, we commune with them, we know how they enjoy reading them, by our own experience.

I will close by saying that not one word in the "Signs" but what is very highly appreciated, very highly by some one of its numerous readers. May the Lord strengthen you in your work and be with you while permitted to dwell among us, and at last rest with him above.

Your unworthy brother,  
A. S. COOK.

SOUTH PLYMOUTH, Ohio, Nov. 28, 1869.

ESTEEMED BROTHER BEEBE:— I have not troubled you for some time with any of my scribbling. I am a strange man, so much so that I am a stranger to myself. Sometimes I get to reflecting upon some portion of God's word, and I cannot banish it from my mind, until I write to or meet with some brother or sister whom I can approach with confidence, and tell them how beautiful such portion of scripture is to me. "The Lord is my Shepherd, I shall not want."—Psa. xxiii. 1. This scripture has been on my mind for some time, and now that I have taken up my pen I don't know what I will write. I never could premeditate as

to what I should write or say upon any portion of scripture. I therefore submit it to your better judgment; if you think it worthy a place in the "Signs," publish it, if not, cast it among the rubbish.

When we consider who it was that penned the above truth, we cannot doubt but that David knew of a certainty that the Lord was his Shepherd. David knew what it was to be a shepherd. We see him keeping his father's flock yonder when but a lad. There came a lion and a bear and took a lamb out of the flock. Although but a lad, he pursued them and rescued the lamb and slew them both. When the uncircumcised Philistine defied the armies of the living God, Saul and the men of Israel fled, and we see David going forth in the strength of Israel's God to meet this giant, and armed with nothing but his staff, sling, and the five smooth stones in his shepherd's bag, he slew him. After David had related to Saul his encounter with the lion and bear, he assured Saul that the Lord who had delivered him out of paw of the lion and bear, would also deliver him out of the hand of this Philistine. Saul said, Go, and the Lord be with thee. Saul armed him with his armour, put a helmet of brass upon his head, and also a coat of mail upon him. David assayed to go; but he said to Saul, I cannot go with these. And here a thought occurs to my mind, how well this illustrates many, very many who assay to go forth to preach the gospel. They must put on all these accouterments of Saul before they can go forth to proclaim the eternal truth of our God. But to return. David not only had the assurance in these two instances that the Lord was his Shepherd, but in many others. The Lord not only delivered him out of the paw of the lion and bear, but after Saul had become his enemy, and was pursuing him with three thousand chosen men, to take his life, he delivered him out of Saul's hands, and caused Saul twice to fall into David's hands. He not only had the assurance that the Lord was his Shepherd, but also that he should not want. He says, Psa. cxix. 38, "Establish thy word unto thy servant, who is devoted to thy fear." And in Psa. xxxiv. 9, 10, he says, "There is no want to them that fear him. The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." What consolation to the poor child of God whose wants are many, that God has said that they shall not want any good thing. We as natural men and women often murmur and complain because we feel we stand in need of many things which are not supplied us. Could we but learn, as Paul did, in whatever state we are, therewith to be content, then our murmurings and complaining would cease. Paul knew

what it was to be full and to hunger, to abound and suffer need. As a general thing, God's people have but little of this world's goods, and I believe God has so designed it; for if they possessed all the wealth that men naturally desire in this world, the cares of this world would so engross their minds that they would become entangled in the things of this world. As for myself, I often fret and worry because I cannot provide for my family and make them as comfortable as I would like for them to be. But when I stop and reflect for a moment that when Jesus, that good Shepherd, while in the world of sorrow, said, "The birds of the air have nests, and the foxes have holes, but the Son of man hath not where to lay his head," all my poverty is lost sight of in a moment, and I feel to rejoice that it is as well with me as it is.

Dear brethren and sisters, you who are poor in this world, did you ever think of this? What a great stoop of mercy, that the Lord of heaven and earth, whom David could claim as his Shepherd, would leave the shining courts of heaven, and all the glory he had with the Father ere ever the earth was, and come down to this sinful world, take upon himself the form of a servant, be buffeted and spit upon, yea, and become poorer than the poorest of any of us, and then die the death of the cross, that just such poor worms of the dust as you and I might live. Jesus having done and suffered so much for us, what manner of persons ought we to be in all holy conversation and godliness? Ought we not to rejoice and praise his great name continually? But I must stop, as I find in reviewing what I have written I have said but little if anything touching the portion of scripture I had under consideration when I commenced.

Dear brethren and sisters, wherever you are, pray for a poor weak and unworthy worm; pray the good Shepherd to give me a true understanding of my duty to my God, and that strength may be given me to walk in the discharge of each and every duty that God in his wisdom may enjoin upon me. I am, I trust, yours in Christ,

J. H. YEOMAN.

P. S.—I contemplate moving on West during the summer. Will some brother who lives in Kansas or Missouri write me if they know any portion of the country where I could purchase some forty acres of land, with some little improvements on it, at ten or fifteen dollars per acre?

J. H. Y.

MILO CENTRE, N. Y., Nov. 7, 1869.

ELD. BEEBE DEAR BROTHER:— If one so unworthy as myself may be allowed to address you. I will try in my weak way to tell you of some of my joys and sorrows. The

time has been when I would request you to keep this to yourself; but feeling as I do at present, I am willing that all the world should know; for I feel sometimes that the Spirit constrains me to write and speak as the Spirit directs. But I belong to no church, and what is more, I feel that I am not fit to. I have been a rebel against God thirty-two years, and feel even now as though I shall be all my days. There is one thing I wish to speak of, as it is impressed on my mind, and has been for a long time, and I never have been able or willing to speak of it until at the association last June; and one hour after I had spoken I would not have done so, or, at least so I felt. What I wish to speak of is this: Thirty-two years ago last month, about a month after I felt that the Lord had forgiven my sins, I felt satisfied that the Lord had called me by his grace to speak comfortably to his people. This I have felt all the time that I could not do. One so weak as I feel myself to be, and as I considered, so unfit, it seemed to me to be impossible. Although I have felt many times that he would say to me, "My grace is sufficient for thee," I have felt again and again, when I have met you and other brethren in the association, for the last fifteen years, that I would speak of it; but when I have met you, I have declined to do so; and for a long time a great darkness has come over my mind; and then it seemed to me the Lord would lay his afflicting hand on me, by taking away some of my family, until he had taken two companions and six children; the last of which was but three days before the association at South Dansville, of which I have spoken. I felt at the time as if I could say, I yield! I yield! I can hold out no longer. But there seems to be new difficulties in my way at every step. The first is, as you know I am not a member of the church at Rikers Hollow, nor of any other; but I feel that I can say, Their people is my people, and their God is my God. I have informed the friends at Rikers Hollow, when the subject has been talked on, that there are two things in the way. First, I feel myself so unworthy; and second, when, or shortly after I thought the Lord forgave my sins, I joined a Free-will Baptist church, and was baptized, and I cannot as yet feel but that that was baptism. One circumstance I will relate, as confirming me in my opinions. When I came up out of the water, the congregation was singing the hymn, "Come, Holy Spirit, heavenly Dove," &c. As I could never sing until that time, nor never since, I then broke out in a song of praise to God, and I felt that the Lord was there in good earnest, and I have always felt satisfied, and cannot feel otherwise. Yet I do not feel that I am doing right, and my prayer to God is that he will direct

me. If I could feel it to be my duty, I would not hesitate a moment. But I want to feel that I have a "thus saith the Lord."

One thing has just happened to me, it may seem small to you, but it seems great to me. As I have spoken of the afflictions that I have felt that they were from the Lord, I will speak of a few more things that I feel comes from the same source. One is this: The Lord had blessed me with considerable of this world's goods, but in a moment when I least expected, a large portion of it was swept away. Another has recently occurred. About two weeks ago I was helping a neighbor to raise the frame of a barn; we were raising it with tackles, and had what we call *derricks*, or gin poles, about thirty feet high, which broke and fell on four of us. Myself and one other man were borne from the place in an unconscious condition. As soon as I revived I said, The Lord in whom I trust has delivered me; and truly I felt that it was so, for what else I could have saved our lives? But I thought that if it could have pleased the Lord to have taken me away at that time, all my troubles would have been over. But my cup was not yet full; what is yet in store for me I know not, but I desire to praise God for his goodness and mercy to one so vile as I am. At times I can look beyond the watchmen, and see the Lord as my righteousness, and I can then see that light which Paul saw, shining above the brightness of the sun; but I feel unworthy to speak or write upon the subject. Perhaps you and many of the brethren remember when we met at Rikers Hollow, one year ago last June, that I first spoke in the Conference. I felt it a great cross; but the moment I began to speak the burden left me, and the candle of the Lord shined around me, and I was made to rejoice, and the darkness I had felt before has not as yet returned. I have felt the application of this scripture, "Thy people shall willing in the day of thy power." When I have felt that my disobedience is the cause of all my trouble, I have felt that if it would please the Lord to take me from this world it would be all I could wish for; but again I would think, I am not fit to die; and thus I have been handled for the last thirty-two years. Whenever any thing has befallen me I have thought, Now I have got rid of doing what I have so long dreaded. In the fall of 1857 I had a shock of palsy. It happened on my farm, about fifty or sixty rods from the house, and I lay on the ground all night. The first I thought of when I became conscious was, Now I shall be released from what I have so long dreaded. I could not speak a word for three or four weeks; my feelings during this time I cannot describe. A rebel against God, taking no comfort in anything: and

now speechless, and likely to continue so. But it pleased God to restore me; but this did not make me willing to obey him, for I felt that I could not do what I was unqualified to do. But when making excuses, the words would come to me, "My grace is sufficient for thee." But I had no confidence in myself, and thought I must be mistaken, that it was but a suggestion of the enemy. But when I would think of the time and place when I was first called, I was reminded of the people of God when in captivity in Babylon.—Psa. cxxxvii. There they sat down, and wept when they remembered Zion; and I felt to say, "If I forget thee, O Jerusalem, let my right hand forget her coming; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." I suppose it would be well to state the reason why I did not remain a Free-will Baptist. I joined that people, when I think the Lord for Christ's sake forgave my sins. I was young in years, and but a babe, as I hope, in Christ. I knew but little of doctrine, and when they preached what they called the gospel, I could not think it was. I recollect one of their elders came to see me. I asked him some questions about the foreknowledge of God, and of election. He said he thought I had *backslid*; and I think I had from their kind of preaching, but not from the word of God, although I then knew so little of the scriptures; and I know but little now. When I think of my situation, what a poor miserable creature I am, and how unworthy I feel, I ask, Is it possible God can be just, and save one so vile? But I think I can say, If I am saved, it must be by grace alone; for I know it cannot be by works. Sometimes I feel that the Lord is saying to me, I will show thee what great things thou must suffer for my sake. I know concerning this sect that it is every where spoken against. But when I can feel that Christ is mine and I am his, they may say on. If I can know that my Redeemer lives, and because he lives I shall live also, then the things of this world seem small to me; and then I can say, Lord, send by whom thou wilt send.

I have just returned from Rikers Hollow, from a meeting, which was the best I ever attended. It seemed so to me, and I think it seemed so to all the brethren and sisters. We had a solemn and weeping time. It seemed to me we were raised above the world, and into the kingdom of grace; for they all looked to me, while I was speaking, as if they felt that the Lord was present. I don't know as they all felt as I did, for I think it was the happiest day I ever enjoyed. But I suppose I need not attempt to describe to the children of God what are their feelings when permitted to look beyond the watchmen, and to behold him of whom Moses and the prophets wrote. How

can they express their feelings? I am glad that we have feelings that we cannot express. But unto him be all praise, who is of God made unto us wisdom and righteousness, sanctification and redemption.

But I must close. I have written more than I intended. If you think this worthy a place in the "Signs," you can publish it; if not, throw it aside. From your unworthy brother, if one so vile may be allowed the expression,

D. R. CONLEY.

REMARKS.—From a personal acquaintance with the writer, we entertain a comfortable evidence that he is a subject of grace, and a lover of the truth, so far as the truth, as it is in Jesus, has been opened to his understanding. But, like many others he has long been entangled with the yoke of bondage. His impressions on the subject of "speaking comfortably to God's people," as a messenger of the Lord, together with his perplexity in regard to gospel baptism, have been very embarrassing, and still makes his path of duty very obscure to his mind. In regard to the first, he is anticipating a difficulty that may never be realized. Every quickened child of God has a birth-right to a place and privileges in the church of Christ. Whatever place the Lord designs, he will fit each particle of the building for; and the proper place for each will be known when the builder shall bring the frame work together; for his building is fitly framed together. No child of grace need apprehend a calling from God to any position in the church, for which he shall not be properly qualified. Every member may be called and qualified, to some extent, to speak comfortably to Jerusalem; but few of them however are called to preach the gospel and administer the ordinances of the church. God calls no one to any position for which he has not qualified him; but the qualifications may not be such as they desire, but sufficient for the amount of usefulness he designs; for God's ways are equal.

As to gospel baptism, if it be only to meet and answer the feelings of its subjects, then all who feel comfortable and satisfied, either with baptism, rantism, or by rejecting it in every form, will have an evidence of divine approval. But where in the scriptures have we authority to make our feelings a rule of faith and practice? Peter and John felt comfortably when they saw the excellent glory of Christ on the mount of transfiguration; but Peter, by inspiration, declares, "We have a more sure word of prophecy, whereunto ye do well that ye take heed," &c.—2 Peter i. 19. Having been immersed into a Free Will Baptist communion, has not baptized him into the body of Christ. If obedience to Christ is essential to the validity of baptism, then he must find the authority of Christ for joining the free willers; if such authority can be found, he has no right to leave them; and if it cannot be found, whatever his feelings may have been when running into the error, it was not done in obedience to Christ. We would not however have our friend baptized by an authorized servant of Christ, until the Lord shall teach him that being wedded to a harlot could not join him to the church of the living God.

Near Rutledge Station, Ga., Oct. 29, 1869.

ELD. G. BEEBE.—And brethren and sisters generally.—Feeling somewhat indisposed and not able to do out doors labor, I feel somewhat disposed to write a few lines to your valuable paper, the "Signs of the Times," provided you see proper to insert them; in either case all right. I have long since been apprised that you could detect error from truth, and in the event that I should advance an erroneous sentiment you will not hesitate to point out the error, if such should be the case, you would treat me as a child. But being so very ignorant, and never desirous to dive into deep and mysterious subjects I fear no danger of error from that quarter.

I have lately had the pleasure of attending two associations—the Yellow River and Oconee, and I hope my poor soul was fed while hearing the word of God so ably expounded by so many able ministers, some of whose faces I had never seen before, and not only was I pleased with the doctrine, but when the associations met to transact business you could see the strongest evidences of christian love and affection, no aspiring spirits; the business at each was conducted in peace and harmony, not only in each body its own individual business done in perfect love and harmony, but when the time came to call for and receive correspondence, the Moderator extended the right hand with a thankful heart, that the brethren should visit them as often as possible, to see the reciprocal feeling manifested, what saint but should rejoice. While at the latter I was reminded of the Psalmist, Psalm cxxxiii. 1: "Behold how good and how pleasant it is for brethren to dwell together in unity." To dwell together in unity requires something more than a mere form. The subjects of grace can very appropriately claim the appellation *brethren*, and that would take a power higher than man is capable of exercising. "The natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned." "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The characters which the Psalmist describes are evidently subjects of grace killed to all their own works; their righteousness is as filthy rags. Such being their condition they can give God all the glory, for redeeming grace and dying love. When we consider what it costs our Lord and Savior Jesus Christ to come to these low grounds of sorrow and become a man of grief, to bear our sins, to suffer, bleed and die, that we through his death and suffering should have life and peace, and this life he gives to each one of his children, that is, spiritual life, he freely gives, but not without the shedding of blood. Oh how ungrateful we are to him, when he has done so much for us. When we are marmoring and complaining, finding fault of what he does we show an unreconciled disposition. We conceive it is the duty of the subjects of grace to follow the commands of holy writ.



"If ye love me keep my commandments." You are not keeping the commands of God by not doing them. They are plainly laid down in the word of God, but we are too often conferring with flesh and blood, and we are told they cannot inherit the kingdom of God. But to observe the commands of God there has to be a denial, and old nature hates to succumb, but has to do it when all our props are gone. But when we come to an unconditional surrender and discharge our duty, we can see a beauty in the expression, "Behold how good and how pleasant it is for brethren to dwell together in unity." Nothing short of grace can make us acknowledge the sovereignty of God, and when each in lowliness of heart can esteem others better than themselves, how appropriate the expression, Behold how good. Yes, dear saints, when we are effectually taught our utter dependence, and our heavenly Father's protection over, and in, and around us, it is truly good and pleasant for brethren to dwell together in unity. This is no separate establishment, but one and the same cause, and our great King and Lawgiver is the governor and controller. He rules not as a tyrant, but he rules in his children; he has promised them that he will be with them. He will be with them through the dark valley and shadow of death, and they will fear no evil. But we are too often looking at things that are seen, and as often calling in question the dealings of God with us. What frail mortals we are. I have this day read the minutes of Warwick Association, New York, and Primitive Ebenezer, Ga., and I hope I saw a beauty in the harmony there existing, several hundred miles intervening between them. And yet they both speak the same language of Canaan. No geographical lines are needed or wanted. God's people are the same—no North, East, South or West; all speak the same things; not part Jew and part Ashdod. Then truly:

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

Then, "Behold how good and how pleasant it is for brethren to dwell together in unity." Mortal beings and mortal tongues can not find words to express the emotion of the heart. Exceeding great and precious promises are recorded in the book of God, and they serve as direct messengers of God in our experiences. If I should express some of my feelings to you through your valuable paper, in this scribble, I hope you will bear with me. Last March it was the pleasure of God to sorely afflict my dear companion, which seemed to all human appearance would prove fatal. It lasted her ten weeks; for the first four weeks, or nearly so, my mind was pretty much composed, and the 48th Psalm was mostly on my mind. My mind after

this time become rather overburdened, and for the remaining six weeks I was in trouble more than I can describe. I was wretched; I scarcely had a serious thought. One day while at work in May, all at once this passage of scripture was sent with force into my mind: "Be still and know that I am God." This was a sweet and welcome messenger, sent to convince me that all my fault-finders were of no avail. I never read that portion with as much interest as was then felt by me. Other passages have often arrested me, as it were, when I was, as it seemed, on the road to ruin. I have often felt myself in a condition similar to being surrounded by a large ring of combustibles, and set on fire, and to all appearance my fate was sealed by the appearance of the flames; this unexpected messenger comes along: "My grace is sufficient for thee." Dear brethren and sisters, if it were not for some of those sweet messengers of holy writ applied to my mind what would become of me? This is a personal work, and it is bestowed upon one who feels unworthy in himself considered. It is well enough (I had better say for the best) that we are tried by fire, then we will get rid of our dross, and I have often feared that mine was more dross than pure metal. If I am no christian, no metal. If I am a christian the least of all. I have thought time and again that as soon as the time come for church conference to meet I would ask the church to erase my name from the church book, but lo and behold, when the time did come, and I viewed the church together I would not be deprived that privilege for any earthly consideration. I think I have seen the time when I have had it brought to my mind, "Behold how good and how pleasant it is for brethren to dwell together in unity. The world of mankind in an unregenerate sense can not so behold it. The church of God is hid from the wise and prudent, but revealed unto babes. It makes no difference how much an individual may say they love God in word, if their acts do not go to prove it, the evidence is against them. James says: "Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works."

So then, christians, the example of James in his own case is worthy of imitation. Confer not with flesh and blood, but like one of old, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." In so doing you are discharging your duty. If a christian, you are coming to judgment. You relate the dealings of God with you, if a christian, the church to which you are relating the dealings of God with you, will act faithful, and a key is given which unlocks the whole mystery, and a hearty welcome is given the one so presented, which begets a feeling of love, which a while ago

was not known. Then the right hand of fellowship and baptism, then all the ordinances of the house of God in rotation. And when this duty is performed by the individual that has been out of duty, he feels the answer of a good conscience, which cannot be felt outside of duty.

Brother Beebe, please pardon me for this long and imperfect scribble. I hope you will make all due allowance for one of so many misgivings. The subject matter is good, and perhaps some able pensman will be drawn out upon the subject. I should be pleased to hear from brother J. G. Bender how he is getting along in his pilgrimage, and see if he can comfort one of the feeblest of the flock, if one at all. I need great grace to keep me humble. With my best wishes for you, Elder Beebe, and family, and all the household of faith, I remain your feeble brother,  
D. F. P. MONTGOMERY.

### Circular Letter.

*The ministers and messengers composing the Redstone Baptist Association, to the churches they represent, sendeth christian salutation.*

BELOVED BRETHREN:—Another eventful year has passed away into the annals of eternity since we last met together in an associated capacity, and we are all that much nearer our eternal home. Dear brethren, agreeable to our former custom you look for an epistle of love from us in the form of a circular letter. In complying with your expectations, the variety of interesting matter that is presented to our mind we hardly know what to discuss. We do not want to incumber your pure minds with scholastic divinity, or rhetoric; we pray that the Spirit of the Lord will guide our heart and pen while we make the feeble attempt to discuss the most solemn, sublime and important subject that ever engaged the mind of men or angels, namely, the sovereignty of God. If we should call on the aid of angels to assist us, we would fall infinitely short of doing equal justice to the glorified and sovereign character of the great God of heaven. We can form some idea of the sovereigns of the earth ruling the nations, but they sink into nothing when compared to the sovereignty of that God that created the heavens and the angels around the eternal throne. The angels in adoration to the glorified character and sovereignty of the great God, bow at an humble distance before the throne, ascribing holiness to him as their divine Lord and Sovereign. The sun, moon and planets revolve on their axles by the divine power of God. Jehovah is infinite in wisdom and holiness, overruling all things by the word of his power; the attributes of his glorified character cannot be described by men or angels. In the second

place we come now to note the foreknowledge, decrees and purposes of God, and the stability of the eternal God in carrying his purposes to an affect according to his divine counsel and foreknowledge. We are informed by divine revelation that God is without beginning of days or end of life; one day is, as a thousand years, and a thousand years as one day. With the Lord Almighty all things are naked and open to the eyes of him, with whom we have to do. Again, "I am God, and change not; therefore the sons of Jacob are not consumed, and I will do all my pleasure."

Dear brethren and sisters of our Father's family, enough has been said to convince every child of grace that millions of years before the heavens were framed, or the smallest dust of the earth was made, or angels chanted the praises of their adorable God, that God in infinite wisdom beheld his bride standing in the person of his Son. But I am aware that this God honoring doctrine is repudiated by the so-called religionists of the day, who contend that the great God stands in need of the instrumentality and aid of the creature to bring about this great salvation. Brethren, their doctrine is nothing short of modern infidelity, because it robs the exalted Author of being, and clips the wings of unsullied glory of one-half of the attributes, the wisdom, the foreknowledge, the stability, and the determined counsel of that God that holds the waters of the mighty ocean in the hollow of his hand.

We come now to notice the purpose of God in infinite wisdom before the heavens were adorned or the earth was made. God's purposes and designs were all naked and open to the all-seeing eye of Jehovah, and his designs and purposes in regard to the salvation of his church were all that time as visible to God as it will be when the church is awakened by Gabriel's trumpet and escorted by the King of kings and Lord of lords through the pearly gates into the city of the living God. Dear brethren, this God honoring doctrine is a heart cheering and consoling doctrine to the tempest tossed pilgrims of our Father's afflicted but happy family. They rejoice that they are members of the mystical body of Christ, and that he is their sure representative before the throne of God, and they are dead, (that is to the law) and their life, their spiritual life, is hid with Christ God, beyond the reach of men and devils. This brings consolation to the chosen heirs of salvation, knowing that the purpose of God eventually will be brought to pass, that the counsel of God shall stand. The great God in wisdom in carrying out his purposes and designs in bringing about that great salvation, we behold Abraham, Isaac, Jacob, Joseph and Moses typ-

ifying Christ as the great Shepherd, Prophet, Priest, King and Savior of his spiritual Israel.

Dear brethren, the limits of this letter forbid further comment though volumes might be written and then fall infinitely short of doing justice to the importance of the subject. Dear brethren and sisters composing the body of Christ, we live in an age of wickedness and iniquity; we discover in high places, both in church and State, the anti-christian world, and all the powers of darkness unite their force to overthrow the church of Christ.

"Though hell may rage and vent her spite, Christ will save his heart's delight."

Fear not, brethren, joyful stand on the borders of your land, salvation's walls are round, Jesus has promised to never leave nor forsake you, and in the important hour of dissolution he will be there with his rod and staff to guide you over the Jordan of death.

"Jesus can make a dying bed  
Feel soft as down pillows are,  
While on his breast we lean our heads  
And breathe our lives out sweetly there."  
Farewell.

CALEB FRYE, Mod.  
F. K. COOPER, CLERK.

*The Mississippi River Association of 1869.*

BELOVED IN THE LORD:—Another year has passed away, and we are again blessed with the inexpressible joy of meeting together in the capacity of an association; we propose addressing you upon the great importance of the new birth, for which we select the sixth verse of the third chapter of the written word of our Lord recorded by John, which reads as follows: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The scriptures testify that the children of the flesh are not the children of God; then it behooves us to examine this matter, with the ability that God giveth, that God in all things may be glorified, and we understand this bible truth, so that we may with certainty discern between him that serveth God and him that serveth him not. In six days God created the heavens and the earth, and all the hosts of them; that this demonstration of his perfect workmanship was for a purpose of his own glory, none that fear him will dare deny; for his will is himself, willing, perfect in all his works, that there was an exact and definite number of the human family created in Adam, is clearly proven by the scriptures; for God has declared the end from the beginning. Also, there was an exact number of the spiritual family of Christ, is equally true; for they were all named before they were or before they are born, and recorded in the register of heaven from the foundation of the world. But to the text. That which is born of the flesh is flesh. That Adam was the

head of all his family none will in so many words deny. When he sinned they sinned, when he died they died, that is together, became dead to the holy, good and just law of God; dead in trespasses and in sins; for sin is the transgression of the law; they became ten thousand talents in debt, and not one cent with which to pay; full of bruises, wounds and putrifying sores, from the sole of the foot even unto the head; compared to dead men's bones and rottenness; the heart a cage of every hateful and unclean bird; their throat an open sepulchre, and their works are manifest—adultery, fornication, witchcraft, hatred, variance, emulation, wrath, strife, sedition, drunkenness, heresies, and abominable idolatries; who change the truth of God into a lie, and worship the creature more than the Creator; for this cause God gave them up to vile affections; and as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, they being filled with all unrighteousness, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whisperings, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful. They do not only commit such things, but have pleasure in them that do them: lovers of their own selves, blasphemers, false accusers, incontinent, fierce, despisers of those who are born of the Spirit, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. What a picture drawn by holy men of God. Gentle readers, calmly view this matter and be assured that this is only setting forth a very small part of the corruptions of the children of the flesh. Can this mass of corruption inherit eternal life? Impossible. A fountain cannot rise above its source. Who can bring a clean thing out of an unclean? Not one. Hence the futility of all the machinery of anti-christ to convert men, women and children; for at best they only convert them from one error to another. For example, they may take one, or if possible every son and daughter of the flesh, and train them up mechanically from infancy, rantize them, or as many are doing, put little children under the water in the name of the Holy Trinity, and falsely call it baptism; teach them all the wisdom and learning of men, teach them to be as formal in what is generally termed prayer as any pharisee of days of old; unite them with every society in the land falsely called charitable: let them take part in every enterprise set on foot by man; give liberally of their substance to all the missionary

enterprises of the day; if possible, elevate them to the highest gift of man, or degrade them beneath the condition of the most abandoned wretch that ever was heir to a corrupt inheritance; they will still be children of the flesh; indeed, children of wrath, fitted to destruction, unchanged in nature, uncleansed as regards their corruptions, as set forth in the above, and at last will sink down to hell to reap their just reward, unless born of God and saved by grace divine. But that which is born of the Spirit is spirit; God is a Spirit, and all his children are spiritual; they are not of this world, even as Christ is not of this world; he was from above, so are his children. Christ and his church, which is his bride, are both of one, of God; for Jesus says, I in you, you in me; I in the Father, and the Father in me; I and my Father are one. So is the church one with them; for ye are all one in Christ Jesus, heirs of God, and equal heirs with Jesus; for ye are complete in Christ, who is the head of all principality and power; God's workmanship created in Christ Jesus unto good works. Being born again, not of corruptible seed, but of incorruptible, by the word of God which lives and abides forever; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Every one that doth righteousness is born of God; whosoever is born of God doth not commit sin; he cannot sin, because he is born of God. Every one that loveth is born of God; whosoever believeth that Jesus is the Christ is born of God; for whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even your faith. We know that whosoever is born of God sinneth not; and every one that loveth him that begat, which is God, loveth him that is begotten of him, who are the children of God. Then the question might be asked, Are none saved but those born of God? Certainly not; of his own will begat he us with the word of truth. He seeketh such to worship him as worship him in spirit and in truth. They must be born of God, who is a Spirit, before they can possibly worship him in spirit. All of God's children shall be taught of God, and their peace shall be great. They were chosen in Christ before the foundation of the world. They were chosen from the beginning unto salvation. Jesus calls them all by name, and declares his Father gave them to him, and they shall never perish. For we are the circumcision that worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Predestinated according to the purpose of God, who worketh all things after

the counsel of his own will. Called with a holy calling. Justified with the righteousness of Christ, and shall be glorified together with him. Also we have the assurance that our mortal bodies will be raised from the sleep of death. For at the sound of the trumpet of God they shall be changed in a moment and fashioned like unto the glorious body of our Lord Jesus Christ, caught up to meet the Lord in the air, and so shall we ever be with the Lord. For if the Spirit of him that raised up Jesus from the dead dwell in you, he shall also quicken your mortal bodies by his Spirit that dwelleth in you. For the creature, which is evidently the mortal body, shall also be delivered from the bondage of corruption, into the glorious liberty of the sons of God. Wherefore, holy brethren, let us consider the Apostle and High Priest of our profession, Jesus Christ. Let us renounce the hidden things of dishonesty, and walk as children of the day, circumspectly, as those that have been made wise unto salvation, redeeming the time because the days are evil; having our loins girt about with truth, and our feet shod with the preparation of the gospel of peace. And above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. Let us be as servants that are waiting for their Lord, that when he shall appear we may open to him immediately. Let us demonstrate to all observers that we are the children of God, by making manifest the fruits of the Spirit which emanate from God, as recorded in the scriptures, believing goodness, righteousness, truth, love, joy, peace, long-suffering, meekness, gentleness, temperance, faith hope; against such there is no law. Beloved, ye are not your own, ye are bought with a price. Yes, with the precious blood of Jesus, as a lamb without spot or blemish, who verily was foreordained before the foundation of the world, but is manifest in these last times for you who through him do believe in God that raised him from the dead. O, brethren, when we take a view of the glorious plan of salvation brought to light in the gospel of his dear Son, that by his rich, free and sovereign grace he should snatch us as brands from the fiery demon of hell, and freely forgive us our many ten thousand transgressions, in his mercy embrace us, justify us in his own righteousness, exalt us at his own right hand, as equal heirs with his own darling Son. These things should humble us under a sense of his unbounded goodness, and be a great incentive to the discharge of every christian duty. Wherefore, holy brethren, partakers of the heavenly calling, let us fill up the measure of our duty; for he is faithful that promised, who also will do it. For there remains a crown of righteousness for us, where our Father will call us all



together around his dazzling throne to sing the worthy praise of God the Father Son and Spirit in a world without end.

Appointed the next annual meeting of the association to be held with the church at Goggins Creek meeting house, Tipton Co., Tenn., five miles east of Randolph, and six miles west of Portersville, commencing on Friday before the first Sunday in October, 1870, and continue four days.

W. W. SAMMONS, Mod.

R. G. MARBERRY, Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1869.

### END OF VOLUME THIRTY-SEVEN.

Many solemn reflections rush unbidden to our mind as we announce the closing of the thirty-seventh volume of our publication, and of the thirty-seventh year of our editorial labors. More than half of the years of our pilgrimage on earth have been devoted, to a great extent, in trying to disseminate truth and oppose error, through the columns of our humble sheet. The generation to whom our early volumes were addressed in "troublesome times," have left these earthly shores, and reached the destiny appointed for them, from whence they can never return to this world; yet God has not left himself without witnesses. As our aged fathers and brethren have been called from their labors, new recruits have been gathered into the kingdom, so that now instead of the fathers we see the children, and we are assured that the household of God shall never be desolate so long as our God is able of stones to raise up children to Abraham.

In reviewing the ground over which we have been hurried, we find great cause to adore and bless the Lord for his sustaining power and grace to usward. For, "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us, then the waters had overwhelmed us; the stream 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."—Psa. cxxiv. 1—6.

All who are familiar with the history of the church of God for the last half century, know what conflicts she has had with the enemies of truth, and how severe the ordeal through which she came, when purged from her nominal connection with those who desire to eat their own bread and wear their own apparel, and to be called by her name to save them from reproach. During that memorable struggle, our publication was commenced, as a medium through

which those who refused to receive the mark of the beast, or his image, or the number of his name in their forehead or in their hand, might speak words of admonition and encouragement one to another, and unitedly protest against the abominations which sought to be palmed upon the world in our name, as also to refute the slanderous reports which teemed through the numerous publications of our subtle adversaries. That the "Signs of the Times" have been made useful to the saints, we have the testimony of thousands of the humble followers of the Lamb. In its successive volumes are preserved to us the testimony of very many of the dear tried and afflicted saints of the past generation, among whom were some of the most brilliant gifts in the church. To suppose that such a paper, published at such a time, and under such circumstances, and its humble publisher, and correspondents and patrons, would escape the virulent opposition and malignant assaults of its opposers, would be simply preposterous. For almost forty years we have stood at our post in the foremost ranks facing our assailants, and why we have never faltered is not to be recorded to our praise, for, as the psalmist has said in the foregoing reference, it is because the Lord has saved us from being swallowed up. The world, with all its influences, and Satan with his lying vanities, and our own treacherous carnal nature were all on the side of the enemy, and what were we to withstand such a host? We can only say, Having obtained favor from the Lord, we continue to the present time, and only indulge the hope that so far as it shall please God to keep us we shall be sustained. And, if we know our own heart, we have no desire to be sustained only as he shall provide.

Owing to some heavy losses sustained by us, for which our patrons are not responsible, we are in great need of all the balances now due us on old subscriptions, and shall hope that our friends will exert themselves to extend our circulation, by procuring new subscriptions, and by forwarding such collections as they can make for us as soon as convenient. The last two or three numbers of our paper have been delayed in order to make some improvements in our office. This and the preceding number have been printed by a newly invented hydraulic machine, which at considerable expense we have introduced into our press room in place of our steam engine.

After issuing this number, which completes the 37th volume, we shall as at the end of every volume, strike from our subscription list many names, from whom we have had no intelligence or remittance for some time, in doing which we may strike off some which ought to be retained. It is not our intention to discontinue

the paper to any who really desire its continuance, and should we inadvertently do so, we will hope to be informed, and we will re-insert all such on our list. We shall also send bills to those who are delinquent, and desire immediate payment, as we have very heavy obligations to meet. Should there be any inaccuracies discovered in any of the bills sent out, we will correct them on being so informed.

Our terms for the ensuing year will continue as last year, which are published in each number; and we renew our pledge that as soon as our list of paying subscribers shall reach ten thousand we will issue the paper weekly. Our present circulation of paying subscribers does not exceed five thousand, but we are confident that by exertion on the part of our friends it could soon be more than doubled. And the greater our list, the greater amount of matter can be afforded for the same expense.

We shall issue the first number of our next volume in a few days, somewhat in advance of its date; and as we cannot afford to publish a large surplus above the number of actual subscribers, we hope to hear immediately from those who wish their subscription to begin with the volume.

Ministers, and brethren in general, and all who are friends to our publication, who can get up a club of subscribers, and send on their orders and money, will be entitled to the club rates, and to the premiums as published in our terms. We specially request those who send in orders to write the names of subscribers, and the Post-office, county and State to which they desire to have the papers addressed, in a plain hand. Remittances may be made in Post-office Money Orders on Middletown, N. Y., Post-office, when practicable, otherwise in Registered Letters, Bank Checks, or Drafts; or if the amounts be small, money may be mailed in letters carefully put up and plainly directed to Gilbert Beebe, Middletown, Orange Co., N. Y.

The utility of a paper wholly devoted to the Old School or Primitive Baptist cause, furnishing facilities for a general correspondence throughout our continent, has been tested by an experience of thirty-seven years. Many thousands of our brethren and sisters, and others who love the truth, have been able to hear through our columns of the general state of the churches, and to receive consolation and instruction, who, living isolated from the society of their kindred in Christ, have no other means of such intelligence.

Of the ability and orthodoxy of the editor, we shall leave our patrons to form their own decisions from the past. If our constant labor in the publication for so many years has failed to make our brethren acquainted with us, it is not likely that any thing we can now say will supply the deficiency.

### "THE EDITORIAL."

We are in receipt of a number of inquiries about the Second Volume of "The Editorials" from those anxious to see it published, and to all such we would say that as soon as we have disposed of a sufficient number of the first volume to cover expenses incurred in its publication, we will issue the second, and we would say all who contemplate getting the first volume, that it would be a great accommodation to us, as well as thousands who are waiting for the second volume, if they would send in their orders as soon as possible. Those sending for the "Signs of the Times" for the next volume, commencing the first of next year, we hope will not forget to give us an order if they would like to have a copy. We can say for those who have never seen the book, that we have yet to hear from the first one who has not been perfectly satisfied with the work. The book is one of the largest for the price ever published in the United States. All orders addressed to

B. L. BEEBE,

Middletown, Orange Co., N. Y.

### CORRECTIONS.

MACOMB, ILL., Dec. 8, 1869.

BROTHER BEEBE:—I have just received and read No. 22, Vol. 37, of the "Signs," in which I discover an important mistake or error in my communication, commencing on page 256. I do not know whether the mistake is an oversight in the printer, or in myself, in preparing the manuscript, but I presume it is in the former. On page 257, beginning twenty-three lines from the close of my article, I am made to say, "This appears to refer to a *personal* reign of Christ on earth in his *humanity* before the end of time." It should read, This appears *not* to refer, &c. The italicized words in the sentence as seen in my article, were designed to call the attention especially of a querest who wrote to me from Washington City. I do not understand that Christ shall come again in his *humanity* and reign *personally* on David's literal throne over that fleshly house of Jacob; but I do understand that Christ *now* reigns, and *must* reign till the end of time, on the throne of David and over the house of Jacob in a gospel or spiritual sense. On this *coming* and *reign* of Christ (Matt. xvi. 28) I have requested the views of brother Durand.

Your unworthy brother,

I. N. VANMETER.

### Change of Residence.

Having changed my post office from Sulphur Springs, Henry Co., Ind., to Springport, Henry Co., Ind., I desire all my correspondents to direct their letters to the latter place.

J. A. JOHNSON.

## Obituary Notices.

**DIED**—At her late residence, in Wilmington, Delaware, on Wednesday evening, November 10th, **Mrs. Mary Riley**, in the 82d year of her age. To those who were personally acquainted with this mother in Israel and had shared her hospitality, I would simply announce her sudden departure, and say not a word more. The shock to the family and immediate personal friends, the sense and consciousness of a calamitous event to the churches of the vicinity I would not attempt to describe, but rather leave all such to their own more forcible reflections. But our interests and fellowship are not limited by personal acquaintance, and I feel that it devolves upon me to give in this case more than a mere passing notice. Sister Riley was baptized by Elder Daniel Dodge, who was then pastor of the Wilmington church, in the year 1814, and from that time to the time of her discharge from earthly conflicts she continued to adorn her profession, and to enjoy the esteem and fellowship of all lovers of the truth. During that long period of over fifty-five years, that church has been several times in the crucible, and Satan has been permitted to sift them as wheat. There is not another church that I have known that so perfectly answers to the several figures in scripture, such as a "besieged city," "a lodge in a garden of cucumbers," and the prophet's "speckled bird," with all the birds round about her against her, as that church in Wilmington. Sister Riley's membership antedates the rise of Fullerism in this country, and all those institutions which have rent the Baptist churches like so many hungry wolves. From their first rise they have been roundabout that church like a besieging army. As immovable as a rock in the ocean amid surging, angry billows, stood this departed sister. Every now and then one or more who had stood long with them deserted them, and they that had eaten bread with us lifted up their heels against us. God himself has at length wiped away the tears and composed the sorrowing spirit. As I looked upon that countenance, so serene and radiant in death, and there remembered hours of anguish and bitter tears, for religious principles torn away by enemies, I felt to say from the depth of my spirit, "Oh Lord, how long?" A few names all the while have stood with her, but Providence seemed to place her where the chief burden and responsibility fell. It shall turn to her for a testimony. Our aged sister was in her usual health on Monday. On Tuesday morning she appeared to have a congestive chill, and then calmly and quietly slept away. On the following Sunday a sad and sorrowing company assembled to witness the bearing of her remains to her burial, and made great lamentation over her. This stroke falls with unusual weight upon a large family of children and grand-children. Their sorrow is not without a mixture of joy.

E. RITTENHOUSE.

**BROTHER BEEBE**—I send you for publication the obituary of our sister, **Rhoda Mann**, wife of Henry Mann, who is a son of the well known Eld. Michael Mann, of Logan Co. Ill. She was born in what was then called Sangamon county, December 29, 1829, and died November 24, 1869. She joined the Lake Fork church of Regular Baptists about eight years ago, and was esteemed as an ornament to the little band, with whom she was a faithful attendant. She leaves three children and many friends to mourn, but not as they who have no hope. She bore her afflictions without a murmur. She seemed conscious of the approach of death, and told her friends there was nothing attracting to her on earth. When asked concerning her family and little babe, she replied, The Lord would care for them. The writer of this notice was called to deliver a funeral discourse at her late residence to a solemn assembly, and spake from Luke xiii. 11-13. Her voice will be no more heard in words of comfort to her family, but she is now, doubtless,

chanting the praise of the great Redeemer.

**ALSO,**  
**Ramah McMail** was born in St. Clair Co. Ill., Sept. 29, 1813, and married to J. B. Ralston May 11, 1831; united with the Old School Baptists twenty-eight years ago last December. She departed this life in the town of Illipolis, Ill., Nov. 27, 1869. She has left a kind husband, seven children, one brother and one sister to mourn their loss, but not without hope. She was sick eleven weeks, of pneumonia, and suffered extremely during her illness, but with great patience. Her physician told her he could not reach her case with his medicine. She calmly replied, she had confidence in but one Physician from the commencement of illness. She often said, The Lord's will, and not her's be done. She was perfectly resigned. About two hours before her death she called her family and exhorted them as to how to live, and told them how great a friend she had, not only through life's uneven pathway, but one was even then taking her to himself, and spoke of that rest which she should soon enjoy. The writer addressed a large and solemn congregation in Illipolis, from Rev. xiv. 12-14. May the God of all grace bless the family and friends in their afflictions, is the desire of your unworthy brother.

JOHN MYERS.

**ELD. G. BEEBE**—Dear and as ever esteemed brother and laborer in the vineyard of the Lord.—By request I forward for notice in the "Signs of the Times" the death of our esteemed sister, **Margaret Arnold**, who departed this life on the 14th day of September, 1869, aged 30 years and 9 months; baptized by Eld. E. Rittenhouse and became a member of the Tuscarora church on the 11th day of July, 1858, in Juniata county, Pa. Sister Margaret Arnold was a very consistent member of the Old or Primitive Baptist church, who stood unchangeable; her character unspotted, her seat seldom vacant at church, her walk chaste, her conversation godly; and in short bore every feature of a child of God, whose tender sympathy was much engaged for the welfare of her poor afflicted sister, Phebe Arnold, whose obituary was written by her, who suffered much for many years, and had the attention of her sister Margaret by day and by night. Sister M. was afflicted for several years with heart or breast disease; was able to go about till a very short time before her death. As she had often had spells they did not think that she was so bad till they saw she was falling into the cold embrace of death, and soon bid a final farewell to all her earthly ties and all the sufferings of her old body, and her departed spirit took its flight, as we hope, to its fair mansions in the skies, her body consigned to the tomb to wait the morning of the resurrection, to be raised in the likeness of her adorable Lord, and her spirit reunited with her body, and both to be glorified together. Sister Arnold leaves a tender father, a step-mother, brother and sisters, with the church to mourn their loss, but not as those that have no hope. May the Lord sanctify this dispensation of his providence to the names glory of our God and the good of all bereft, and they be still and know that he is God.

JOS. CORRELL.

Harrisonville, Pa., November, 1869.

**DEAR BROTHER BEEBE**—Please publish the following obituary notices:

**DIED**—In Ramapo, Rockland county, N. Y., October 4th 1869, sister **Letta Horn**, wife of brother Abram Horn, aged about 63 years. Sister Horn was called out of Babylon several years ago, and has since been a firm lover of the truth as it is in Jesus, but not till recently had she taken up her cross and followed her Redeemer, being baptized into the fellowship of the Ramapo church last June. She gave abundant evidence that she has a building of God, a house not made with hands, eternal in the heavens. She leaves a large circle of friends to mourn their loss.

**ALSO,**

In Warwick, N. Y., brother **James Brooks**,

at the advanced age of 87 years. Brother Brooks was a native of Leeds, England, and came to this country in early life. He has ever been an earnest lover of the truth and a fearless advocate of the doctrine of Christ against all opposition. He filled the office of deacon in the Warwick church for more than fifty years; and has ever given evidence that he was a "tree of righteousness the planting of the Lord." In him was clearly manifest the warfare between the flesh and the spirit. He was the subject of harassing doubts and fears in regard to his interest in the blood of the Redeemer, and as he approached the grave, it appeared that the adversary knowing that his time was short improved it to the best advantage. But his end was peaceful. Grace was triumphant; the sting of death was removed; so that he was enabled to repeat, evidently from the heart, the words of the Psalmist: "Bless the Lord, O my soul, and all that is within me bless his holy name." "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."

Your unworthy brother,

J. N. BADGER.

Warwick, N. Y., Dec. 6, 1869.

**DEAR BROTHER BEEBE**—By request I send you for publication the obituary notice of **Mrs. Sophia Jenkins**, who departed this life October 5th 1869, aged 27 years. She was the wife of Eron D. Jenkins, whose obituary notice appeared in the "Signs" but a short time since. They were permitted to remain together but a short time on earth. Having acquaintance with those families, particularly with the family of Mrs. Hannah Jane Jenkins, she no doubt feels bereaved of her children. One after another have been taken away by death—four including the subject of this notice, she being a daughter-in-law, in less than two years. But we hope that while she has lived to see those earthly ties and earthly relations severed, that she may be enabled to set her affections on things above; and I am under the impression that the subject of this notice never enjoyed good health after the death of her husband; greatly broken up by that affliction and loss, the world with its charms seemed to gradually vanish out of her mind, expressing herself in hearing of some of her friends to that effect, as having no desire to live or nothing to live for, except for her dear little Clara. Leaving one child quite young without father or mother, was a trouble to her. Mrs. Jenkins was of rather an amiable disposition, calm and forgiving. Her death was much lamented. But it is the Lord's doings, and it becomes us to submit. We hope this dispensation may be sanctified to the good of the large circle of friends and relatives, particularly the little one. So teach us to number our days, that we may apply our hearts unto wisdom.

WM. GRAFTON.

Forest Hill, Md., Nov. 23, 1869.

**BROTHER BEEBE**—By request of the Charleston and Sullivan church I send the obituary of sister **Eunice Knowlton** for publication in the "Signs." She died the second day of August, 1869; her age was 76 years. Sister Knowlton has been a member of the Charleston and Sullivan church for many years. She has been a faithful sister, always to meeting, and she was sound in doctrine, and ready to give the reason of her hope, and to speak comforting words to the brethren and sisters, and they feel to mourn their loss, but hope that it is her eternal gain.

JAMES CUDWORTH.

**DIED**—In Wells, Maine, Nov. 10th, 1869, **Mrs. Anna Twambly**, aged 79 years. Her disease was the lung fever. She was sick but a few days. She gave good evidence years ago that God had done great things for her in grace. She was an Old School Baptist in belief, and had a good gift to contend for the same. She died reconciled and happy in the Lord. She has left one aged sister to soon follow her.

**ALSO,**

**DIED**—At North Berwick, Maine, Nov.

25th 1869, sister **Olive Nutter**, aged 73 years and some months. Sister Nutter in her youthful days entertained a hope in Christ and then united with the Old School Baptist church in this place. At that time she was so well taught that God saves his people by grace that she never has been led away by any of the arminian ideas of getting religion by any of the works of the creature. She adorned her profession with a well ordered life and godly conversation, and died at her post.

WM. QUINT.

North Berwick, Nov. 29, 1869.

**DEAR BROTHER BEEBE**—By the request of sister Jane Burruss I send you the following notice for publication in the "Signs of the Times."

Departed this life Oct. 20th 1869, at the residence of her son-in-law, William Montgomery, in Mercer Co. Ky., sister **Martha Keach**, aged 64 years lacking 8 days. Sister Keach has been a member of the Baptist church over forty years, during which time she has manifested to the world that she belonged to that kingdom which is not of this world, for it seemed to be her chief delight to speak of that blessed kingdom, and of the goodness and mercy of God toward her, a poor helpless sinner. Our dear sister has had many trials and tribulations to pass through, but thanks be to our God, she has been enabled to overcome them all, for our Savior has said, "My grace is sufficient for thee."

When Missionism first made its appearance among us she was very quick in detecting it, for she readily saw that it was man's work, and finally when the split took place she was among the first to declare an unfellowship for it, and all of its kindred institutions. She dearly loved the people of God, and she also took great delight in attending her church meetings, and until a short time before her death her seat was seldom vacant, unless providentially hindered. The last time she was with us was at our three days' June meeting, which meeting she enjoyed very much, and during the meeting while at my house she remarked that she expected that would be the last time she would be with us. I asked her why she talked so? She then spoke of the cancer which she had on her breast, and said it would be her end. She spoke perfectly calm and said that she was not alarmed. She continued going about, but complaining a great deal, until about three weeks before her death. It appeared that the side that the cancer was on had become considerably affected, so much so that in attempting to walk she fell and broke one of her limbs. She then became entirely helpless. I visited her while in that condition and found her suffering in body, but bore it with much christian fortitude. She conversed much upon the subject of religion, saying that she was not afraid to die, that her trust was in the Lord. She then requested me to sing, after which she appeared quite composed, and remarked that she would like to see and talk with brother J. F. Johnson, not (she said) that he could do her any good, but that it would be a satisfaction. I accompanied brother Johnson to see her again, found her sinking gradually, but she appeared very calm. She talked to brother Johnson and asked him to pray with her, but not to pray for her to recover. He did so, after which he quoted a passage of scripture in the book of Nahum, 1st chapter and 7th verse. She raised her hand and said, that was her text, but she could not tell where to find it. Brother Johnson spoke about twenty minutes on the same with much feeling, which seemed to give her much consolation. This was on Friday and she lived until the next Wednesday morning, a few minutes before 9 o'clock, when she calmly fell asleep in Jesus. She was a kind mother and affectionate wife and a good neighbor. Her husband, brother Wm. S. Keach, was taken home about ten years since, also some of her children, so that there are but two children left, together with brothers and sisters and friends to mourn their loss. But they should not mourn as they who have no hope, for we fully believe that our loss is her eternal gain. In conclusion I would say, May Israel's God be with and sustain her surviving children, relatives and friends, is my prayer for Christ's sake. Yours as ever,

A. J. BICKERS.

Anderson Co., Ky., Dec. 7, 1869.



AGENTS FOR SELLING THE FIRST VOL.  
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Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va; Eld. Thomas Barton, near Newark, Del; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky; Eld. G. W. Station, Berlin, Worcester Co., Md; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss.; Joel J. Halbert, Columbus, Miss.; Wm. P. Cotton, Sarepta, Miss.; Wm. C. Thomas, Bainbridge, Decatur Co., Ga; Thompson Plank, Iowa Point, Doniphan Co., Kan; J. J. McElroy, Lisbon, Union Co., Ark; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga; Eld. C. B. Hassell, Williamston, Martin Co., N. C.; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y.; C. Hogaboom, Lexington, Green Co., N. Y.; Eld. B. O. Allen, Fredericktown, Mo; Eld. Wm. L. Beebe, Covington, Ga. Eld. John H. Myers, Decatur, Ill; Alfred M. Horton, Horse Heads, N. Y; H. J. Hale, Mitchell's Station, Unatilla Co., Oregon, W. S. Harris, Stark, Bradford Co., Fla., Eld. Wm. M. Mitchell, Opelika, Ala., Wm. P. Linkous, Baptist Valley, Tazewell Co., Va., Elkanah Johnson, Powers, Terrell Co., Ga., Eld. P. Hartwell, Hopewell, Mercer Co., N. J., Eld. R. M. Simmons, Greenbush, Warren Co., Ill., Cyrus Risler, Stockton, Hunterdon Co., N. J., F. M. Taylor, Auburn, Lee Co., Ala., Eld. J. A. Whiteley, Attica, Marion Co., Iowa, Eld. D. Bartley, Willow Hill, Jasper Co., Ill., Eld. S. H. Durand, Salisbury, Md., Jehu Byrnside, Kanawha C H, west Va., D B Almond, Camden, Ark., Eld. R. D. Hart, Oxford, N. C., T. J. Foster, Calhoun, Columbia Co. Ark., Thomas Peterson, Holly Springs, Dallas Co. Ark., A. Tomlin, Monticello, Drew Co., Ark.

## 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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ABSTRACT OF TIME TABLE ADOPTED AUGUST 30, 1869.

## TRAINS GOING EAST.

**Cincinnati Express**, leaves Cincinnati, by Columbus, Ohio, time, (Sundays excepted,) from Depot Cor. 5th & Headley Sts., 7.00 a. m.; Cleveland, Sundays excepted, from A. & G. W. Division Depot, by Columbus time, 3.25 p. m.; Dunkirk, Sundays excepted, from Union Depot, by N. Y. time, at 9.40 p. m.; Buffalo from Depot Cor. Exchange & Michigan Sts., Sundays excepted, by New York time at 11.30 p. m., arriving at Hornellsville, 3.00 a. m. Elmira, 5.10 a. m., Susquehanna, 7.55 a. m., (Bkft.) Turners, 1.42 p. m., (Dine); New York, 3.30 p. m. Sleeping Coaches accompany this train from Meadville and Buffalo to New York.

**Lightning Express**, daily, leaves Cincinnati 9.45 p. m.; Cleveland, 7.20 a. m.; Dunkirk 11.05 a. m.; Buffalo, 2.50 p. m.; and Rochester, (except Sundays) at 4.00 p. m., arriving at Hornellsville 6.19 p. m. (Sup.) Elmira, 8.28 p. m., and New York 7.00 a. m. Sleeping Coaches accompany this train from Cincinnati, Buffalo and Rochester to New York.



**Day Express**, leaves Cleveland, Saturdays excepted, at 10.20 p. m.; Buffalo, Sundays excepted, at 7.00 a. m.; Rochester, Sundays excepted, at 7.30 a. m., arriving at Elmira 12.00 m., Susquehanna 2.32 p. m., (Dine.) Turners 8.07 p. m., (Sup.) New York, 9.50 p. m. New and improved Drawing Room Coaches accompany this train from Buffalo to New York, and Sleeping Coaches from Cleveland to Hornellsville.

**Night Express**, Sunday excepted, leaves Dunkirk 5.00 p. m., and Buffalo 6.40 p. m., arriving at Hornellsville 10.20 p. m., Turners 9.00 a. m., (Bkft.) New York 11.30 a. m. Sleeping Coaches accompany this train from Buffalo to New York.

**Express Mail**, Sundays excepted, leaves Dunkirk 7.30 a. m., Buffalo 7.30 a. m., Rochester 9.25 a. m., arriving at New York 7.00 a. m.

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## TRAINS GOING WEST.

LEAVE NEW YORK FROM DEPOTS  
FOOT OF CHAMBERS STREET,  
AND FOOT OF 23rd. ST. AS FOLLOWS:

**8. 00 A. M. Express Mail**, (Sundays excepted.) Sleeping Coach attached to this train at Susquehanna running through to Buffalo, stopping at Susquehanna, 5.41 p. m. (dine); arriving at Buffalo, 5.35 a. m.; Dunkirk, 7.20 a. m.; Meadville, 9.00 a. m. (bkft.); Cleveland, 2.20 p. m.

**8. 30 A. M. Way Train**, for Greycourt and intermediate stations

**10. 00 A. M. Day Express**, (Sundays excepted.) Passengers leaving by this train on Saturdays will remain over Sunday at Cleveland or Kent. This train is composed of the finest Drawing Room and Sleeping Coaches in the world, as also the new and improved Day Coaches, peculiar to this line, stopping at Susquehanna, 4.13 p. m. (dine); Hornellsville, 8.30 p. m. (supper); Rochester, 11.20 p. m.; Buffalo, 11.30 p. m.; Dunkirk, 1.45 a. m.; Cleveland, 5.30 a. m.; West Salem (bkft.) 7.08 a. m.; Urbana (dinner,) 12.02 p. m.; Cincinnati, 4.00 p. m. Drawing Room Coaches will accompany this train to Buffalo, and Sleeping Coaches will be attached at Hornellsville, one of which will run through to Cleveland, for the accommodation of Western passengers, and one to West Salem for Southern passengers. A Ladies' Coach will accompany this train from New York to Cincinnati.

**11. 30 A. M. Way Train** Daily for Port Jervis and intermediate stations

**3. 30 P. M. Way Train**, (Sundays excepted) for Middletown and intermediate stations.

**4. 30 P. M. Orange County Express**, (Sundays excepted,) stopping only at Sterling Junction, Turners and stations West of Turners, (except Oxford.)

**5. 30 P. M. Night Express**, (Sundays excepted)—Sleeping Coach attached to this train at New York, running through to Buffalo—stopping at Turners 7.57 p. m. (supper); Hornellsville, 7.23 a. m. (bkft.); Rochester, 11.10 a. m.; Buffalo, 12.10 p. m.; Dunkirk, 1.30 p. m. (dinner); Meadville, 2.30 p. m. (dinner); Cleveland, 7.15 p. m.; West Salem, 8.16 p. m. (supper); Cincinnati, 6.00 a. m.

**6. 30 P. M. Night Express**, daily, (except that the Saturday evening train will not connect for Rochester,) stopping at Turners 8.45 p. m., (supper); Hornellsville, 7.37 a. m. (bkft.); Rochester, 11.10 a. m.; Buffalo, 12.10 p. m.; Dunkirk, 1.30 p. m. (dinner); Meadville, 2.30 p. m. (dinner); Cleveland, 7.15 p. m.; West Salem, 8.16 p. m. (supper); Dayton, 3.35 a. m., and Cincinnati, 6.00 a. m.

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OF THE

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John S. Leachman, Manassas Junction, Va.

## READ THE FOLLOWING TESTIMONIAL

from

DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co.,  
Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,

M. B. WEEDON.

## CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The disease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,

CHARLES JONES.

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