Samuel McCall 1Dec69

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 38. MIDDLETOWN, N. Y., JANUARY 1, 1870. NO. 1.

POETRY.

NEW YEAR'S DAY.

Begin, my soul, the heavenly song,
And let thy noblest harp be strung,
To sound his praise abroad:
Sing how the starry worlds on high,
Are kept in constant order by
The faithfulness of God.

The sun regards his firm decree,
Makes haste to rise and bring us day,
Nor tires in all his race;
The moon and stars, at his command,
Roll in their spheres, and never stand,
Nor wander out of place.

Seed-time and harvest, cold and heat,
Summer and winter, day and night,
Come in their seasons still;
The earth, the skies, the spreading flood,
Witness the faithfulness of God,
Who doth his words fulfill.

Another year has rolled away,
And brought again a New Year's day;
Let songs of praise arise:
We've pass'd ten thousand dangers through,
Let us to God our thanks renew,
Who still our wants supplies.

Grant us supplies of needed grace,
As days, and months, and years increase,
And guide our wandering feet;
And when our race below is run,
May we around thy gracious throne,
Each find some humble seat.

—Vanmeter.

"For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—Heb. iv. 15.

As oft, with worn and weary feet,
We tread earth's rugged valley o'er,
The thought,—how comforting and sweet—
Christ trod this very path before;
Our wants and weaknesses he knows,
From life's first dawning to its close.

Do sickness, feebleness, or pain,
Or sorrow in our path appear,
The recollection will remain,
More deeply did he suffer here.
His life, how truly sad and brief,
Filled up with suffering and grief.

If Satan tempt our hearts to stray,
And whisper evil things within,
So did he, in the desert way,
Assail our Lord with thoughts of sin
When worn, and in a feeble hour,
The tempter came with all his power.

Just such as I, this earth he trod,
With every human ill but sin;
And though indeed the very God,
As I am now, so he has been.
My God, my Savior, look on me,
With pity, love, and sympathy.

We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed,
But what must it be to be there?

We speak of its freedom from sin,
From sorrow, temptation, and care,
From trials without and within—
But what must it be to be there?

We speak of its service of love,
The robes which the glorified wear,
The church of the first-born above—
But what must it be to be there?

Oh Lord, in this valley of wo,
Our spirits for heaven prepare,
And shortly we also shall know,
And feel what it is to be there.

—Christian Psalmist.

CORRESPONDENCE.

THE POOR OF THE FLOCK.

Throughout the whole volume of revelation the most marked regard is expressed for those who are conscious of their own destitution and helplessness. Recollecting that the God who inspired these expressions works all things after the counsel of his own will, and that his unchangable purpose is based in infinite wisdom, it necessarily follows that he is working out some great good in the distresses and privations to which this peculiarly favored people are subjected. The beautitul economy of divine grace is too infinite in its character for the weak comprehension of created beings, and therefore the natural minds even of the saints never attain to a complete knowledge of the glorious mysteries of redeeming grace; and this is made clearly manifest in their experience by the continual efforts of carnal reason to reduce divine things to the rules of human thought and action. It was charged as a prominent error of the natural Israel that they had thought God to be altogether such a one as themselves, and that is the highest point which natural men can attain in their ideas of God. Hence they invariably err in all their efforts to describe the true God or to comprehend the system of salvation by grace.

This is a mystery beyond the range of human philosophy that God should be manifest in the flesh for the salvation of created beings whose enmity against his holiness had involved them under the curse and brought upon themselves the condemnation of inflexible justice; but that mystery is not the less true on account of our inability to comprehend it. This is acknowledged as a general fact by the *flock*, or church and people of God, even when their faith is so dormant that they dare not claim a personal interest in the salvation so wonderfully revealed; yet very many of them never in time arrive at so clear a comprehension of this fact as to be able to understand the difference between their spiritual knowledge and love of truth and holiness, which proves conclusively that they have passed from death unto life, and the wicked thoughts and lusts, which war in their members against the law of their mind, and bring them into captivity to the law of sin which is in their members. Therefore they can never realize the "full assurance of faith" which is their privilege, and which is so needful to enable them to withstand the fiery darts with which they are so fiercely assailed from time to time. These are emphatically the *poor* of the flock.

But while poor in their own resources, being unable to find any thing in themselves whereon to predecate a claim to the favor of God, and so utterly robbed of consolation by their conferring with carnal reason, that they scarcely dare claim a hope in Christ, they are still the cherished objects of their heavenly Father's love, and the scriptures are full of encouragement and comfort peculiarly adapted to their helpless condition. They feel very poor and needy, and that is the very condition requisite to constitute them rich in faith and heirs of the kingdom which God has promised to them that love him. The first blessing mentioned in the sermon on the mountain applies to such as they feel themselves to be. "Blessed are the poor in spirit; for theirs is the kingdon of heaven." They are continually reminded of their own sinfulness and mourn over their hard and rebellious hearts; and for their encouragement it is recorded that they shall be comforted. Indeed, as the first of this consoling cluster of divine benedictions is unquestionably theirs, so all those which follow in the connection are for their consolation and encouragement. For their sakes all the strong assurances and promises of the gospel were written, and all the stores of grace were treasured in Christ for them before time was created or the material world was made.

This highly favored and peculiarly blessed people alone can claim the exceeding great and precious promises which are left on record for the saints. They will apply to no others. So that while in themselves they are not only comparatively poor but entirely destitute and helpless, in Christ they have all riches of imperishable treasures in heaven. This unmeasured wealth is not the accumulation of a lifelong servitude under the fiery law, nor yet is it secured by their compliance with imaginary "terms of the gospel," but it consists in "the things that are freely given to us of God." Herein the grace of God is manifest, that sinners, who had no claims upon his bounty, but had justly incurred the penalty of his holy law, should yet receive from him not only the free pardon of thrir sins, but in addition to this amazing exhibition of his mercy they receive the adoption of sons, whereby they are made kings and priests unto God; and that their own perverse mind, which was and is enmity against God, is brought into subjection to the spiritual mind, which loves God and continually aspires after holiness and conformity to the heavenly patern given by the blessed Redeemer in his incarnation. If by referring to their own experience or to the inspired scriptures I shall be able to minister comfort to any of these poor ones even as only a cup of cold water in this desert land through which we journey, this writing will not have been in vain.

But why should I, who cannot comfort myself when cast down by trials and doubts, attempt to comfort others? Perhaps it may be as well for me to write to "the poor of the flock" something of my own poverty, which is so extreme that there is not one good thing I can claim credit for in all my deeds and thoughts, although almost twenty-eight years have passed away since my name was recorded as a member of the visible church of Christ. All that time I have been a poor, halting, doubting, unworthy sinner, and when a ray of hope and light has gleamed upon my path it has invariably been when my own merits were entirely forgotten in the contemplation of the sovereign mercy of God. The whole history of my life as a professed disciple of Christ may be comprised in the single word *poverty*. Too poor in the very outset to clam any merit as even a palliation of the sinfulness and rebellion which clearly proved the justice of my condemnation, all my hope and all my salvation then was in the sure mercies of David. Then I hoped to live as a saved sinner should live in obedience to the commands of my Lord and Master in whose blood alone I trusted for salvation. But my poor soul has had to mourn from that day to this its vileness and continual proness to wander from God. In vain might I endeavor to express the depth of my own poverty, even though I should write the remainder of my days on the subject; therefore from what is already stated my companions in poverty must estimate the deplorable nature of my destitution.

The prophet Zechariah was moved by the Holy Ghost to speak a very

comforting assurance to the "poor of the flock" which is on record for our learning. After donouncing fearful judgments determined against those nominally connected with these poor ones, the promise is given by the Lord God himself, saying, "And I will feed the flock of slaughter, even you, O poor of the flock."—Zech. xi. 7. How mindful is our loving Lord of these chosen poor! While he reproves kings for their sakes, saying, "Touch not mine anointed, and do my prophets no harm," these poor ones are protected by the Angel of his presence. When he pours his fiery indignation upon their oppressors in storms of sevenfold vengeance, they can securely view the awful destruction; for in that day his protecting hand shall be turned upon the little ones for their preservation, as it was over them for a shield and hiding place when their great Shepherd was smitten and they were scattered, as was prophesied in this same book.—See Zech. xiii. 7—9. So that poor as they are, beyond expression or human thought, but as it is reserved in heaven for them it is impossible that either thieves prowling in darkness should steal any of it, or that the moth or rust should corrode or destroy their imperishable treasures; and as they do not depend upon human protection for preservation, but are kept by the power of God, it is certain beyond the possibility of a doubt that they shall all come into the full enjoyment of this inconceivably glorious inheritance at the very instant appointed by the Father. But they are troubled and tossed with tempestuous doubts and fears while they remain in this dark wilderness, because their Father has ordained that "The just shall live by faith." Carnal reason demands to *see* the way; but God says, "I will bring the blind by a way they knew not." Eye hath not seen, nor ear heard the things which God has prepared for them that love him. Because spiritual things can no more be understood by natural reason than light can be comprehended by darkness, therefore all efforts to reduce spiritual things to the natural comprehension even of the saints themselves must ever be unavailing. This carnal caviling is not a new thing with the saints. Philip seemed to be troubled with it when he would see the Father, and Thomas was very firmly determined to satisfy his natural reason when he said he must have the evidence both of his eyes and feelings before he would believe that his Lord still lived. But in both these cases, as in yours, dear doubting child of God, it was only needful that Jesus should *speak to them* and faith triumphed over their unbelief, causing them to forget their reasonings and at once to claim Jesus as not only the Lord of Life, but as personally *their* Lord and *their* God—O what a glorious and wonder-working voice is that of Jesus!

"It breaks the power of reigning sin"—
"It gives us day for night—
Makes drops of sacred sorrow rise
To rivers of delight."

Yet with a fee simple title from the King of kings, by which they are informed that all things are for their sakes, and all heaven as well as all created things are theirs, (1 Cor. iii. 21–23; and 2 Cor. iv. 15,) these heirs of all things are poor and afflicted, and even their Leader and Captain was a man of sorrows and acquainted with grief. Remembering this, tell me, you that feel to be the poorest of the poor, can you not rejoice in your poverty? Is it not enough for the servant to be as his Lord? Shall we shrink from the fellowship of His sufferings who died that we might live? Is it not better to suffer afflictions with the Lord Jesus and his people than to revel in ease and prosperity in this transitory world? Suffer a word of exhortation from one whose poverty entitles him to speak familiarly as a brother to those who are similarly situated. You that complain so bitterly of your destitution, remember that it is written, "My God shall supply *all your needs according to his riches in glory by Christ Jesus.*" Do you need grace to help in every time of need? Look to him for the supply promised, and cease to seek in yourself that holiness which never was found any where else but in Christ. Cast all your care upon the God of your salvation, for he cares for you. Beware how you entertain doubts of the genuineness of your hope, lest you deny your Lord in denying the power of his grace. I fear that many of the poor of the flock are living out of gospel privileges, because they feel too poor in themselves to claim a place in the church of Christ. Has not God called that very description of characters to the gospel feast? You know these things to which I wish to call your attention; why will you deny yourselves the delightful privilege of enjoying the sweets of obedience? It is at once the privilege and duty of all the poor of the flock to go their way forth by the footsteps of the flock, or, to speak without a figure, all who feel that they have no righteousness of their own, have a right to claim an interest in the righteousness of Jesus; and the only requisite to qualify a sinner for a place in the church of Christ, is to *desire* that place rather than all the allurements of the world. This desire can only spring from love, and "Every one that loveth is born of God, and knoweth God."—1 John iv. 7.

With kindest regards for every one of the "poor of the flock," I remain as ever less than the least of all,

WM. L. BEEBE.

COVINGTON, Ga., Dec. 9, 1869.

WAVERLY, Pike Co., Ohio, Dec. 13, 1869.

DEAR BROTHER BEEBE:—I dssire through the medium of the "Signs' to address some friends with some' suggestions as they have occurred to my mind, on the glory of Christ in the redemption of his church. It is true that these friends did not request me to write my views to them on this important subject through the "Signs of the Times," but as some of them are subscribers for your paper, and approve of the doctrine it contains, to some extent, I have deemed it expedient to send these views to you, such as they are, if they be not detrimental to the truth of God and the harmony and fellowship of the saints.

No doctrine of the gospel is of more importance to the believer than the atonement of the Son of God. Because through it he is delivered from eternal death and judgment, and by a spiritual knowledge of it he is made meet for the peculiar services of his Redeemer and Lord. I therefore design to notice the nature and extent of the atonement that the Son of God hath made. When we consider the nature and character of God as he hath revealed himself in his holy word, we are constrained to declare the impossibility for God to condemn an innocent man, or to justify the wicked. The equity of his righteous law forbids it. Yet God declares he will justify the ungodly, and that he will by no means clear the guilty. How can these two conflicting scriptures be reconciled? Without considering the design of the Son of God in coming to give his life a ransom for many, even of the ungodly, for there was none righteous, no, not one, a subject of such vast importance as this, is no wonder that it would attract the attention of those who are interested in it, for their contemplation and investigation, they being the objects of its revelation, both by the word and the spirit of the gospel, with the Holy Ghost sent down from heaven, in which the glory of God was displayed.—1 Peter i. 12. God hath declared that all things work together for good to them that love him, who are the called according to his purpose. Many things appear to be mysterious to us in God's providence, and we poor finite mortals often think that if we had the power we would differently arrange them, so that order and unity of action should prevail among religious people. But while God permits those dishonoring and conflicting sentiments to be promulgated in his name among the people, by the learned and popular ministers of the day, yet God will cause them to work for the good of them who fear his holy name, while they will destroy the promulgaters of them, whose doctrines are so offensive to God and destructive to men. We perceive by the influence of the Spirit of grace the difference between the glory of Christ as our Redeemer, and those speculators in the blood of the Son of God, who affirm by their speculations that there is no more value in the blood of the Son of God than the blood of a beast as offered by the Jewish priest, until the sinner makes application to God for pardon.

God displayed his glory at the birth of his only begotten Son. It had been a mystery for ages to the subjects of God's grace how he would fulfill his promise that the seed of the woman should bruise the serpent's head; yet they all died in the faith of it, though they had not received the fact of that promise. By a woman sin and death came upon all the seed of Adam, and through a woman deliverance and salvation came upon the seed of Christ. What the Lord's prophet predicted, that a virgin should conceive and bring forth a son in due time, the heavenly harbinger announced to the shepherds while they were keeping watch over their flocks by night, that the Son of God was born for them; and it was proclaimed by the angel, Fear not, for behold I bring *you* good tidings of great joy, which shall be to all people. For unto *you* is born this day in the city of David a Savior, which is Christ the Lord. These emphatic words convey to the poor waiting believer such a definite meaning, that he who hears and fears God is made to rejoice for the good news announced in his hearing that salvation is come from heaven. The glory of God that shone around the shepherds that caused them to be afraid, the same is like now to the poor sinner who is waiting for the salvation of God, that when it is revealed to him, it fills his mind with such joy that he wonders, loves and praises God for its glory.

No one could have brought a clean thing out of an unclean thing, but God only. The virgin mother of Jesus was a daughter of Adam, and of the seed of Abraham, and of the royal lineage of David, and her first born son was Jesus, and he was to save his people from their sins; and he was exempt from all sin, for he was holy, harmless, undefiled, and separate from sinners: yet it was a real perfect human body he received from the body of the virgin; and her body was sinful flesh. Who can comprehend this mystery? That was so displayed by the glorious power of God in preparing a body for his Son Jesus like to ours, yet without sin or any evil contaminations; yet we understand why it was so—that he might be our immaculate Redeemer.

The glorious advent of the Son of God from heaven into this world was made known to them who were waiting for the consolation to Israel, and by the Holy Ghost it was revealed unto them, and by his influence they were guided to identify the babe to be no other than the Lord's Christ. Simeon, a devout man, embraced the child in his arms, and acknowledged it to be the salvation of God: then he prophesied of him, and blessed Mary for the honor that God had conferred on her to be the mother of the Son of God. But how impressive were his words: Behold, this

child that you have brought forth is set for the fall and rising of many in Israel, and for a sign, which shall be spoken against. It is admitted by all classes of professors that the Son of God was born to die; but for what purpose, there are but few that do know, and the rest never will know, until they know him as their Savior. It appears that the atonement made by the Son of God is now used as a commodity by the popular ministry to speculate with, and it is presented by them to the people to be of such service that no sinner should neglect the opportunity of procuring it, for the richness of its qualities is so great, and now is the accepting time while we are offering it to you, for to-morrow may be too late. Each enterpriser in his sacred profession describes its value differently, according to his calling; but it is generally admitted by all of them that this sacred commodity will save all from perdition who will avail themselves of it. But these speculators are contrary to reason, justice, and the testimony of Jesus and his inspired apostles. Hear the words of Jesus: "The Son of man is come to seek and save that which was lost. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all that he hath given me I should lose nothing, but should raise it up at the last day. No man can come unto me except my Father which hath sent me draw him, and I will raise him up at the last day. Not that any man hath seen the Father, save he which is of God, he hath seen the Father." All these sayings of our Lord have a definite signification in their meaning, and they have an absoluteness in the purpose which they declare. And no less are the declarations of his inspired apostles. See Rom. x. 10; 2 Cor. v. 18—21; Eph. ii. 16; Col. i. 20–22; Heb. ii. 17. Then how can you, my dear friends, with the word of God in your possession, maintain, uphold, and sanction by your presence such doctrine as you hear, which is so egregiously false? Suppose a married lady of unblemished character in company with other ladies, and they begin in her presence to misrepresent her husband's character, by defaming his name, and under rating his dignity; what do you think such a lady would do? Why, she would rise from her seat in disgust and leave their company with disdain and silent contempt. But you, my friends, while you are professing that Jesus is your Husband and Redeemer, can sit with calm composure and hear the name of Jesus misrepresented, and his sufferings and death declared to be of no saving value, and his resurrection to have no power, until the blind rebel will permit the almighty God to fulfill his purpose. And while the preacher with his rhetoric, bodily gestures, and his eloquence, delights your ear, and draws a tear from your eye, which flows freely from the spring of your fleshly passions, by which your preacher concludes that the power of the "Metaphysics of his Theology" has had the desired effect. No man can prepare himself for eternal happiness, though he can prepare himself for eternal misery, and call on his fellow mortals to repent, and to follow him in his course through the wide gate that leads to destruction. By the ministry and writings of these learned ministers, from which it is evident that their minds are so disaffected with divine truth, and the doctrines of it are so offensive to their refined sensibilities, that they have been studiously engaged in altering and appending to the sacred word of God, by their books, pamphlets, magazines and papers, to make it more acceptable to the depraved passions of their fallen nature. We would not by any means undervalue true knowledge that can be acquired by reading and meditation, whether it be moral or religious, if it were only designed to the glory of God; but when it is used to becloud the written testimony of God, and to undervalue the atonement of our blessed Redeemer, and to dispite the spirit of grace. We lament that learned men are so ready to oppose that almighty Being whose benignity demands from them their acknowledgment of his divine wisdom.

The question to be considered is, whether the Son of God had the personal riches and rights to sustain the functions of an ordained Mediator to fulfill the requirements of the suretyship of such a testament. If he had not the qualifications, then his life that he laid down had no personal worth or merit; then we are still in our sins. But the Son of God had personal worth to sustain his right, and to accomplish his purpose for which he came from heaven to do; and the result is that he has secured the salvation of his people, so that it is permanent in its nature and glorious in its ends.—John xvii. 21—26. Again, 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, and the same was made flesh. And he gave himself for us to be an offering for us. It should be always remembered that the Son of God had two perfect natures, though he was only one person. The fullness of the Godhead dwelt in him bodily, by which he procured our deliverance from the curse of the law, he being made a curse for us, and he possessing the riches of the Mediator of a better testament, which riches he used in conjunction with his infinite perfection as God over all forever blessed. such a glorious person was fully qualified for so great a work as to redeem his church from the curse of the law, and also from all iniquity, that his body, the church, of which he is the Head, should possess the life and enjoy the glory, by a complete oneness with him forever.—John xvii. 24. Paul says, But this man, (Christ Jesus) after he had offered one sacrifice for sins, forever sat down at the right hand of God; for by one offering he hath perfected forever them that are sanctified. By these statements we must infer that the Son of God did actually bear in his own body on the tree all our sins and all our guilt that we had contracted, or ever should contract, and which were all laid upon him for whom he offered himself a sacrifice. The Son of God did volultarily enter into the engagement to redeem his people from all their sins. Therefore the Lord laid upon him the iniquities of us all. So by this he was made sin by an act of God. See Isa. xlii. 6; xlix. 6; Rom. iv. 6–8. This covenant did Jesus confirm with his own blood, according to the promises made unto the fathers.—Rom. xv. 8.

The atonement of Jesus Christ was made with a special design, and for a special people, whose names were written in the Lamb's book of life. This proves the atonement to be limited, and its effects certain to all for whom Christ died. Who would be so unwise as to affirm that those who are now in hell might have been in heaven, if they had accepted of the offered grace? The people whose names are not written in the book of life have no interest in that life. Those persons who are undervaluing the written word of God that describes the glorious power of an endless life in Christ Jesus, cannot be prepared to praise the Lamb of God who was slain, to receive power, and riches, and strength, and honor, and glory, and blessing; and again, blessing, and glory, and power, be unto him that sitteth upon the throne and to the Lamb forever.—Rev. v.

These unbelievers who are now denying that the blood of the Lamb of God has such intrinsic worth as to bring the objects of his love, for whom it was expended, exclusively of any consideration of the ability of its objects. The atonement that was made by the Son of God was either made for all men, or for no men, or for some men. When the Son of God hung on the cross, he said, "It is finished; and he bowed his head and gave up the ghost." I believe at that very moment the reconciliation was made for his people, and by that one offering they were delivered from all condemnation. And every one for whom Christ said, "It is finished," shall know his interest in it by being saved through the life of his risen Savior, who now lives for them at the right hand of God.

The Holy Ghost said, by Paul, the apostle of Jesus Christ, "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 at the right hand of God, who also maketh intercession for us." These scriptnres contain the affirmations of the Holy Spirit by his inspired apostle; and not merely Paul's opinion, as some of the "progressive Baptists" affirm, and that these words are only to be considered as isolated texts, or antiquated words. But blessed be God he hath not left himself without witnesses. For the Lord says now to his disciples, Ye are my witnesses. Every one who hears his voice is of the truth. Whosoever is born of the Spirit has been taught by the Spirit; for he knows that the doctrine he believes is of God, and not of men who lie in wait to deceive. In the scriptures the holiness, the righteousness, and the equity of the law's demands are by the eternal God revealed and displayed in the great transaction of redemption by the Son of God. The holy prophets predicted this fact. Yet it pleased the Lord to bruise him. 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. For he was numbered with the transgressors, and he bare the sins of many, and made intercession for the transgressors. What a coincidence is this with the hand writing of God in the heart of them who are born of the Spirit. To suppose that the atonement of the Son of God was only made for God to show his displeasure against sin, and to vindicate his moral government, so that he might extend mercy to repenting sinners, such a supposition the gospel of God does not warrant. Besides, this would be underrating the sufferings, agonies and death of the dear Redeemer. God's punitive justice is displayed in perditian, without any consideration of the mediation of his Son. The purpose of God in sending his Son to execute his will, was to redeem a foreknown people whom he had loved even as he had loved his first-born Son, that they should enjoy the blessings he had ordained for them before the foundation of the world.—John xvii. 23. And not only for this purpose was the Son of God manifested, but that he might destroy the works of the devil, which he had worked in them for his service by his satanic power. While the righteous law of God held them as guilty offenders, the equity of the law would not permit their release without its righteous claims were

sustained and its honor maintained. Therefore the love of God is manifested in so constituting his Son to be such a wonderful person, so that he might be made sin for us, and to have power to put it away by the sacrifice of himself; and by so doing he brought into his kingdom an everlasting righteousness, which exceeds all creature righteousness; for it is so glorious in its nature that it is called the righteousness of Jehovah.

N. B.—Here is a proposition I wish to present to my friends. Was Saul of Tarsus who was called Paul, when he was a religious blasphemer less loved and less redeemed by Jesus Christ than he was when he declared, "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?"

I am pleased to learn from you that your desire is to know your interest in the blessed Savior of sinners, and to be numbered with the people of God, for which you desire my prayers. May God grant you the evidence that he has loved you and washed you from your sins in his own blood, and bring you into the liberty to join with the saints, who are made kings and priests unto God and his Father, to whom be glory and dominion forever and ever. Amen.

I submit this communication, brother Beebe, for your consideration, and if you deem it expedient I wish you to give it a place in the "Signs." I remain your brother in the glorious gospel of the ever blessed God,

JAMES JANEWAY.

COVINGTON, Ga., Dec. 10th, 1869.

DEAR BROTHER BEEBE:—A brother in Arkansas requests my views through the "Signs" on Acts i. 18: "Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out."

Within the period of time which elapsed from the ascension of the Lord Jesus to glory, to the day of Pentecost, Peter stood up in the midst of the disciples, and in connection with other statements, spoke the words of the text in relation to Judas the traitor. His statement, unquestionably, is correct respecting Judas, yet it appears rather difficult to make it harmonize with what Matthew says concerning him. While Peter declares that Judas purchased the field with the money he had received from the Jews to betray Christ, calling it the reward of iniquity, Matthew declares that when Judas saw that Jesus was condemned, he repented himself, and brought the thirty pieces of silver to the chief priests and elders, and acknowledged he had sinned in betraying the innocent blood. They would not receive it, and he cast it down in the temple, and went and hanged himself. The chief priests then took the money, and after taking counsel together, they bought the potter's field with the money, to bury strangers in. The statements agree as to the appropriation of the money to buy the field, but Peter says Judas bought it, and Matthew says the chief priests bought it. According to Peter's account the field was called Aceldama, or field of blood, by reason of Judas' death in that field in such a tragical manner; the fearful end of such notorious characters. According to Matthew's account the field received its bloody name because the priests bought it with the price of blood. While we are obliged to receive both accounts as authentic, I am led to the conclusion that the explanation is to be found in some unknown series of facts, of which we have but two fragmentary narratives. If all the facts were known to us, or even on record, I have no doubt there would be a full explanation of apparent discrepancies, and a perfect reconciliation of the statements of Peter and Matthew.

The point reached by the two statements agrees with the fulfillment of scripture as to the appropriation of the money. It is true Matthew says, "Then was fulfilled that which was spoken by Jeremy the prophet," &c. I have failed to find any such scripture in the prophecy of Jeremiah, but in Zechariah xi. 12, 13, there is a scripture which accords with Matthew's account, and which must be the scripture spoken of. This mistake, if it is proper to call it a mistake, in referring to Jeremiah instead of Zechariah, does not change or alter the authority of Holy Writ as to the fulfillment of this prophetical declaration. A minister of Christ while proclaiming the truth of the gospel, and sustaining a certain point of bible truth, in referring to scriptural testimony, might mention the wrong name of some prophet, or apostle, through mistake, and yet not at all change or weaken the strength or force of the point reached in the argument. Cavilers, skeptics and infidels have labored long and hard to overthrow the testimony of the scriptures by seizing upon the discrepancies of language, and the seeming incongruities of expressions, sometimes found in the bible. In reading the scriptures the general points, principles and facts which underlie the testimony of biblical truth, should be kept in mind and remembered by every bible reader. And what he cannot understand, or comprehend, he should not condemn, or disbelieve, like a man I once was in company with when travelling, who remarked he did not believe anything he could not comprehend. In that respect he exposed his ignorance and foolishness, for neither he or any other person can comprehend the mystery of his own personal existence.

The fulfillment of scripture prophecy relative to Judas in his betrayal of Christ for thirty pieces of silver, the estimated value that was put upon him by those wicked men, clearly confirms the great truth of God's predestination, or determinate purpose concerning wicked men and devils with as positive certainty as his determinate counsel and foreknowledge concerning the sufferings and death of the Lord Jesus, and his resurrection and ascension to glory, and the calling by grace of the predestinated heirs of promise, and their final deliverance and glorification. The malignant acts of ungodly men are held in a state of subordination to the absolute government of Jehovah to subserve his determinate purpose concerning his church and people. God's omnipotence is an invulnerable defence from all that earth and hell can do against the Lord, and against his anointed ones. To consider the fulfillment of the scriptures in reference to Judas, compare John xiii. 18, latter clause of the verse, with Psa. xli. 9; also Acts i. 20, with Psa. lxix 20, and Psa. cix. 8.

I am not prepared to say that Peter and the disciples were authorized by the Holy One to cast lots to supply the vacancy, as they supposed, by the death of Judas. They were not yet endued with power from on high. I presume they *meant* right, and believed they had the scriptures to sustain them in their course, but it is very possible (in fact with me there is no doubt) they erred in their judgment, as God had chosen Paul, who afterwards was made manifest as an apostle. Judas was counted, or numbered with the apostles, and Peter says, "had obtained part of this ministry." Jesus says, however, to his disciples, "Have not I chosen you twelve and one of you is a devil?" —John vi. 70. This scripture, with other testimony, warrants me to believe that the "part" he obtained was only in reference to his being numbered, or recognized with the disciples as an apparent, but not true, follower of Christ. He possessed the faculty to conceal his motives from the disciples, though not from the scrutinizing eye of the blessed Redeemer. He is called the "son of perdition," (John xvii. 12,) and his final end sustains this view. Whatever view the disciples may have had of Judas heretofore, they were now satisfied of his real character. The mask, which had concealed his *dark* purpose, was now removed, and he had gone to "his own place." Satan entered into him in relation to his betrayal of Christ, and like the swine into which the devils entered, drove him headlong to destruction. *Perdition* means utter ruin, or destruction; for as we follow our text, he purchased a field with the money so wickedly obtained, and falling headlong in the midst of the field, or possession obtained by the price of blood, he perished in a miserable manner. Or if we follow Matthew's account, remorse of conscience seized hold of him, after he saw Jesus was condemned, and he went and hanged himself. Whatever discrepancy may seem to exist in the two statements as to the circumstances of his death, this scriptural point is reached—his *utter* ruin, or destruction, and in this particular the fulfillment of prophecy.

Every intelligent person, devoid of prejudice, and unbiased by outside influences, looks upon a traitor with supreme contempt, and as utterly unworthy of confidence. It is believed a traitor is never devoted *in heart* to holy and just principles, and when he may appear to be devoted to those principles, it is for the sake of worldly gain, or emolument, and he is ever ready to betray those principles, when the offer of money, or a bribe, is presented to him. Money is his god, or idol, which he worships, at whose shrine he ever bows in supreme adulation. In the use of money there is power, which under the direction of sordid principles, is productive of the most direful and basest consequences. Under the name of the christian religion, as well as in other things, is this seen and felt to an alarming extent in *nearly* every sense of the word, in our day. Covetousness is idolatry.

There is something further to be understood in the case of Judas, than the mere literal transaction. His character presents a vivid illustration of the *man of sin, that wicked, the son of perdition*, spoken of by Paul in 2d Thess. ii. Many strong and expressive figures and metaphors are used by the inspired writers in the description of the son of perdition. He is compared to a beast which "shall ascend out of the bottomless pit and go into perdition."—Rev. xvii. 8. His ascension from the bottomless pit in his manifestation on the earth, is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, &c. Isaiah, in his prophecy, depicts in vivid colors, this notable character, and his irrecoverable downfall. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." —Isa. xiv. 13–15. The preceding and subsequent verses of the same paragraph are highly expressive, with some bitter irony. Paul's testimony accords with the prophet's in his description of the same character. He says, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." —2 Thess. ii. 4. This desperate character, the very embodiment of wickedness, works in them that perish. God's judgment upon them is pronounced in the following language.

"And for this cause God shall send them strong delusion that they should believe a lie, that they might all be damned, who believed not the truth, but had pleasure in unrighteousness."

It is believed that the largest portion of what passes for benevolence and christian charity, is covetousness in disguise. Under the pretense of great sympathy for the poor, Judas could say, Why was not this ointment sold for three hundred pence and given to the poor? This he said not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein."—John xii. 5, 6. Under the pretense of evangelizing the world, and ameliorating the condition of the poor and distressed, millions of dollars have been expended and wasted to the enriching of vile men of covetous principles, or squandered by them to gratify their lusts. This is so apparent that it seems almost an everyday pastime. This is visible in all grades of society, and among almost all classes of men. My soul sickens at the recital of such abominations, and I forbear to enter into minute particulars.

Paul, in enumerating the many perils he endured for Christ's sake, spake of "perils among false brethren."—2 Cor. xi. 26. Judas appeared so much like a disciple that the disciples themselves never suspicioned him. When he betrayed Christ he could say, "Hail, Master, and kissed him."—Matt. xxvi. 49. Under the greatest pretension of humility, love and fellowship has the confidence of the dear saints on earth been betrayed by wolves in sheep's clothing. Those vile men with the reward of iniquity in their hands, or in their possession, have gone to their own place, and utterly perished in their own corruptions. Perhaps remorse of conscience may seize upon them in some cases, like Judas, and end their days in a similar manner.

The writer of this article, about thirty years since, passed through a sore temptation in relation to himself as compared with Judas. He was induced to believe he was a Judas, and that there was no mercy for him. The burning embers of an interminable fire raged in his bosom for many months, until it was the pleasure of God to rebuke the arch-fiend of darkness, and remove the temptation from him. He had long believed his prayer was sin, and that it was blasphemy to address God, but now he could pray and sing praises to his God. Yours in fellowship,

JOSEPH L. PURINGTON.

MATTOON, Ill., Dec. 12, 1869.

BROTHER BEEBE:—Although, for reasons not necessary to mention, I am not a subscriber to your paper, yet I have been, quite recently, connected with an incident which will, doubtless, be interesting to you and your many christian readers. The brethren of the Lynn Creek church, Moultrie County, held a called meeting last Friday night at the residence of a friend for the purpose of receiving into the church a young lady who has been sick for about five months. Her age I suppose to be about sixteen or seventeen years. They sent for me to attend the meeting and baptize the sister. I went, and on arriving learned that the "Separate or Free Will Baptists," as they are called in this country, had just closed a meeting of three weeks length, within two hundred yards of the place where we met; that they had "proselyted" twenty-five, and had used their utmost ingenuity to captivate our blessed little sister, who had been taught the important lesson of salvation by sovereign grace, but had utterly failed. I tried to preach that night, taking for my text Luke xix. 10: For the Son of Man is come to seek and to save that which was lost;" after which, by request of the brethren, I opened the door of the church to receive members, and then walked across the room to the couch on which the sick girl lay. She extended her hand as soon as I approached, and I asked her if she desired to become a member of the church? to which she answered in the affirmative. I then told her to take her time, and in her own way tell the church how the Lord had dealt with her. She commenced in a low, but distinct tone, dating her awakening back some eighteen months. Her voice grew louder and louder until she was done, at which time every word might have been distinctly heard at the distance of twenty or thirty yards. While she was talking the eyes of the congregation seemed almost entirely suffused with tears, and no wonder! For it seemed to me that she gave the brightest evidence of pardoned sins that I ever heard. Indeed, she in few words could describe her situation as a sinner the most completely, and with the greatest degree of pathos of any other person that I have ever heard. And when she came to the close she gave Jesus all the glory and praise of her salvation; said that if she had ten thousand tongues she would desire to wear them all out in his praise. She said that death had no terrors to her; that she knew she had a "House not made with hands, eternal in the heavens," and viewed death to be only a sleep of sweet repose in the arms of the ever blessed Savior until he should come to take his people home.

She was received into fellowship, and on Saturday morning, at twenty minutes before eleven o'clock, the brethren having carried her into the water in a chair, with their assistance I baptized her as she sat in the chair. As the brethren brought her out of the water she began to shout forth the praises of the Savior of sinners for having given her strength to discharge her duty, in honor of his glorious name. We then repaired to the house, where I addressed the audience, from Mark 7th chapter, part of the last verse: "He hath done all things well; he maketh both the deaf to hear and the dumb to speak," after which we returned to our homes, leaving the dear young sister in the hands of God. O may he, if it be his will, restore her to health, and preserve her to the church for many years to come, is my humble prayer. I have not yet told you her name, but I wil do so by way of an acrostic.

N ow my dear sister, praise the Lord,
A nd march along the heavenly road;
N ot wealth, nor friends, nor things of time
C an furnish such a state, sublime!

Y ou may expect that trials sore,
W ill often like the billows roar;
A nd if you fear this road to tread
G o, pray to Jesus, he will lead.

O nward and upward wend your way,
N ever from Jesus go astray;
E nough may God thy path illume,
R un thou the race till Jesus come.

Now, brother Beebe, if this meets your approbation, please insert it in your paper, as several of the young sister's relatives are your subscribers. And if it is not asking too much send me the number in which you publish it, to give to the sister. Yours in christian love and in defense of the truth. G. W. PAYNE.

"Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem other better than themselves."

ELDER BEEBE, AND ALL THE HOUSEHOLD OF FAITH:—I feel to address you once more in the language of love. Though scattered far in an enemy's land, we are, I hope, in a sacred nearness to each other in Christ Jesus.

"There is a place where spirits blend,
Where friend holds fellowship with friend,
Though severed far, by faith they meet
Around one common mercy seat."

If my own heart deceives me not I especially love those who display by their godly walk and conversation rather than an outward profession, that they are following the meek and lowly Jesus, our once humbled but now exalted Savior, through evil as well as through good report. To such I fain would submit this article in humility and offection—to those who feel they have no abiding place here, whose walk expresses plainly that they seek a country, a city whose founder and builder is God. As one amongst others I esteem as such, is the dear aged pilgrim father Durand. Like sister Lina Beck, of Crawfordsville, Ind., with whom I have taken sweet counsel and walked to the house of God in company, when I was a resident of Indiana, I have been peculiarly affected while reading his communications, were he touches with much feeling pathos and resignation on his bodily affliction and want of sight. How my heart responded to his expressed sentiment in a fomer letter, when he said, if he could only feel that entire resignation that Elder Conklin manifested in saying that if it was his heavenly Father's will he was ready at any time to go, as nothing here invited his stay. O how I wished to be enabled to say it myself while reading it. But, father Durand, none but Jesus can do helpless sinners good; and such I feel myself to be. The spirit indeed is willing, but the flesh is weak. As it is said singing will be part of the employ of glorified saints in that better clime, and we are told to sing with the spirit and with the understanding, I have felt to send you the following beautiful lines:

"While nature was sinking in stillness to rest,
The last beam of daylight shone dim in the West;
O'er field, by the moonlight, my wandering feet
Then led me to muse in some lonely retreat.

While passing a garden I paused there to hear
A voice faint and plaintive, from one that was near;
The voice of that sufferer affected my heart,
In agony pleading the poor sinner's part.

In offering to heaven his pitying prayer,
He spoke of the torments the sinner must bear;
I listened a moment, then turned me to see,
What man of compassion this stranger could be!
I saw him bow kneeling upon the damp ground,
The loveliest being that ever was found.

His mantle was wet with the dews of the night,
His locks by palé moonbeams were glittering and bright;
His eyes bright as saphires to heaven were raised,
While angels in wonder stood round him amazed.

So deep were his sorrows, so fervent his prayers,
That down o'er his bosom roll'd sweat, blood and tears;
I wept to behold him! I asked him his name?
He answered, "'Tis Jesus! from heaven I came."

"I am thy Redeemer; for thee I must die!
The cup is most bitter, but cannot pass by;
Thy sins like a mountain are laid upon me,
And all this deep anguish I suffer for thee."

I heard with deep sorrow the tale of his wo,
While tears like a fountain of water did flow;
The cause of his sorrows to hear him repeat
Affected my heart, and I fell at his feet.

I trembled with horror, and loudly did cry,
"Lord save a poor sinner! O save, or I die."
He smiled when he saw me, and said to me,
"Live;"
Thy sins, which are many, I freely forgive."

How sweet was that moment he bade me rejoice—
His smile O how pleasant; how cheering his voice;
I flew from the garden to spread it abroad,
And shouted salvation and glory to God.

I'm now on my journey to mansions above,
My soul 's full of glory, of light, peace and love;
I think of the garden, the prayer and the tears,
Of that loving Stranger who banished my fears!

The day of bright glory is rolling around,
When Gabriel descending, the trumpet shall sound;
My soul then in raptures of glory shall rise
To gaze on that Stranger with unclouded eyes.

As one has beautifully said of father

Durand, these aged pilgrims are fast ripening for the reaper's harvest and will soon be gathered into the garner: and who will fill their places? Also Eld. R. C. Leachman, one of our ablest correspondents, is absent from the body but present with the Lord; for he knew that his Redeemer lived, and though after his skin worms destroyed his body, yet in his flesh would he see God. Therefore his flesh will rest in hope. O, brethren and sisters, is not such a hope worth having—worth dying for? Methinks I see one of the meek and lowly ones in E. D. Varnes, where he speaks so eloquently of his own self-abasement. Such will be justified rather than they who thank God they are not as other men. And again, I think I trace the footprints of one who is lowly in the simplicity of the gospel, in Wm. L. Beebe. I do not think I ever read a communication in the "Signs" that gave me more comfort than his on Tribulation. It came like a sweet south wind over a bed of spices, an oasis in the desert, or as a cup of cold water to a thirsty soul. It no doubt brought more exceeding comfort to many hundreds of little bleating lambs than the most theological piece of oratory ever delivered from velveted pulpits to cushioned pews, calulated merely to please the ear, but never to reach the heart. It wafted o'er my spirits like the song of Solomon: "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof way flow out. Let my Beloved come into his garden and eat his pleasant fruits." Sister E. Wilson, of Ind., with whom I have some personal acquaintance, is blind, and I think has been from her birth; how touchingly she alludes to her heavy affliction when she says, she fears the eyes of her understanding are as blind as her natural ones. But the righteous live by *fath*, not by *sight*. And I am constrained to believe the eyes of our understanding are as blind, while in nature's night, e're the divine Redeemer calls us to the marvelous light and liberty, as were Paul's when Ananias said, Brother Saul, receive thy sight; (the Lord Jesus having sent him) and immediately there fell from his eyes as it had been *scales*. When our eyes are anointed with *eye salve*, we see, and not before. Elder D. Bartley has penned an excellent article on "Good Works;" but to the sorely tried and tempest tossed child of grace in the dark hour of temptation these subjects seem a kind of paradox or allegory. When Paul would exclaim, I am the least of all saints, and counted all things but dung that he might win Christ. If he had the gift to understand all mysteries, the gift of prophecy, bestow all his goods on the poor, give his body to be burned, had the tongue of angels, or faith to remove mountains, without charity he was nothing. And David, a man after God's own heart, would cry, "What is man that thou art mindful of him? &c. "My soul cleaveth to the dust. I am a worm and no man." And Job, the servant of the Lord, one that feared God and eschewed evil, there was none like him on the earth, a *perfect*, and an *upright* man; and yet it was God's perfection in him; for he was conceived in sin and shapen in iniquity, as are all of Adam's fallen race. He says, "I have sinned; what shall I do unto thee, O thou Preserver of men? Why hast thou set me as a mark against thee, so that I am a burden to myself? I am a brother to dragons and a companion to owls. My skin is black upon me and my bones are burned with heat. My harp also is turned to mourning and my organ in the voice of them that weep. If I justify myself mine own mouth shall condemn me. *If I say I am perfect, it shall also prove me perverse.*" I am persuaded that none of the little ones are ever called on to endure hardness as good soldiers of the cross but what David, Job and Paul have all been there before them; and Jesus their great High Priest says through his people Israel, that in ALL their afflictions he was afflicted, and the angel of his presence saved them. He gave his life a ransom for them. He was led as a sheep to the slaughter, and as a lamb dumb before his shearers he opened not his mouth. For in that he himself hath suffered being tempted, he is able to succor them that are tempted. And all his saints have learned from his word through much tribulation to follow their Lord. But all of our own self-righteousness is but as filthy rags. Do all we can, we are but poor, unprofitable servants. We can but lay our hand on our mouth, and our lips in the dust, and cry, Unclean! unclean! We are altogether less than vanity in his sight. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost. And yet looked upon in a spiritual light, how awfully grand, how transcendently glorious the office of Zion's watchmen; how far exalted above all earthly potentates and powers. As we have these things in earthen vessels, and what is of the earth is earthy. To the natural mind how toilsome, how weary, sad, and full of labour seems the pilgrimage of him who is called to be the under shepherd of his heavenly Father's kingdom. Thorns and briars seem to hedge him in on every hand, and pierce his bleeding feet, not only walking pure and spotless before the world, giving the adversary no cause for reproach, but he has the care of all the churches whose indefatigable labor he may be called to do; instant in season out of season, day and night. Jesus has said, "No man having put his hand to the plow and looking back is fit for the kingdom." No, they must not turn back to say farewell, or to bury their dead; let the dead bury their dead. Like the milch kine, they must take the ark of the Lord's covenant freighted with the jewels of their Master, lowing as they go, while the calves are shut up at home. They must not turn to the right nor to the left, however their affections may turn to their families at home. Do the churches duly weigh these matters with regard to their pastors, their toil and anxiety mentally and physically? They must take the sincere milk and meat of the word to the lambs and adults of their Father's family. The saints should administer cheerfully to the wants of their ministers. "Let the Elders that rule well be accounted worthy of double honor, especially they who labor in word and doctrine." And Peter exhorts the Elders to feed the flock of God which is among them, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." Therefore, dear brethren and sisters, "Let nothing be done through strife or vain glory, but in humbleness of mind let each esteem other better than themselves." Humble yourself therefore under the mighty hand of God, that he may exalt you in due season. Cast all your cares upon him; for the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But 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 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 hastening unto 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, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be dilligent, that ye may be found of him in peace, without spot or blemish. Paul would say, I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. And we read in Luke that a snare shall come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. But of that day and hour knoweth no man, not even the angels in heaven. Who then is a faithful and wise servant, whom his Lord has made ruler over his household to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Therefore let us not sleep as do others, but let us watch and be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation. Wherefore, comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you. And to esteem them very highly in love for their work's sake; and be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men. Let love be without dissimulation. Be kindly affectioned one to another with brotherly love, in honor preferring one another. Love worketh no ill, therefore love is the fulfillment of the law; and perfect love casteth out fear. And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness and put on the armor of light. Finally, brethren and sisters, let us all endeavor to be fervent in spirit, serving the Lord; that when the cry shall come at midnight, Behold the Bridegroom cometh, that we may hear that glad cry with joy unspeakble and full of glory, Go ye out to meet him; that we may have our lamps trimmed and burning, that we may enter into the marriage supper of the Lamb, that we may not hear the soul-rending sentence, Depart, I never knew you.

Yea, why sleep ye, my brethren? come, sisters, arise,
O why should we slumber in sight of the prize?
Salvation is nearer, our days are far spent,
O let us be active, awake and repent.

If a saint, the least of all.

NANCY SHIELDS WITHEROW.

JOYNER'S DEPOT, N. C., Dec. 5, 1869.

BROTHER BEEBE:—I have been thinking for some time that I would write to you, but although I desire to write, I know that I cannot write even as I can think, and I often fear that I think too little about those things which are above. There are many things which draw my mind off from heaven and divine things, which cause me trouble. But there

are times when I want to praise God and talk of his goodness. If I could write as some of the dear sisters do, it would be worth while to do so. I read their letters and feast on them, and it seems to me they can praise the Lord without any trouble, and there seems to be some substance in what they say. But, poor unworthy me, what I write is so scattering, I fear there cannot be gathered from it even a crumb to comfort any one. I live so far from any church that I can but seldom attend, but I have been blest with the privilege of hearing good preaching this year, although there was a time this year when I feared that I should be deprived of it, when the pastor of the three nearest churches resigned his pastoral care, and withdrew from the church; but we have been favored with our regular meetings, besides many extra sermons in the week time, attended by brethren Hall, Moore, Rowe, Respess, Damrom, Previce, Ross and Bland. The meeting house of one of our churches, (Pleasant Hill) was burned down not long since, but we had preaching nevertheless on the fourth Sunday and Saturday before, and on Tuesday following, out of doors and exposed to the open air; but we were favored with pleasant weather, and I believe I heard the gospel proclaimed as well as though we had been in a palace. If there is any thing I do enjoy it is what I believe to be the gospel, and I believe the Primitive Baptists preach the gospel of Christ. I feel that I am a poor sinner, and too ignorant to be a competent judge; but when I see those from the west, east, north and south, even those I never saw before, all preach the same precious things, I can but believe. I have to exclaim, It is the work of God, who has all power in heaven and on earth, who is able of stones to raise up children to Abraham. Blessed be his holy name. O that I could serve him aright, and walk as I think a christian ought; but I fall so far short of what I feel that others who profess his name can do, that I am not worthy to be with them, although they are the people I most desire to be with. I love that poor despised people, for they have felt themselves to be poor lost helpless sinners. and have found Jesus to be precious to their souls. We have brother Pitt, and occasionally brother Barnes to preach for us at our regular meetings. They are strong in the faith which was once delivered to the saints. I have not been to Williams', where my membership is, since last March; but I hope they have not forgotten me. My desire is to be with them often. May the Lord be with you, protect and guide you through this sinful world, is the prayer of your unworthy sister, if I am a sister,

JANE STEWART.

P. S.—Enclosed with this I send you a letter which I received from sister Evelina Gay, which you may dispose of as you think best.

E. S.

ROCKY MOUNT, N. C., Jan. 4, 1869.

DEAR SISTER JANE:—You requested me to write my experience, and I will try to relate what I hope were some of the dealings of the Lord with me. When I first saw my lost and ruined condition I was standing at the table, and heard the words as I thought, "God knows all things." It pierced me to the heart like an arrow. I left the house and went out. It seemed to me that every sin I had ever committed came before me. Tears fell like rain from my eyes. I cannot express what were my feelings. I could not work, I could not eat, I could not sleep, for I could not find a dry place on my pillow to lay my head. I saw that hell was my doom. I felt like I should die, and hell would be the place for poor me. I begged the Lord to have mercy on my poor soul. I tried to pray, but seemed to grow worse and worse. I felt that I should die, and felt willing to suffer any torture, to have my hands or head cut off, or to be nailed to a tree for the sake of Jesus, if thereby he could be my Savior. My condition appeared to me to grow worse, and I gave up to die. I thought if I died it would be just and right. I thought if I died and went to hell, I would go trying to serve the Lord the very best I could the rest of my life. O then was the time, if I ever felt light in my life, I did then. O how I loved the blessed Lord and his people. I loved them all and desired to be with them. The things that I had once loved I now hated, and the things I had hated I now loved. I wish I could express to you what were my feelings, but I cannot. I know them myself, but cannot explain them in a proper manner to you. I am as ever, your true sister, if a sister at all,

EVELINA GAY.

FALMOUTH, Rush Co., Ind., Oct. 28, 1869.

BELOVED ELD. BEEBE:—Your interesting paper comes to me laden with good news and glad tidings to the weary, lonely and poor pilgrim; and if I were not so poor a scribe, I would try to give you a reason of the hope I have, and if you will indulge me I will tell you of some of my first exercises, and when and where the Lord found me. When I was quite young I had thoughts of death which greatly terrified me, and I thought if I could live always in this world it would be glory enough for me; but when I became a man it seemed to me that this world was not so desirable a place to remain forever in. I promised myself over and again that when I arrived at manhood I would reform and try to prepare myself for death. And I did indeed commence the work at the time I had appointed; and I worked with all the power I had. And these were some of my thoughts. As I had been a leader in wickness, I would be very good, and then God would be merciful and forgive me. I resolved to make a straight line, and not be like some cold and lifeless professors, but I would be warm-hearted and lively, and do much good, and turn many of my old associates from sin and folly; for I had been a leader among them, in all kinds of frolickings, and had fiddled whole nights for them to dance. But the time came for me to give up my fiddle and my wild course, and to work I went to keep the law. Well, after I had tried my strength for some time, where do you think I found myself? I will try to tell you where I hope God found me. After a hard struggle at the law, and when I thought I had made pretty good progress, was a little ahead of some of the church members, and was thinking of offering myself to the church, these words came to my mind with such force that I lost all my religion in a moment: "Hath not the potter power over the clay of the same lump to form one vessel to honor and another to dishonor?" I was made to cry out, "Lord, what wilt thou have me to do?" I was the vessel formed to dishonor, fit only for the burning lake, and that was what I justly merited. My heart was a sink of sin, and I thought I had sinned away the day of grace, and there was no mercy for me. I really thought I had a plain view of the burning lake, into which, in a few moments I should be plunged, to be tormented forever and ever. "Great God! is this my certain doom?" Yes, and before the sun which was now sitting should rise again. I bid farewell to the sun, and after trying a time or two to pray, I walked to the house and laid down on the bed, but I could not sleep. All this time I felt that my heart was too hard for any thing to move. I thought I was dying, and about to sink down to hell. I turned my head, to see if I could move, and saw the stones in the chimney, and something seemed to say to me, These stones are emblems of your heart. Although I saw my doom so plainly, my heart was so hard it could not melt nor move. I could not shed a tear. I turned my head back, and it appeared that Jesus was presented to my view, extended on the cross, and seemed to say to me, For you I died. I felt to exclaim, Great God! is it possible? Is this the way I have so long sought? O how plain. Why have I not looked this way before? In a moment my heart was melted, and I was soon on the floor praising God and telling what a dear Savior was revealed to me. I really thought I could make others see what was now so plain to me, and I spent the remainder of that night and part of the next day in trying to do so, but found it all in vain. Then I began to fear that I had caught the shadow only and had missed the substance. Now, brother Beebe, forty-four or forty-five years have passed, but what I have related is just as fresh in my memory as when it took place. My dear old father, if I could write so as to be understood, I would like to tell you of some of the trials and afflictions I have since been called to pass through. I have passed through some deep waters, but God has kept me by his power and grace, thanks be to his adorable name. Farewell.

Yours in hope of eternal life,

JOHN H. BENSON.

CHAMPAIGN, ILL., Sept. 26, 1869.

DEAR BROTHER BEEBE:—When I have been reading in the "Signs" the communications of brethren and sisters who are deprived of gospel preaching and church privileges, I am forcibly convinced of the truth, "And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."—John x. 28. Scattered as they are throughout our land, and exposed to all the temptations and mockings of a self-righteous and gainsaying people, it would seem, to all human reason, that their case would be a hopeless one, and that there was no possibility of their escaping the popular current and delusions of the times "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. This being true, it is impossible for men, naturally, to love the way and truth of God, much less are they able to resist the temptations of the day, while they are so naturally inclined to them and love them. When these thoughts of the utter helplessness of man come to our minds, how blessed the privilege to look away from all human help, and by the gift of faith to "look unto Jesus, the author and finisher of our faith." He has promised to keep his people, and his word cannot fail. "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out."—John vi. 37. Can the prayer of Jesus fail of being answered? "And now I am no more in the world, but these are in the world; and I come to thee, holy Father; keep through thine own name those whom thou hast given me, that they may be one as we are." "Neither pray I for these alone, but for them also which shall believe on me through their word."—John xvii. 11, 20. While I was connected with the New School church the thoughts of a conditional salvation were very painful to me; but when God opened my eyes to behold the glorious finished work of Christ's salvation wrought out for us, what a joy and hope sprang up in my mind. And

when the doctrine of election, predestination, the sovereignty of God, &c., were one after another revealed to my understanding by the Holy Spirit, my very soul blessed God for such a salvation, and such unmerited love to sinners. I can never tell how I was strengthend and made to rejoice when I clearly perceived that salvation is a finished work—that all his people were elected in Jesus, that he had promised in due time to call them, give them life, instruct them by his Holy Spirit, and preserve them to the end. All the work of salvation, and my being instructed in the way of truth of salvation, I found to be wholly of the Lord. What beauty I found in a system of religion that gave all the glory to God, and placed fallen man in the dust as utterly unclean—a system in direct opposition to what I had formerly believed, which exalted the creature and degraded the Savior.

When I began to tell those whom I firmly believed were christians what the Lord had done for my soul, it was not long before I acquired the name of "bigoted," "uncharitable," and even "fanatic." But they soon "separated me from their company," or rather "the Lord brought me out from among them." I had hardly heard of Old School Baptists, and was entirely ignorant of the fact that there were so many regular organized churches throughout the States. I began to look for that "peculiar people," who were able to discern the things of the Spirit. I was soon induced to take the "Signs," and by it and other means I have, thank God, been able to find that beloved people "whose God is the Lord."

B. F. HAMILTON.

NEAR LEXINGTON, Ga., Dec., 1869.

DEAR BROTHER BEEBE:—Having to make a remittance to yon I have concluded to give you such views as I have on the parables of the ten virgins and the talents, recorded in the twenty-fifth chapter of Matthew. The ten virgins represent the church of Christ in her gospel organization, the lamps the public profession of each member when they follow Christ in the first duty of baptism; the oil the different gifts or graces bestowed upon each member by the same Spirit for the edification and comfort of the whole body; the contemplated coming of the bridegroom refers to the visitation of the Savior by the refreshing influences of his Spirit, or by the gospel ministry, or angel flying in the midst of heaven or gospel church. —Rev. xiv. 6. Each member in his place discharging every duty, exercising such gift as has been bestowed, as faithful and obedient children, or soldiers of the cross, then they are ready at any time for the coming of the Bridegroom, because their lamps are trimed, with oil in them, or their christian graces or different gifts in lively exercise; for as oil causes the wick to burn and give light, so do christians let their light shine by discharging the duties the Bridegroom has enjoined upon them. But in this imperfect state, in dark and trying night seasons realized by the saints in their pilgrimage, when the Bridegroom seems to delay, many of them become entirely careless, and too often conformed to the world, living after the flesh, and die to the enjoyment of the things of the kingdom of God, and their light ceases to shine, like the lamp without oil, while others keep up the form of discharging their duty, always at their place, and their lamps are burning, because they have oil (or christian graces) in their vessels, though with but little religious enjoyment; and often all slumber and sleep together, and when aroused up, through preaching, or by the judgments of God, and notified that the Bridegroom is coming, and they are called upon to go out to meet him, then all rise up (because they are not dead, but were sleeping) and begin to make ready by trimming their lamps, (or searching whether or not their works had been according to their profession) and such as had been dilligent in discharging their duty and keeping their different gifts in exercise, are ready to go in and sup with him and he with them; but others, (foolish virgins) who had neglected their duty, or digged in the ground and hid their Lord's money, having not exercised the gifts bestowed upon them, now discover that their lamps are gone out, for they have no oil in their vessels, and then desire the more dilligent members (wise virgins) to divide with them. But this they could not do lest they themselves should not have enough. Truly all the gifts bestowed are useful in their place, and none to spare. Hence these negligent ones are advised to go rather to them that *sell* and buy for themselves. But before they could get ready, they that were ready went in with him and the door was shut; and when the foolish virgins came and knocked for entrance, saying, Lord, open to us, the answer was, Verily I say unto you, I know you not. He does not say, I never knew you, but they were not known in supping with them, and they with him, in that time of refreshing as coming from his presence, and greatly enjoyed by such as were ready. In Song v. 2, we read that the spouse slept, but her heart waked at the voice of her Beloved. But in her lazy, drowsy condition she said, "I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?" (She must have remembered that when she retired the floor was filthy.) Though slow and dull, eventually she opened to her Beloved. But he had withdrawn himself and was gone. She called him, but he gave her no answer; for he knew her not in that visitation. The watchmen (gospel ministers) that went about the city (or gospel church) found her, and smote her, and wounded her, taking away her vail from her. To this day plain gospel preaching finds negligent or disobedient believers, smiting, wounding, and exposing their failures, which they are made to confess with shame. But after all the spouse had passed the watchmen but a little till she found her Beloved. Truly after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Dear christian reader, have you not too often become conformed to the world, forgetful and neglectful of your religious duties, until when in company with dilligent saints who really enjoyed the visitations of their Lord through the preaching of the gospel or religious conversation, when you could not enjoy yourself by partaking with them in feelings? Because your lamp had gone out, and your oil exhausted. Hence you were not known in that pleasant supping of inward spiritual enjoyment. In my humble opinion these parables were both given to teach the saints impressively the great importance of constant watchfulness and dilligent obedience to all the commandments of our Lord and Savior Jesus Christ, always looking for the glorious appearing of the great God and our Savior, whether his coming is by his hervenly visitations spiritually to the refreshing of his poor afflicted people, or by his judgments for their chastisement, or by his coming to call them from this earthly house in which they tabernacle here, to that building of God, a house not made with hands eternal in the heavens, or by his coming the second time without sin unto salvation to raise his saints in his glorious likeness in the morning of the resurrection. Therefore let us watch and be sober, never touching nor tasting the wine of the fornication of the great whore of Babylon with which so many are intoxicated in this day of strong delusion and religious humbuggery.

The foregoing is at your disposal, for correction and publication, or to be laid aside, as you may think best. I must say in conclusion that I have been greatly edified, instructed and comforted by the communications lately appearing in the "Signs," and fully agree with some of the dear brethren who have tried to encourage brother J. F. Johnson to continue to write for the "Signs." Will brother Johnson please write his views on the following text?—Heb. ix. 14. "Who through the eternal Spirit offered himself without spot to God," &e

Your unworthy brother in gospel bonds, D. W. PATMAN.

PENNINGTONVILLE, Pa., Dec. 13, 1869.

DEAR BROTHER BEEBE:—If you think proper please give the following an insertion in the "Signs of the Times." It shows the progress our opponents are making, and that evil men and seducers are waxing worse and worse.

The New York "Christian Advocate" takes from the "College Courant," published at Yale, this statement:

"Few are aware of the vast amount of national sin among the students of American Colleges. Were the facts known to what proportions such infidelity has reached among the students of our Colleges, *the christian church would be startled with the announcement.*"—*North Western Presbyterian of May* 8.

Not at all; the chrisian church is aware of the gross infidelity of men-made preachers, and she judges by the only rule of faith and practice; for by their fruits ye shall know them. Startled! Oh no; the floods of error and inventions of men must eventually culminate in infidelity. The christian church has always borne a faithful testimony against those who worshiped their own inventions. Not against useful learning, as falsely stated by our opponents, but against the abomination to manufacture preachers. We have always contended that it was God's prerogative alone to call and qualify his servants for the work of the ministry; and when carnal men attempt to do it, a miserable work they make of it. Those who fear the Lord and tremble at his word know very well that they might as well attempt to create a world as to make a minister of the gospel—I mean of the gospel of the grace of God. The very thought is impious and blasphemous. Indeed, all who attempt it will make them two-fold more the children of hell than themselves, if grace prevent not. They are ever learning and never able to come to the knowledge of the truth. These greedy dogs, these wolves in sheep's clothing, are most bitter opposers and persecutors of those who have been taught of God, who know and love the truth, and who will keep the ordinances as the apostles delivered them to the primitive disciples. The church of Christ knows by long experience that these men-made preachers lie in wait to deceive, walk in craftiness, and handle the word of God deceitfully, using sometimes good words and fair speeches to deceive the hearts of the simple, and would, if they could, deceive the very elect. O may the Lord enable us to pray that he would send forth laborers into his harvest, and that the Lord would have mercy on our numerous youth,

Who, young in years, are old in sin;
And, by his Spirit and his truth,
Show them the state their souls are in.

I remain, dear brother, in hope that I hate every false way, yours affectionately,

JOSEPH HUGHES.

CONESVILLE, N. Y., Dec. 10, 1869.

DEAR BROTHER BEEBE:—Inclosed y find four dollars for the "Signs," for the present and coming year. We do not feel as though we can do without them, for they often cheer us up when cast down. I commenced taking them in 1844, and I feel as though when I read of the joys and sorrows and experiences, it gives me courage, and I feel that I can witness to some of them. My health is very poor. I have not been out to meeting in almost a year, as our meeting is seven or eight miles off. I rode out a few times in the fall, but of late I seem to be wasting away. I have not been out in nearly three months. I am wasting away with the consumption, which is slow but certain. I have been around attending meetings, and have taken great satisfaction in meeting with the brethren; and it has been a great satisfaction in going whenever I could; but that is all past, and I feel as though I should soon be released from this body of sin. I feel to say with Job, I will wait all my appointed time till my change comes. And I feel as if I could rejoice in the foundation of God that stands sure; and his promise will stand, and he will do all his pleasure. And I never have had any doubt as to the plan of salvation by grace alone. He is a wonder working God, and will accomplish his own purpose in his own time. I remain, yours as ever,

GIDEON WEED.

LACY, Drew Co., Ark., Sept. 24, 1869.

ELD. G. BEEBE,—DEAR BROTHER:—The Baptists in this country, I think, are still contending for the faith once delivered to the saints, peace and harmony abounding amongst them, all speaking the same thing, which is salvation by grace, independent of all creature effort; saying none other things than Moses and the prophets did say, that Christ must suffer and rise from the dead, and that repentance and remission of sins should be preached in his name. And if repentance is given by him who is exalted a Prince and a Savior to give repentance, then that repentance which comes from any other source must be unto death, instead of being unto life.

The Lord is manifesting his loving kindness unto his people in this region, as elsewhere, by bringing into the fold those which were gone astray, and by raising up able ministers to declare his salvation, and not the salvation of men and means.

May the Lord continue his mercy to you and all his

Yours in gospel bonds,

A. TOMLIN.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1870.

THE NEW YEAR AND THE NEW VOLUME.

As with a hasty bound we leap from the receding into the approaching year, an appreciating sense of the goodness of God, his abounding mercy and preserving providence to usward should swell our hearts with unfeigned love and gratitude to him whose goodness and mercy have followed us all our days. He changes not, therefore we are not consumed. Not a moment of our life have we been without his care; for should he forget to be gracious, or but once withhold his support, how fatal would be the result. Yet how strangely forgetful are we of that hand that bears us up, of the everlasting arms which are underneath us, of that God who rideth upon the heavens in our help, and in his excellency on the sky. The year now closing upon us has filled up the appointed time of millions of our race, and they have left these earthly shores and gone to that destiny to which all the surviving tribes of mankind are rapidly tending. The "signs of the times" to the observance of which our publication has long been devoted, are constantly changing so as to correctly augur approaching events. As the trees are attired with blossoms and foliage when summer is nigh, so to the careful observer of the "signs of the times," indications of coming events are given, and for them God's children are instructed and admonished to watch. Signs of the impending destruction of Jerusalem were multiplied, and when the disciples of Jesus should see the abomination of desolation standing in the holy place, they should know that the judgment was at the door. So also in regard to the inauguration of anti-christian abominations; they should be ushured in "with all signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." And the destruction of anti-christ shall be preceded by signs which shall be clearly perceptible to the enlightened children of God, but perfectly dark and unintelligible to the doomed. The apostacy of some who had professed the truth is prominent among the fearful signs of the approaching perdition of the ungodly. "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 hypocricy; having their conscience seared with a hot iron."—1 Tim. iv. 1, 2. This sign has been clearly discoverable, not in the rise of popery, with the papists, nor in the abominations of the protestants, for none of these ever held the faith of the gospel as it was once delivered to the saints. They have always been at war with the faith, so that they cannot be justly charged with having departed from what they never held. But apostate Baptists who have departed from the faith and order for which they once contended, and for which thousands suffered cruel scourgings, imprisonment, and even martyrdom, when they stood with us and were recognized as a part of the church of Christ, have departed from the faith. They have given heed to seducing spirits and doctrines of devils, and are now speaking lies in hypocricy. This their degeneracy and apostacy manifestly portends the near approach of their final destruction. Again, the same inspired apostle adds, in his second epistle to Timothy, iii. 1—7, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away. For of this sort are they that creep into houses, and lead captive silly women, laden with sins, led away with diverse lusts, ever learning, and never able to come to the knowledge of the truth." Such are some of the prominent signs indicative of the near approach of that day when the cup of anti-christian abomination shall be full, and when Babylon with all her witchcrafts and delusion shall sink beneath the wrath of God like a millstone, and be found no more at all. When all her merchants who have become enriched by the abundance of her merchandise shall stand afar off and bewail her utter ruin. As among the signs which the disciples were commanded to watch and which they were to regard as evident tokens of the impending ruin of the old Jerusalemf there were to be wars and rumors of wars, and earthquakes in diverse places; so we have even now these fearful signs added to those of apostacy, and abounding wickedness in high places. Wars of the most horrid and brutal description, and rumors of wars keep the world in termoil, and while the earth is being literally shaken with volcanic eruptions. Can we flatter ourselves that these are not ominous of fearful impending events? While we would await patiently the coming of the day of wrath, it cannot be wise to treat lightly these solemn indications. If it was enjoined upon the primitive saints to exhort one another, and much more as they saw the day approaching, should not those who to-day read strive to understand?

The apostle says to the saints, "But of the times and 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, as travail upon a woman with child; and they shall not escape."—1 Thes. v. 1—3. Here then is another infallible evidence given to the children of light, but withheld from the enemies of the truth. When they shall say, Peace and safety, then cometh upon them that say it, sudden destruction; that day of the Lord shall come upon all such as a thief in the night. But who are they that say, Peace and safety? Are they not evidently those of whom the prophet wrote, saying, "Because ye have said, We have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves?"—Isa. xxviii. 15.

The covenant with death, and the agreement with hell, are figurative expressions, and evidently signify the confidence which they repose in and upon what they have done for themselves to avert the day of the wrath of God, and to conciliate death and hell. With no reliance on the covenant which God himself has made with his chosen, which is ordered in all things and sure, they have, from the regions of death itself, procured that covenant on which they trust. With the darkness of death upon them, wrapped in its pall and under its reigning power, from the whited sepulchres of their own carnal wisdom, they have secured a theory on which they rely. All their religion and reliance is but a covenant with death, and all their flattering hopes of security based upon emanations from the prince of darkness under whose delusive power they are firmly held, their theory is in agreement with hell. All the hope on which they rely resting on seducing spirits and doctrines of devils, has its foundation in the depths of hell, and their agreement is with hell; the love they now have for the doctrines of men and devils, which owe their paternity to him who is a liar and the father of lies, make them feel confident that opposition to God, to truth and holiness, which they so dearly love and so zealously obey, will never hurt them. And they trust in the lies which they regard as their refuge, and the falsehoods under which they have hidden to protect them from the overflowing scourge when God shall send his dreadful wrath abroad. That such a scourge is coming they seem apprehensive, and that it shall overwhelm somebody, they do not dispute; but the pharisees say it will

destroy the publicans and sinners, but it will not come to them. The papists say it will catch the protestants, and the protestants retort, it will sweep away the Catholics; but they have entrenched themselves so securely in their own delusions, they all shall cry, Peace and safety. So shall it be with them until, like a thief in the night, or as it was in the nays of Noah with those who perished in the flood, or as the lightning coming out of the east and shining even to the west, so shall that day come upon them. "And," (God himself has said) "Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." But to the apostolic saints the apostle adds, "But ye, brethren, are not in darkness, that that day should overtake you as thief." Of this consoling truth he had before assured them that they had a perfect knowledge. For says he, "Ye are all children of light, and children of the day: we are not of the night, nor of darkness." All the inspired apostle recognized as his brethren were and are, not by covenant made by themselves with death, but by a heavenly birth, the children of the light. In being born of God they are made partakers of that life that was in Christ when he was made flesh. "In him was life, and the life was the light of men." Without this birth not a particle of spiritual life can shine into any of the sons of men; so then all who are born of that life which is light are by that birth made manifest as the children of light, and children of the day. And except a man be born again he cannot see the kingdom of God. "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 (being born of the Spirit) judgeth all things, yet he himself is judged of no man."—1 Cor. ii. 14, 15. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 7. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou has given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." I have glorified thee on the earth; I have finished the work which thou gavest me to do."—John xvii. 1-4. This supreme glory Christ had with the Father before the world was, and in him as the Mediatorial Head of the church, power over all flesh was vested, that he should give eternal life, which is the true light, unto as many as the Father has given to him. To give this light then requires a display of the glory which the Son of God had with his Father before the world was. No power short of this can give one spark of spiritual light to a dead sinner. All who suppose they have received it from any other source than Christ are deceived, deluded, and still under the power of darkness, from which none but Jesus can translate them into his marvelous light. To have this life which is the true light, we must be born of it; for no other birth or education can make any of us any thing more or less than natural men; and natural men cannot know the things of the Spirit of God, because they are only spiritually discerned.

And all who are born of this life and light are the children of the light, and the children of the day. To be children in any sense, always implies a birth. Christ is the Sun of Righteousness. The Lord God is our Sun and Shield. The natural sun which God hath enthroned in the firmament above us to rule the day, was never discovered by mortals by any other than its own light. And certainly no mortal ever saw the light of the knowlekge of the glory of God in the face of Jesus, until the same God who commanded light to shine out of darkness when he created the world, was pleased to reveal his Son in him. Then, brethren, ye being born and children of the light, know perfectly that the day of which we have been speaking shall not overtake you as a thief. It shall indeed so overtake and surprise the children of the night, the children of darkness. We do not profess to know the day nor the hour when the wheels of nature shall cease to revolve, for that is not a matter revelation; nor is it necessary for us to know it, as it is ordained that we shall live and walk by faith. Yet though "it is not for us to know the times or the seasons which the Father has put in his own power,"—Acts i. 7, still it becomes us to heed the signs which indicate the near approach of the day of the Lord; for the saints shall see it approaching.—Heb. x. 25. The saints addressed by the apostle, 1 Thess. v. 5, "Are all children of the light, and the children of the day; we are not of the night, nor of darkness." Therefore he exhorts them, saying, "Therefore let us not sleep, as do others, but let us watch and be sober." A watchful vigilence is urged upon the children of the light. Not only, as we understand, are we to watch the movements of the powers of darkness in filling up the cup, or measure of their wickedness, but we are to watch the providential government of God, who holds a control over all beings, all events, and all worlds, and mark the exact fulfillment of all the orders of his throne, and especially watch the portentious signs which he has promised to display for the instruction of his people. And we are also admonished to be sober: not enthusiastic, but cool, deliberate and patient. Shun the intoxicating cup which has maddened the world. Look at things as they really are. The opening of the seven seals, the sounding of the seven trumpets, the utterance of the thunders, pouring out of the vials of the wrath of God, the final fall of Babylon, destruction of the dragon, the beasts, and the false prophet, should not excite alarm, or cause the saints to be dismayed. It is the triumph of truth over error, of holiness over sin, of our God over Satan, and in that victory all the children of the light shall participate. Rather be it ours in that most terrible day to shout with the psalmist, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness, and righteousness; and thy right hand shall teach thee terrible things."—Psa. xlv. 3, 4.

Fast as the wheeels of nature move, the harvest of the earth is ripening for the wine press of the wrath of God. To us it seems that we are now living in the time of the pouring out of the sixth vial. Three unclean spirits have come forth out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet: for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty.—Rev. xvi. 12—14. These spirits of devils are now being belched forth from all the ministry or mouth pieces of the dragon, beast, and false prophet, working miracles with all signs and lying wonders, to excite influence, and corrupt the kings of the earth and all governments of the world, (not excepting our own) to gather them and marshal their hosts, consolidate their powers, and put them in defiant array against God in this final conflict which is called the battle of the great day of God Almighty. But our glorious Leader, mounted on his white horse, with his crown and his bow, has plunged into the battle. His cheering voice amidst the tumult is heard, "Behold I come as a thief! Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. xvi. 15. "And they that are with him are called, and chosen, and faithful."—Rev. xvii. 14. And to the announcement of the sudden approach of our conquering King, the church with joy responds, "Even so, come, Lord Jesus." For that day shall not overtake them as a thief.

THE BANNER OF LIBERTY FOR 1870.

In accordance with the almost unanimous wish of our subscribers, and encouraged by increasing patronage and the promises of reliable friends, we have determined to issue the *Banner* weekly after the first of January next, $2 per year for single subscriptions, with reductions for clubs as follows:—Four copies for $6;—Seven copies for $10;—Eleven copies for $15;—Twenty copies for $25; and Twenty-five copies for $30.

THE WEEKLY BANNER OF LIBERTY

Will be made the best newspaper published in our country for continental circulation.

Unlike nearly all other city weeklies, it will not be made up of a hodge-podge from the dailies, of but transcient local interest; but will be filled with carefully written articles and choice extracts from all the ablest publications of the country, every item of which will be found interesting and instructive to all intelligent readers, of every State in the Union. It shall constitute a complete compendium of all the most important events and incidents of the times, in addition to its treatises of political topics; original and selected Poetry; Historical sketches; Literary selections, anecdotes and humurous items.

Having effected arrangements for securing prompt and regular publication and mailing of our paper, we can give full assurance to our friends and agents that there wil be no occasion hereafter for complaints as to delay or irregularity, which has in the past resulted from a variety of causes no longer existing.

Our *News of the Week* shall comprise a complete synopsis of all current events of general interest, including a review of Congressional proceedings and developments of Executive policy, Judiciary decisions, Speeches of prominent public men, &c., as well as carefully prepared market reports, and comments upon the Cotton, Tobacco, Grain, Beef and Pork crops, and prospects, from the best informed sources; thereby not only keeping our readers thoroughly posted as to the general *News of the Day*, but also well advised as to the state of the markets, the causes of fluctuations and the course best calculated to secure the best prices for their produce.

Our "*Ladies' Literary and Domestic Department*" will occupy one page of each paper, and will continue to be edited by Mrs. Carrie D. Beebe, who has achieved some celebrity as a popular writer for several of the leading literary publications of the day. The January numbers of both Godey's and Peterson's Ladies Magazines contain articles from her pen, which is probably the greatest compliment ever paid to so young a writer, inasmuch as they are acknowledged to be at the head of American Ladies' Literary publications, and their editors strive to make their January numbers surpass all others.

The *Banner of Liberty* during the coming year will be largely devoted to exposing and combating the stupendous efforts now being made by the popular religionists of the day to make another stride toward a union of Church and State, by securing the sectarianizing of our public schools, under the plausible pretext of enforcing Bible reading and the "teaching of the general principles of religion." Although the contest recently commenced for this purpose has hitherto been hottest in Ohio, (where the Board of Education of Cincinnati has just decided against the measure, and the matter has been appealed to the courts and is now pending) similar simultaneous movements in most of the other states indicate a general onslaugh from the Pharisaic hosts which should be promptly met by all friends of civil and religious liberty, who would save our country from the sad fate and bloody persecutions that have always followed the ascendency of priestcraft over the civil laws. Regarding this issue as the most important one now pending before the people of this country we shall devote a large portion of the *Banner*, during the coming year, to the publication of such facts and arguments as shall seem best calculated to enlighten the public mind on

the subject. In illustration of what is to be apprehended in case of the success of this new crusade of the popular clergy we shall publish copious extracts from the old "Blue Laws" of New England and the history of the Puritan persecutions of Baptists, Quakers and other dissenters, and those of the "Established Church" in Virginia and other Colonies, before religious liberty was achieved by the Revolutionary struggle of 1776. From the time that Church and State were severed in this country, through the efforts of such men as Thomas Jefferson and Patrick Henry and in spite of the bitterest opposition of the Puritan and Episcopal clergy of those days, we shall show that their successors have been incessantly engaged in the endeavor to re-establish the unholy union, from which, it has been well said, "in other lands, such broods of error's monstrous shapes have sprung." We shall publish extracts from the speeches of Henry and the writings of Jefferson and other Revolutionary patriots; and in tracing the various schemes of priestcraft, from that period to the present day, we shall give:

1st. A full account of the great "Sunday Mail" movement, about forty years ago, together with the able Report of Hon. R. M. Johnson, by the unanswerable reasoning of which it was arrested.

2d. The attempt to "form a Presbyterian party in politics," openly avowed by Rev. Dr. Ely, of Philadelphia, and his confederates.

3d. The resort, after the failure of these efforts, to the scheme of seizing upon our public schools to "educate the rising generation for the work," by poisoning the fountains of learning, and prostituting all our education institutions to the propagation of popular delusion and bigotry.

4th. The former crusade for forcing the Bible into the public schools, as a cover for sectarian teachings, which culminated in 1843 in riots, bloodshed and house-burnings in Philadelphia and other cities, by infuriated mobs instigated and actually led on by the Rev. Dr. Perry and others of the popular clergy,—of all which we shall give a most interesting and instructive history.

5th. We shall republish the Debate held in Goshen, N. Y., Sept. 24th, 1844, between Eld. G. Beebe and G. J. Beebe, against the New York school system (then being just foisted upon the State, under the lead of the popular clergy) and Rev. Alonzo Potter, D. D., (then Professor in Union College and since Episcopal "Bishop of Pennsylvania") and Charles Davies, L. L. D., (Professor of Mathematics in West Point Military Academy, and author of a series of mathematical text books) in defense of the system—at the close of which the immense audience almost unanimously voted against the system.

6th. The Anti Chaplaincy Memorials issued by Eld. G. Beebe and ourself in opposition to the National Chaplaincy, which were sent to Congress with over a hundred thousand signatures, during the years 1849-50-51—which led to a discontinuance of the Congressional Chaplaincy during one session. [The arguments of those memorials and of our review and refutation of the official Reports of Congressional Committees adversely to them, will be found most appropriate to the present issue of sectarianizing our schools.]

7th. We shall republish the very able argument of Hon. Louis Shaefer, of Ohio, against forcing the Bible and sectarian teaching into the schools, (which was so cordially endorsed by the *Signs*, when first published through the *Banner*.) Also the arguments, pro and con, of the distinguished lawyers before the Ohio Supreme Court at Cincinnati, last month, on the motion for a *mandamus* to compel the Cincinnati Board of Education to rescind their order for excluding the Bible from the schools.

8th. We shall open our columns to general correspondence on this and kindred subjects, and cordially invite the Editor and correspondents of the *Signs* to contribute thereto.

We are also glad to be able to announce that an arrangement has been effected for supplying the *Signs* and *Banner* to subscribers at the reduced rate of $3 per year for both. Such subscribers as may have already sent their subscriptions for either paper, may have the other by sending one dollar and a half. Address

G. J. BEEBE,
Box 5887, New York City.

WINTER ARRANGEMENT
FOR
MIDDLETOWN AND WALLKILL CHURCH.

At the Church Meeting of the Middletown & Wallkill Old School Baptist church, Dec. 25th, it was ordered that during the winter, or until farther notice, the stated meetings of this church for public worship be held at our Orchard St. Hall, in this village, every Sunday night, to begin at 7 o'clock, instead of 3 p. m. as heretofore. And on the second and fourth Sunday in January, February and March, our meetings at 10 1-2 a. m. shall also be held at our Hall on Orchard Street, instead of our meeting house at Wallkill. The meetings of the New Vernon church will be continued at the meeting house as formerly on every first and third Sunday, at half past ten o'clock a. m. The regular church meetings of New Vernon will be continued at their meeting house on the Saturday before the first Sunday of each month, at 1 o'clock p. m.

The church meetings of Middletown & Wallkill church at 11 o'clock a. m., on the Saturday before the fourth Sunday of each month, until further notice.

Marriages.

Nov. 27—At North Berwick, Maine, by Eld. Wm. Quint, Mr. William R. Anderson, and Miss Annie M Bennett, both of Wells, Maine.

Oct. 6—By Eld. Thos. M. Poulson, at his residence, Mr. Wm. S. Byrd, son of Jacob Byrd, to Miss Sally Byrd, daughter of Eben Byrd, all of Accomac Co. Va.

Nov. 13—By the same, Mr. Wm. T. Gardner, and Miss Margaret White, both of Accomac Co. Va.

Dec. 13—By Elder Almiron St. John, at the house of the bride's father, Mr. George Stevens, and Miss Elmira Hollister, both of Caroline, Tompkins Co. N. Y.

Obituary Notices.

BROTHER BEEBE:—Please publish the death of brother **John Bibler,** who died Dec. 6, 1869, in Marion Co. Ohio, at the ripe old age of 87 years, 9 months and 26 days. Brother Bibler was born in Rockingham Co. Virginia, Feb. 10th 1782. United with the Old School Baptist church at the age of fourteen; moved to Fairfield Co. Ohio, at an early day; was married July 17th 1803; lived with his wife fifty-two years, five months and eight days; lived a widower thirteen years, eleven months and nineteen days. He had seven children, of which four are living; forty-two grand-children, of which thirty-six are living. Of these twenty-six are married. Sixty-seven great grand-children, of which fifty-seven are living. He moved to Marion Co. Ohio, in 1829, where he has lived ever since. He was a faithful member of the church near seventy-four years, and passed from earth without a struggle, having his senses to near his last. And it may truly be said of him, "Though he be dead, yet speaketh."

Yours, LEWIS SEITZ, JR.

Wyandott, Ohio, Dec. 12, 1869.

BROTHER BEEBE:—Please publish the following obituary in the "Signs of the Times:"

Brother **Amos Morris** died at his residence in Zionsville, Boone Co. Ind., on Thursday morning, the 25th of November, aged 77 years, 2 months and 10 days. He made a public profession of religion in 1828 by joining the regular Baptist church of Christ called Bendavis Creek, Rush Co. Ind., and was baptized by Eld. James Newhouse. He removed his residence to Boone Co. Ind., some fifteen years since, or more, after which he put his membership in the Eagle Creek church, where it remained until his death. He took his bed on the 6th day of September, and lay eighty days almost entirely helpless. His sufferings were immense during the time. He however bore his afflictions with christian fortitude. The writer of this article visited him several times during his sickness. He was perfectly sane the most of the time during his illness. He conversed freely with regard to his departure; he had no fears of death, or of future punishment; his faith, hope and confidence all centered in Jesus Christ. He prayed to God the author of his being to remove him from his earthly tabernacle. He was a worthy member of the church of Christ, a good citizen, a kind and affectionate husband, and a tender parent. During the many trials and conflicts through which the church was called to pass during the last forty years, he stood firm in the doctrine of salvation by sovereign and unfrustrable grace. He left a wife, five children, the church and other relatives and friends to mourn his departure, but they mourn not as others who have no hope, for we doubt not but what his spirit, or new man, was conveyed to that celestial city which hath foundations whose maker and builder is God. May the Lord be pleased to sustain his bereaved companion, that she may be enabled to bear up under all the trials that await her while here, and may he bless their dear children and prepare them for death and future happiness, if consistent with his will, is the prayer of the writer of this notice. Yours with christian regard,

A. B. NAY.

Lebanon, Ind., Dec. 9, 1869.

BROTHER BEEBE:—I am solicited by the surviving widow of the deceased to request you to publish in the "Signs" an obituary notice of the death of her late husband, brother **William Wigington,** in the 92d year of his age, and under very distressing circumstances. He came to the end of his earthly career by hanging himself. In his few last years his mental faculties had almost entirely left him, and almost his only remaining desire seemed to be to leave this world and find his hoped-for rest. He had been an O. S. Baptist and attended his meetings punctually for about forty-five years. He had attempted his destruction once or twice before by taking laudanum, but had been restored. I was with him some months before his death, when he told me he had been here long enough; his hearing and sight were almost gone; he had nothing to live for. I told him that was not his business to consider. He who placed him here knew best how and when to take him away. He agreed with me, but had but little to say during the night we were together, but would frequently start and sing with a faltering voice:

"O land of rest, for thee I sigh," &c.

On the near approach of the Licking Association he appeared to be more composed; worked one day repairing the road that led to his house, expecting company, as he said. On the morning of the sad affair he got up early as usual, made fires for his wife, but when she rose he was missing. After daylight, on stepping to the door, she saw him apparently standing a few rods in front of the house, but after examination found him hanged by the neck to an apple-tree, with his feet nearly or quite on the ground.

On hearing the sad intelligence a friend of mine observed that he supposed there was no forgiveness in that case, and quoted from 1 John iii. 15: "No murderer hath eternal life," &c. I told him that I viewed the text in a different light. I was called to preach on the occasion with the above named text impressed on my mind, and endeavored to show for the comfort of the heart-stricken widow and friends that the murder there spoken of was hatred to a brother; that hatred was a work of the flesh; that the flesh or fleshly man had not eternal life, but must die; had no good thing dwelling in it; and that the murder therefore, was the death of the religious comfort and enjoyment of brethren. A solemn and attentive assembly was present. In hope and tribulation, J. F. JOHNSON.

Lawrenceburg, Ky., Dec. 15, 1869.

MONIES RECEIVED FOR "THE EDITORIAL."

E L Worley, Ind, 2 30, J Baldwin, Iowa, 2 30, Eld D W Patman, Ga, 62, Henry Mann, Va, 2 30, Jesse H Powell, N C, 2 30, G B, N Y, 2 30, Thos White, Ill, 2 30, John Byler, Ill, 2 30, C Blackford, Ind, 2 20, Joel D Northrup, N Y, 4 75.—Total $85 15.

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North Carolina.—Wm Thigpen 2, E G Clark 6	8 00
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Ohio:—Samuel Hart 2, J Church 2, C Bennett 2, Jas Lewis 2, L H Loot bourrow 10, Wm D Wood 2, A C Hart 2, L D Williams 2, Wm Hance 2, Tho J Shinn 6, Eld Lewis Seitz 30	60 00
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Missouri:—Geo R Green 4, H H Priest 4, I R Vanmeter 4, Eld C C Moore 24, A Graves 2	38 00
Iowa:—J Baldwin 2, Mrs S Anderson 2	4 00
Kansas.—J J Groshong 2, Eld I Turner 1	3 00
Nebraska:—John W Anderson	4 00
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Total,	$477 10

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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,) Turner's 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., Turner's 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.

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.

The Best Ventilated and most Luxurious Sleeping Coaches ☞ IN THE WORLD ☜ accompany all night trains on this Railway.

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, Turner's and stations West of Turner's,—(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 Turner's 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); 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 Turner's 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.

ASK FOR TICKETS VIA. ERIE RAILWAY.

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L. D RUCKER, Gen'l. Sup't. WM. R. BARR, Gen'l. Pass'r Ag't.

THE EDITORIALS

OF THE

"SIGNS OF THE TIMES"

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Geo. W. Mathis, Mason, Effingham Co., Ill.

John S. Leachman, Manassa's 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 desease 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 I could possible.

Yours truly,

CHARLES JONES.

HYMN BOOKS.

We have just received from our Book Binder the Third Edition of our Baptist Hymn Book, and are now ready to supply orders for any of the various kinds of binding, viz:

First Quality, Turkey Morocco, single copy, $2.75; per dozen, $30.00.

Imitation Morocco, Elegant style, single copy, $1.75; or per dozen, $18.00.

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Blue Sheep, Plain Edges, single copy, $1.00; or per dozen, $10.00.

Russett—Plain, single copy, 94 cts.; per dozen, $9.00.

At these prices we will send (postage or expressage pre-paid) any quality or quantity that may be ordered. But at these low prices cash must come with the orders, as we need the funds to pay the heavy expenses.

☞ The cost of postage, which is twelve cents on each book, will be deducted to those who take them from our office, as we have to pre-pay that amount on all we send away by mail.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

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 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.

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.

Samuel McCall 1Dec69

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 38. MIDDLETOWN, N. Y., JANUARY 15, 1870. NO. 2.

POETRY.

THOUGHTS ON PRAYER AND FORMS OF PRAYER.

[The following lines were written by a poor mechanic of Killileigh, Down, Ireland, on seeing a family prayer book which contained these words in the preface: "This book is intended to assist those who have not yet *acquired the happy art* of addressing themselves to God in *scriptural* and *appropriate* language."]

While praying is deemed an *art* so happy,
By a few who others rule,
Jesus teach us its importance
In thy self-denying school.

Prayer 's the sweetest, noblest duty,
Highest privilege of man;
God 's exalted—man 's abased,
Prayer unites their natures one.

God alone can teach his children
By his Spirit how to pray;
Knows our wants, and gives the knowledge
What to ask, and what to say.

Why should man then *manufacture*
Books of prayer to get them sold?
Sad delusion! strive to barter
Christ's prerogative for gold.

Where's the *book*, or *school*, or *college*,
That can *teach* a *man to pray?*
Words they give from worldly knowledge;
Learn of Christ, then; he 's the way.

Why ask money from the people
For these barren books of prayer?
Paper, ink, and words are in them,
But, alas! *Christ is not there.*

Those who seek shall surely find him—
Not in books—he reigns within;
Formal prayers can never reach him,
Neither can *he* dwell with sin.

Words are free as they are common,
Some in them have wond'rous skill;
But saying "Lord!" will never save them;
Those he loves who do his will.

Words may please the lofty fancy,
Music charm the listening ear;
Pompous words may please the giddy,
But Christ, the Savior, is not there.

Christ 's the way, the path to heaven,
Life is ours if him we know;
Those who can pray he has taught them,
Those who can't should words forego.

When a child wants food and raiment,
Why not ask his parent dear?
Ask in faith then—God 's our Father,
He's at hand, and he will hear.

Prayer 's an easy, simple duty,
'Tis the language of the soul;
Grace demands it, grace receives it,
Grace must reign above the whole.

God requires not graceful postures,
Neither words arranged with form;
Such a thought—it pre-supposes
That with words we God can charm!

God alone must be exalted,
Every earthly thought must fall;
Such is prayer and praise triumphant,
Then does Christ reign over all.

Every heart should be a temple,
God should dwell our hearts within;
Every day should be a sabbath,
Every hour redeemed from sin.

Every place a place of worship,
Every tune, a tune of prayer,
Every sigh should rise to heaven,
Every wish should centre there.

CORRESPONDENCE.

WILLIAMSTON, N. C., Jan. 1, 1870.

DEAR BROTHER BEEBE:—I wish you a happy new year! The old year has passed away with all its joys and sufferings, and the new year hath appeared, ready to give hope and happiness to millions of earth's inhabitants, and also to write the epitaphs of one-thirteenth of the human race.

It is now supposed that one thousand two hundred millions of people dwell on this globe. That this number passes from time to eternity every thirty years. So that forty millions may be said to pass the boundaries of time and reach the shores of eternity annually! O what a mystery! Where are the countless numbers that have died since the fall of man? What disposition has been made of them? When and how will they reappear, and where stand at the latter day? Under the weight and magnitude of this subject we fail, we fall, and dwindle into utter insignificance. O the majesty, the grandeur, the power and the wisdom of that God who comprehends and controls the destiny of the human race, as easily as we can the small dust of the balance. Who sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. Before whom all nations are as a drop of a bucket, are nothing, and are counted to him less than nothing and vanity. Declaring the end from the beginning, and from ancient times the things that arn not yet done, saying, My counsel shall stand and I will do all my pleasure. Who hath made all things for himself, yea, even the wicked for the day of evil. Known unto God are all his works from the beginning of the world. The Judge of all the earth will do right. With him we leave the mighty question, and worship and adore.

Brother Beebe, I think I feel thankful to almighty God that your life has been spared to the commencement of the year 1870. You have been long laboring in the gospel field. You have visited many churches and associations during the past year, and I am in hopes will be permitted to visit a greater number this year. Your editorial labors have also been heavy, and of long continuance. They richen and mellow with riper years. And the brethren no doubt would feel it to be a greater calamity to part with them now than it would have ten years ago. May the new year bring to your aid renewed health and strength for the editorial department of the "Signs of the Times," and also a growth in grace and in the knowledge of Christ Jesus our Lord. So that while imparting food to others your own soul may experience seasons of refreshing from the presence of the Lord—revive as the corn, grow as the vine, cast forth roots as Lebanon, and flourish as willows by the water courses. I wish you a happy new year!

I have been much curtailed in my ministerial labors for the past year, and fear I shall be equally so this. But my desire is to spend and be spent in the service of the living God. And if I know myself, I have greatly rejoiced and do now rejoice that the hands of our brethren in the ministry have been loosed, and like winged messengers of love they have sped their course in all directions, throughout most of the States of America, preaching the unsearchable riches of Christ to the Gentiles.

This period very much resembles the Philadelphian state of the church, at which time no censures are bestowed, but when all seem to vie with each other in their manifestation of zeal for God's truth and his holy cause, and count not their lives dear unto themselves, so that they may finish their course with joy. Some of them can now say, no doubt, with the eminent apostle, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness 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."

I have been forcibly struck with the beauty, strength and depth exhibited in the preaching which I have heard for the last year or two, and also with the interesting letters that have appeared in the "Signs" and "Landmarks" during the same period. Unless I am much mistaken these things become more and more precious and endearing. What has set these lamps to burning so brightly, unless it be the two olive branches which through the two golden pipes empty the golden oil out of themselves? What is it but God's grace moving them thereunto?—preparing the church for a vast ingathering, so as to rejoice upon the top of the mountains and then be sufficiently strengthened to receive the rolling wave of persecution that may shortly thereafter come dashing against her bosom.

The visible family of our heavenly Father appears to me, though small, yet larger than ever before. And though errors and misconceptions and misapprehensions are apparent here and there among our Father's children, yet as a general thing they are steadfast in the apostles' doctrine—they believe in the doctrine of salvation by grace, and earnestly contend for the faith once delivered to the saints.

I admire the equanimity of temper shown in, and the mild and convincing character of your articles; and those also with whom you have discussed questions of high import, during the old year just past and gone; and in wishing you a happy new year I wish also a continuance to the close of this year of that same spirit of brotherly love, christian forbearance and tender regard for each other, that has characterized most of the contributors during the past year. I humbly trust our brethren will use all necessary precaution against letting one word be written that is calculated to wound the feelings of another. To wound the feelings is unnecessary, though we may widely differ in our expositions of certain passages of scripture. And as proof of this I would instance the numerous letters and replies that have appeared in the columns of the "Signs" during the past year entirely devoid of any reflection upon a brother's intelligence or steadfastness in the faith. While some very few have appeared that were calculated to irritate and provoke a spirit of retaliation.

It is true that Paul took Peter to task, and publicly and sharply reproved him for inconsistency and dissimulation. But who among us now is Paul, and who is Peter? We shall have to examine ourselves many times over, and with great care, methinks, before either one of

us can venture to set himself up as Paul, and designate some other brother as Peter, and then bestow upon that brother Peter a public rebuke.

The better way to administer reproof or rebuke to a brother, is by word of mouth—face to face, where the one charged with an offense has a chance for reply or makes confession. And this was certainly the way in which Paul reproved Peter—by word of mouth, and not by writing to him a letter, and then publishing that letter to the world! But if you allow a letter published that bears down upon some brother's feelings, when that is brought to your notice you are in duty bound to admit a rejoinder. This causes distress in the family. The fault in such case is in the first attack, more than in the defense. I am now writing, of course, in regard to the intercourse and behavior among brethren, and not as to their treatment of heretics and scismatics—that is another matter.

I have been a Baptist nearly forty-two years. I have learned something in that length of time, though I am extremely ignorant yet. I tell you, I am so ignorant, stupid, and full of blunders, that I often conclude I do not know my right hand from my left, in the things of God's spiritual kingdom. And I am made to wonder how it is that the children of light can put up with such darkness as in me dwelleth, and pass over the blunders and imperfections of my nature, so as to call me "Brother," and admit me to their fellowship and communion.

But this one thing have I learned, that it is wrong to publish one syllable or sentence designed to wound the feelings of a brother in Christ. For a dozen years after my baptism I felt it my duty to write some for our religious periodicals, having not the least idea of ever attempting to preach the gospel. And while I was in this writing mood I felt at liberty to attack every thing that did not come up square with my ideas of christian faith and practice, whether it was found among brethren or elsewhere. But when I was put or *pushed* into the ministry I felt so ashamed of my writings that I concluded I would quit that business—write less, talk more, and try to do better thereafter. Since then I have written but little for publication; and I feel pretty sure not one thing has ever been published since from my pen that could be construed into an attack on a brother, or treading on the toes of one of the sheep or lambs of Christ's fold.

But what should be done for the year 1870? Though I may not write, that is no reason why others should not write as well as preach for the edification of Zion's children. And what pleases we well to think of on this new year's day is that there are numbers throughout the length and breadth of this land, who have the talent of writing for the instruction, edification, comfort and consolation of God's poor afflicted ones. Their letters, essays, expositions and discourses already published prove the fact that the talent is already committed to them, and an open door is set before them for its improvement. Tell me not of their ignorance of letters and inability to write to profit. Peter and John were ignorant and unlearned men before the Jewish sanhedrim, but who either wrote or preached to greater profit than they? Whatever is understood by us is good grammar to us, and whatever is convincing to us is sound logic to us, though it comes in broken language. So also whatever is food to the soul hungering and thirsting after righteousness, is certainly the gospel of Christ. Baptists, as a general thing, are not gramatical critics, so as to alarm the writers for publication, and no others need be, because our writers do not *care* for *their* criticism.

But suppose other people do criticise our productions, what can they make by it? I doubt whether any religious paper sent forth by the daughters of Babylon shows a better face, for instance, than the "Signs of the Times." I doubt whether it is behind any of them in point of gramatical construction—good sense—sound argument, force of reasoning, point or pathos—to say nothing of its soundness in the faith, and truthfulness in the letter and spirit.

Let the brethren then write on in defense of the truth and for the encouragement of Zion's pilgrims. Their letters are eagerly perused by the brethren and sisters who statedly sit under the sound of their ministers voice, and ten times more so by the scattered lambs of the flock who are in an isolated condition, roaming among the montains and valleys of our broad land, like sheep having no shepherd.

I say, let the brethren write on, giving their views on seemingly plain or apparently dark passages of scripture, as the Holy Spirit may dictate. There may be some things written by them hard to be understood—difficult of comprehension: no matter for that, let them write on, it will do no harm, if done in love and in the fear of God. No one's *feelings* will be *hurt* by it, if no one's *feelings* are *tampered* with. Let each one show his light, or make known his views on a given passage of scripture, or any passage that the Lord may lead his mind to the contemplation of, under the weight of divine truth and of love to God, his people and his sacred cause; and such writer need have no fears of giving offense to his brethren.

There are many things written by brethren that I do not understand as they do, but I do not find fault with them about it. I am desirous they should go on with their views, complete their series, or finish their work in the way that seemeth good unto them. I shall certainly be edified, even if I do not comprehend or receive the whole drift of the discourse. Very few letters written by the saints do I read, or very few sermons preached by the heralds of the cross do I hear, but what I learn something from them.

Brother Beebe, it you get an opportunity during this happy new year, I wish you would whisper a word in brother J. F. Johnson's ears for me. Tell him to pout all this year, as he did a part of last year, if he can. Tell him to stick to a bad promise all this year, if he can. Tell him to bury his talent in the earth, if he can. Tell him to hide his candle under a bushel, if he can. Tell him to refuse to give his views on any passage of scripture, if he can. Tell him to smother up the emotions of his soul, and yet be a happy man, if he can. Tell him to be somebody else—to act out some one else's nature, and not be J. F. Johnson of Lawrenceburg, Kentucky, at all, if he can.

Don't tell him, if he had gone on with his views and his series on regeneration, he would have finished and taken up something else before now that would have been better understood, and more acceptable perhaps to some of his brethren. Don't tell him how much I and others wish to see him and hear him preach again. Don't tell him how much I and others admired his discourses at the spring associations in 1868. Don't tell him how much I was edified by his able discourse at your association held at New Vernon that year. Neither must you tell him how I was carried almost up to the third heaven by that sermon preached by him at the same place, when he and I first met. His subject then was the advent of Christ to a lost and ruined world to accomplish the redemption of his people. And he soared so high and staid so long among the stars, that dear old brother Trott had to pull his coat tail and bring him down to earth again. I felt sadly disappointed at that sudden change of things, for I wanted to stay up there with him a great deal longer. I have thought if we were to meet again, perhaps he might manage to get me up there with him in that happy place again, where we might possibly linger, enraptured, longer than before.

But don't you tell him one word of all this, because it might have a tendency to *disturb his quiet repose*, and crack that "hard shell" of his a little, so as to induce him to peep out upon the surrounding world again.

I congratulate you, brother Beebe, upon the prosperous condition in which our Zion is found at the commencement of this new year. I know personally of no former period when she was made so.

I united with the church in March 1828—a very little time after the Kehukee Association had thrown overboard the rubbish of religious trafic, that had been attempted to be palmed upon her for several years before. On this account she was immediately cast into the furnace of persecution and religious defamation, by mocking Ishmaelites throughout the United States, where she remains to this day. For a long while after the separation there were scarcely any additions to the churches. Such was the force of public opinion brought to bear against them that it was hazardous and at great peril if one united with them. Seasons of refreshing have been occasionally realized from time to time since. But the year 1869 has been favorable to her in common with other associations and churches, far beyond former years. Our ministers have traveled more, preached more, and shown more zeal for the cause of God, both at home and abroad, last year, than ever before, within my recollection. The congregations are larger and more attentive than usual, and the ransomed of the Lord have returned and come to Zion in numbers unwitnessed by many previous years.

Your paper teems with good news from every quarter of our vast country, so far as the peace and prosperity of Zion is concerned, and we can plainly see now that which was symbolized by an angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. Nothing impeded his progress, it appears, but he flew on in the midst of heaven, striking his wings against no obstacles, no walls, no suns no moons, no stars, no globes; but on he flew, proclaiming the glad tidings of salvation as he flew, for the benefit of poor fallen man and for the glory of God. So fly the ministers of God's sanctuary now, and to the same end. God grant that they may continue to fly, unrestricted by the laws of men, and unfettered by their own supineness, during the year 1870, and for many long years to come.

Brother Beebe, I wish you and yours all round about Middletown, Wallkill and New Vernon, a happy new year, and desire to remain your weak brother, in hope of eternal life, which God that cannot lie promised before the world began.

C. B. HASSELL.

The following letter was sent us for publication by brother St. John, with an introductory note, which we have mislaid, in which he states that he had obtained permission from the writer to forward it to us for publication. [ED.]

December 8, 1869.

ELD. A. ST. JOHN—DEAR BROTHER:—I have long been thinking of writing a few lines for the "Signs of the Times," but have concluded not

to do so, because I know I am incapable of writing any thing very interesting, and there are so many able writers sending their messages of love and comfort, that I am ashamed to have any of my scribbling appear; for certainly nothing very good can come from so vile a heart as mine. Therefore I will pen a few lines for you and the brethren and sisters of the same little fold with me, knowing that you will not look upon it with a critic's eye, but as a dear parent would regard his child, or a teacher in the house of God, his pupil.

I thought to write of some of what I hope have been the Lord's dealings with me; as I had not time to say all I desired to when I applied for admittance into the church, and when you bid me come in, saying there was plenty of room for all who gave evidence of a new birth, or of having passed from death unto life. It was you, dear brother, that led me down into the liquid grave, to be buried with Christ in baptism, which ordinance I had longed for a great while. And it was my dear brethren and sisters who took me by the hand and welcomed me to their beautiful home. Beautiful to me, because I believed it to be the true church of God, where the gospel is preached in its purity, which feeds and sustains our hungry souls. I shall always remember that glorious sermon you preached on the second Sunday in February. My soul was full to overflowing. All my unworthiness was brought to view, and God's wonderful love and mercy to me, the chief of sinners. If I had ten thousand tongues I could not praise him enough; but I hope at last to meet my dear brethren and sisters around the throne of our God, to sing his endless praises with all of his redeemed.. This, dear brother, I was reminded of when for the second time I was permitted to come to the table, while you and brother Harding administered the Lord's Supper to the little flock. None but those who have experienced the love of God in their hearts can tell with what emotions I partook of that sacramental feast. It brought back so forcibly to my mind the experience of my youth, and the time when the Lord took me up out of the miry clay and set me upon the rock, and put a new song into my mouth. I shed tears of joy, yet I grieved that I was not more free from sin, and more worthy of the place I occupy in the church. O how I love the church of the living God, and its inmates. I feel that it is my home, and I can love no other. Although I have been invited by Methodists and New School Baptists to go with them, and they said they would do me good, but my heart was not satisfied. There was something lacking: I hought perhaps it was my fault: when I heard the Old School Baptists preach the true gospel, I at once knew where I stood. Their people was my people, and their God is my God.

It was in my early youth my sinful condition was impressed upon my mind. I was so cast down that at times I could not go out to play like other children, but would retire and grieve by myself over my sins and wretchedness; for days I could see no comfort; and then this depression would pass off and things would appear brighter for a while. My father and mother were neither of them professors at that time, and I heard nothing that I termed religious only as I attended Methodist meetings, when they had their revivals, and at one time I went onto their anxious seat, as they termed it. I was then only eleven years of age. I went there to see if I could get any relief from the trouble that was pressing upon me; but it had no such effect; for while they were praying around me I was cold and indifferent to anything spiritual. But they said I was good enough, so they put my name down as one of them, but I did not know of it until a long time afterwards; for I never went with them a day. But not long after this meeting closed my tromble came on me deeper than ever before. O how earnestly did my poor heart in its childish simplicity beseech God to have mercy on me: for I felt that I was the worst of sinners. My parents had brought us up to be strictly moral, and to read the scriptures; but the bible had no more charm for me than a common school book. I therefore had nothing to look to for comfort but to the throne of grace. I tried to obey the law, and I promised God from day to day that I would live better, and not be so sinful. But, instead of doing better, as I grew older I grew worse, and my trouble and sorrow increased accordingly. I feared the thunder as it rolled through the arched heavens, and the red lightning as it shot from the dark clouds, lest they should destroy me from the earth and hurl me into endless misery. For I could do nothing to gain the favor of God; I had done all that is in the power of a poor dependent creature. But when all earthly works had failed, God in his wonderful love and mercy took my case in hand. I was then in my twelfth year. One day my mind was so much distressed that I thought it was the last day I should be permitted to live on earth. O what a day! I shall never forget it, I was so weak that my almost helpless limbs at times refused to carry the load of guilt and sin which I felt; If I had to go up or down stairs I would have to sit down to rest, and it seemed that every step would be my last. I retired into a lone room, as I thought to die, unwilling that any one should see me. I threw myself in humble submission before God. There my naked soul lay, stripped of all self-righteousness, but pleading for mercy, when something seemed to whisper in my heart, "Thy sins are forgiven thee; arise and rejoice." A calm and quiet feeling came over me, and I arose from my knees, my burden was gone. I looked around to see it it was not a dream. But no; I found that my great Deliverer had come. He had fought the battle and gained the victory, and led me to triumph in his grace. My fears of death and hell were banished, and my poor naked soul was clothed in his righteousness. How beautiful then did everything look to me, none can tell who have not felt his divine love in their hearts. How lovely all nature seemed as I looked from my window on that beautiful summer's evening. Everything seemed to be praising God. O how happy I was. If I had died then I would never have sinned any more. I continued in this state several days, inwardly rejoicing and thanking God for this new life, and I thought that no earthly power could take from me that sweet peace of mind. But alas! how transient are our joys while here below. I soon learned that trials and temptations must come. One night I went to bed as usual thanking God for my few days of happiness, not doubting they would always last. I fell into a gentle sleep, and the Savior seemed to appear to me, and I was enraptured with his presence; but as he came nearer I saw his countenance appeared sad, and I asked him to tell me what I had done to grieve him. He seemed to say to me, Amy, you think you love me, but you do not. I was ashamed and astonished, for I thought I loved him with all my heart, and told him so. But he replied, If you loved me you would obey my commandments; and as he said this he withdrew, and there seemed to be a vail between him and me. I implored him in mercy to return, and whatever he required of me I would do with all my heart. As I thus spake he returned with a smile, and I awoke from my vision, and pondered over what I had seen; for I had never dreamed anything like it before. (But when I was under deep conviction I had dreamed of seeing Satan in his hateful forms.) My mind became troubled, and that sweet peace I had felt was disturbed. I knew there was a great duty for me to perform, but what it was I did not know. I had read the New Testament a great deal, for that book had become the dearest thing on earth to me. The next morning as soon as I found an opportunity I took the bible and retired to a secret place; for I did not like for my folks to know what was on me my mind. When I opened the book I read, "Repent and be baptized, every one of you," &c.—Acts ii. 38. I also read about Christ's baptism, until I was satisfied what my duty was; but how to perform it I knew not. I did not like the doctrine I had always heard preached, for it did not satisfy my longing spirit. Two or three years after this my mother experienced religion, and began reading the "Signs of the Times," and found they set forth the doctrine of salvation by grace, which doctrine she believed. How earnestly did my father and mother contend for the faith. Many times I have heard them, in discussing with the Methodists, New School Baptists and Presbyterians, on the scriptures, until twelve o'clock at night; but they had not power to give sight to the blind, or make them see as they saw.

I read the "Signs" sometimes, and some of the experiences would be quite similar to my own, only they would tell that they had followed their Lord in the ordinance of baptism. I would then feel sad that I had no opportunity to be baptized. But I did not dare to say anything to any one; but my constant prayer was that God would enable me to become a christian; for I felt weak and poor, and dependent on the independent God; but I tried to wait patiently for the appointed time for me to be admitted into the true fold of Christ. When I was fifteen years of age there was an Old School Baptist came and preached for us; but I did not dare to tell him of my heart felt wish, for I had not confidence enough in myself to make a public profession, so I suppressed my feelings, and as I stood by the clear blue water and saw others buried beneath the waves, O how my poor heart groaned and sighed, but I dared not utter a word. At about this time I was taken sick with lung fever, which brought me nigh unto death. I did not pray to be restored to health, for I was not afraid to die; but I was troubled because I was not baptized. I promised the Lord if my unprofitable life should be spared I would obey his holy command. But as I grew better my old indifference and fears returned, and it was deferred from time to time, until I was almost in despair. In 1865 I was called away to visit a sick sister in Missouri, and was there nearly a year, in which time I did not hear an Old School Baptist sermon, nor did I see any one who believed the doctrine, or had ever heard of such a people. My longing soul was hungry, and when I returned from the far west in 1866, and was permitted to attend church once more, I heard you proclaim the way of life. O what a sweet refreshing season it was to me, unworthy as I was of his blessings. It was under these circumstances I came to you to be baptized. It seemed that my mind was drawn there, and I have never regretted it. But, O how trials and temptations have beset my way; and yet there never was a cloud so dark but what

I could look by an eye of faith and know that behind it shone a beautiful sun, which would at some time appear. We know it is for our good that we pass through darkness, that we may more fully appreciate the glorious brightness of eternal day.

"When the hour that darkest seemeth,
Will his changeless goodness prove;
From the gloom his brightness streameth,
God is Wisdom, God is Love.
He with earthly cares entwineth
Hope and comfort from above;
Every where his glory shineth,
God is Wisdom, God is love."

O how apt we are to complain of our lot, of sorrows, temptations, darkness and gloom, although we are receiving even in this world continued blessings. Doth God watch over us from day to day? Does he not feed and clothe us, and above all, has he not pardoned our sins and blotted out our transgressions, so that they shall be remembered against us no more? Are not his promises sure? Does he not say, "I will hever leave thee nor forsake thee?" Is he not a prayer hearing and a prayer answering God? Has ever any one of his little ones come to him with their troubles and sorrows and been sent away unsoothed? As I meditate day after day on these things, and contemplate his goodness and mercy to such an unworthy worm as I am, I think we have every thing to be grateful for on earth, and yet our treasure which is laid up in heaven for us is greater, and well worth dying for.

I have written more lengthily than I intended, and will now close with love to your wife and family. Pray for us, dear brother, that we may walk circumspectly, and that when we shall receive the summons to leave this world, we may hear the sweet voice saying unto us, "Come, ye blessed of my Father."

I am, as ever, your unworthy sister, AMY F. HULSE.

HERRICK, Pa., Dec. 17, 1869.

DEAR BROTHER BEEBE:—In the "Signs" for Oct. 15, 1868, there is a request from sister Nancy Dutton for my views on Luke xxi. 25—28. I have not heretofore answered this request because I did not think I had an understanding of the text, and without evidence that the Lord has given me some light upon a subject it seems more than useless to undertake to write upon it. There are other requests for my views upon portions of scripture from dear brethren and sisters whom I would esteem it a great privilege to be able to serve, to which for the same reason I have never yet undertaken to respond.

My attention has again been called to this request of sister Dutton; and I will now endeavor to write a little upon the subject, giving such thoughts as may be presented to my mind, though I do not think of being able to open the text. It is with the Lord to give or withhold light upon his blessed word. May he help us to wait patiently and trustfully upon him.

The text reads as follows: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

The last expression clearly designates those unto whom our Savior is speaking these things as his disciples, those for whom there is redemption. He has spoken to them of the destruction of the temple, which shall be so complete that "not one stone shall be left upon another that shall not be thrown down." They asked him when these things should be, and what sign should denote their immediate coming to pass: and he goes on to speak in reply to this question in such a manner as clearly shows that it is of the end of the legal dispensation, represented by the temple, that he speaks, and the coming or setting up of the gospel kingdom. We must look for the fulfillment of these deep and mysterious sayings within the time of those then living, for he says, "This generation shall not pass away till all be fulfilled." We shall therefore, I think, find their spiritual fulfillment in the coming of the gospel kingdom as it was represented in what transpired on the day of pentecost, although the literal destruction of the temple, which is here declared, did not take place till afterwards.

The law which was given to national Israel from Sinai, "written and engraved in stones," Paul denominates a ministration of condemnation and death.—2 Cor. iii. 7—9. During all the ages that the children of Israel were held under it they were continually condemned by it, for they never kept it. So the Lord frequently declares to them by the prophets (Jer. vii 25, 26;) and therefore he declares that he will pour out his wrath upon them, and that the heavens shall be black, and the earth mourn and be desolate. Many expressions concerning the heavens and the earth are used by the prophets similar to those employed here by our Savior, evidently being figurative. Earthquakes and the like our Savior declares shall precede the coming of the great day. When the law thunders forth its demands and fearful threatenings against a sinful earth, the earth quakes and trembles. All flesh has transgressed, and come short of the glory of God, and therefore when the wrath of God is poured out, and the fearful glory of that first covenant or ministration of condemnation is displayed, all that is fleshly or earthly shall be dissolved and pass away. The first covenant "had a worldly sanctuary," and all its forms and services as well as the people to whom it was given were worldly. The Lord was long-suffering with that people, but all that was spoken against them as transgressors must finally be fulfilled upon them. What could more fully set forth the awful glory and destructive power of the final pouring out of wrath, and the passing away of that old covenant, than such figures as are used when speaking of it? The heveans black with clouds, and from time to time lit up with the awful glare of fire, discovering signs of blood and pillars of smoke, while thunders sound and reverberate among the clouds, and the terrified earth heaves and rocks to and fro, and finally passes away.

Let us look for a moment at the force of the application of these figures. The power and fearfulness of thunders and storms and earthquakes are measured by the terror they inspire and the destruction they accomplish. What can inspire more terror in the soul of one who knows himself a vile sinner than the declaration of a holy and unchangable God, "The soul that sinneth it shall die?" The natural ear hears no voice, but the soul is startled and terrified as by seven-fold thunder, and quakes with fear. The giving of the law from Sinai was with fire, and blackness, and darkness, and tempest, and the voice of words. "And so terrible was the sight that Moses said, I do exceedingly fear and quake." How appropriately was thus represented the power and effect of that law which holds only terror and death for all transgressors, as all unto whom it was given were. Through all the ages of that dispensation the threatening thunders of the law were heard from time to time through the prophets, and through the judgments that occasionally fell upon the earth, or national Israel, causing a quaking, and betokening final destruction.

There was a day spoken of in prophecy as the day of God's vengeance and the year of his redeemed, when all that was written in the law and the prophets should be fulfilled: for not one jot or tittle of the law could fail of fulfillment. The scattering of Israel as a nation, and the final destruction of Jerusalem and the temple, which our Savior declares in this chapter, sets forth vividly the effect of the law upon all the works and righteousness of men, as God's people are made to see and feel it in their experience. The temple represents all the structures of worldly religion upon which the pharisees pride themselves. The Lord maintained the Jews in that religion for ages, but its inefficiency was represented by the movable tabernacle, and by the temple which was once destroyed and rebuilt. Now as that temple was to be finally destroyed never more to be rebuilt, so this worldly religion with its worldly rites was to cease forever, as in any manner approved or allowed of God among his people.

The disciples are warned against false proclamations as to the coming of Christ in the accomplishment of these things, and are instructed as to what shall indicate, *to them*, their coming to pass. The wars and commotions, the conflict of nations, the earthquakes and famines and pestilences, the fearful sights and great signs from heaven, which they were told should precede his coming and the end of the world, were all to take place before that generation should pass away; and there was, no doubt, a literal fulfillment of these things before and during the destruction of Jerusalem. But I think the real significance is spiritual, and to be understood only by his disciples.

In the text the signs are specified, in about the same manner as they were foretold by the prophet Joel. *There shall be signs in the sun*,—it shall be turned into darkness,—*and in the moon*,—it shall be turned into blood,—*and in the stars*,—they shall fall. Now these are spoken of as *signs*, and therefore indicate something else. The Jews probably regarded the awful things declared in the prophecy of Joel as something to be literally fulfilled at the end of the world, but which they looked upon as too far off to make them afraid. But our Savior said that what he foretold should come to pass during that generation; and on the day of pentecost Peter stood up and declared that what was spoken by the prophet Joel was then fulfilled. The great crowd of mockers who were present could not have seen this fulfillment, or they would have been affrighted. We clearly see, therefore, that the natural sun was not literally turned into darkness, for that their natural eyes would have seen. But there were about three thousand who on that day saw and heard something which so exceedingly terrified their souls that they cried out, "Men and brethren, what shall we do?" What did they see? They saw that they were miserable sinners, and that the thunders of the law were against them. The light in which they had been working to establish their own righteousness had suddenly gone out in total darkness, and they could work no more. The sun of legal righteousness, if we may use such an expression, was turned into darkness. Natural or legal light, which may be represented by the sun, could avail them no longer. They saw that the law held them fast as transgressors, and that only their death, or blood, would satisfy it. The moon

represents the law, shining with the light of the sun reflected from it. It was turned to blood. The stars of those legal heavens are falled. The scribes and pharisees, the priests and administrators of the law, have no more power or light to bestow. This is what those quickened souls saw; and this is what every soul sees when brought to know by experience that by the works of the law no flesh living can be justified. That which was experienced by those on the day of pentecost, is experienced by all the people of God in after ages as they are brought into his kingdom. Those that were gathered there were Jewish proselytes, but they were representatives of all nations, and and show what is to be experienced among all nations, when under this distressing experience earthly light and hope fails: *upon the earth tresss of nations, with perplexity; the sea and the waves roaring:* nations and multitudes and peoples and tongues (Rev. xvii. 15) making lamentable cries and tumult.

Here we see "Men's hearts failing them for fear, and for looking after those things that are coming on the earth." The things that are coming on the earth are fearful judgments and fiery indignation against sin and transgression, "which shall devour the adversaries." Under these things earthly glory shall pass away as the flower of the field. and "*the powers of heaven shall be shaken*" "The powers of heaven" here spoken of are, I think, the powers that appeared to uphold and sustain that legal worship and service, the offices of administrative power and authority all the power of priestly sacrifices and worship in the temple. Those who are convicted of transgression cannot now as formerly bring their gift for sacrifice to the altar, and call upon the priest to make an atonement for their sin, for the priest no longer has power. These powers have never truly availed to take away sin, or to make any thing perfect, and now through those legal heavens the law blazes forth in fiery indignation against transgression, and those "heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Thus is described the final dissolution of that old covenant of works. Those that were under it, the true Israel of God, are left naked and exposed to the thunders of Sinai, to the eye of him with whom they have to do, to his wrath and indignation, with no hiding place from the storm, no covert from the tempest, no shield from the burning heat; and their hearts fail them for fear, and for looking after those things which it appears must soon come upon thom and sweep them to destruction; and they cry out, "Men and brethren, what shall we do?"

The natural mind is inclined to regard the awfully sublime language in which the coming of the "great and terrible day of the Lord" is described as applicable to something more fearful than what is experienced by the convicted sinner under the power of the law. But when we are under that experience, and are looking directly upon spiritual things, we cannot regard that language as too strong. Could we be more terrified by all the conflict of the natural elements, or by the darkening of the sun at noonday, than we are when in our souls there comes a conviction that all the awful curses of the law are about to fall upon us, when in fearful apprehension we stand trembling, looking into a gulf of darkness which is filled with nameless and undefined terrors? If we should undertake to give expression to the awful emotions of our souls, to the power of that voice that tells us we are guilty rebels against a holy God and are doomed to everlasting death, and to all that we feel, would we not seek for the most terror-inspiring sights and sounds that are known upon earth with which to give that expression?

Upon these souls "the ends of the world are come."—1 Cor. x. 11. Such souls as cried out on the day of pentecost, are at the end of of the world or earth. No worldly sacrifice nor earthly power can avail for their help now. They are at the end of worldly righteousness, worldly wisdom, worldly strength. Their flesh and their heart fails them. They "have seen an end of all perfection;" but God's "commandment is exceeding broad," exceeding all their earthly perfection. Now it is said that in that fearful time described by Joel, the prophet, "Whosoever shall call upon the name of the Lord shall be saved." Here, at the end of the earth, in the only place from which any sinful soul ever does truly call upon the name of the Lord. While they can in any degree rely upon themselves, or think that they have safety in any thing with which they are already provided, such as the forms and ceremonies of the worldly sanctuary, they cannot call upon the name of the Lord as their only hope for salvation. But now that the temple is left without one stone upon another; now that all legal forms and ceremonies are abolished, being utterly without power; now that earthly strength and hope fails them, and they are at the end of the earth; this is all that they can do, to call upon the name of the Lord.

All the people of God are thus in their experience brought to the end of the earth; and by this term, "The ends of the earth," they are frequently designated in the scriptures. By this name the Lord commands them to look unto him and be saved.—Isa. xlv. 22. By this name he declares that they shall see his salvation.—Isa. lii. 10; Psa. xcviii. 3. And when he called, "The ends of the earth drew near and came." The psalmist represents the experience of all God's people when he says, "From the end earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."—Psa. lxii. 2. Thus they call upon the name of the Lord, and he hears their cry.

"*Then shall they see the Son of man coming in a cloud with power and great glory.*" What a glorious revelation is this! The clouds had blackened the heavens, and were rolling with threatening thunder towards the trembling sinner, charged with storms of vengeance, and about to pour upon his guilty head all the curses of the law; and his heart failed him for fear, and for looking after those things that were coming upon him. But just as he is ready to perish, there appears a vision of transcendant glory and surpassing loveliness that fills the poor soul with wonder and rapturous amazement. The Son of man, the glorious Redeemer, appears in the cloud! The thunders are hushed, the lightnings cease to glare, the blackness disappears, and the ineffable brightness of his presence is reflected from the cloud and fills the heavens with glory. How wonderfully is the coming of the Savior to the poor despairing soul thus represented. The wrath of the law, the vengeance of divine justice, has all been expended upon him. He has received all that was the sinner's due. He has died the accursed death. But what power is displayed in his breaking the power of death and taking up his life again! He has overcome death and the grave, and all the powers of darkness; and now he comes in a cloud, whose fury against the sinner he has been able to meet and vanquish, displaying the power and great glory of a conquering King. He comes to bring salvation nigh to every sin sick soul.

Have we ever seen the Son of man thus, as the end of the law for righteousness, as having all power, as the conqueror of death, as the Savior of his people from their sins? Have we seen these things begin to come to pass in our experience? these scenes of darkness and terror? "*When ye see these things begin to come to pass, then lift up your heads and rejoice, for your redemption draweth nigh.*" Having redeemed his people from the curse of the law, from death and the grave, he thus comes to bring a knowledge of that redemption to them. On the day of pentecost the redemption of spiritual Israel was proclaimed, and the church in gospel glory, freed from the law of sin and death, "looked forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners.'

I will remark before closing this, that I regard the text upon which Elder Vanmeter requests my views in the "Signs" for Nov. 15th, as referring to the same events spoken of in this. It reads as follows: "Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." It appears to me that Christ came in his kingdom on the day of pentecost. Did he not manifest his power as a King then? And has he not continued to reign ever since in the saints, working in them "both to will and to do of his own good pleasure?" Unto him, also, every knee bows, "of things in heaven, and things in earth, and things under the earth;" that is, all things are subject to his sovereign will and control as the Savior of his people, so that all things are made to work together for good to them. This blessed truth concerning his power he brings to the knowledge of his people when he comes to them severally in their experience, and therefore he always comes to them in his kingdom, or reigning power, in the glory of the Father, and with the holy angels, with whom, Paul says to the Hebrews, we are already in company upon the mount Zion.—Heb. xii. 22. I understand the reign of Christ upon the earth to be thus in the church, in the hearts of his people. But here we see only in part. We have not fully apprehended or experienced his power and glory. We look for more glorious things when he shall come again without sin unto salvation. When he thus comes I do not think we shall be left any longer upon the earth, but shall be like him and shall dwell with him in heaven.

To think of Christ as coming to stand in human form upon some particular spot of earth, and as reigning thus, appears to me to be a purely natural view, and as inconsistent with his character. He is a Spirit. Heaven is his throne. He inhabits eternity, and his presence fills immensity. When he appears it is not to some particular locality exclusively, but in such a manner that the saints in all nations see him at once, and are together with him. How can we think of a literal coming in human form? It is by faith he is seen. "No man (with the natural sight) has seen or can see him." Again, in regard to the idea of a personal reign upon the earth, this earth is to be destroyed while yet sinful, and it is not this old earth, but a new earth, wherein dwelleth righteousness. But I have heretofore expressed some considerations, and have seen some expressed by others through the "Signs," so in opposition to the popular theory of a millenium, or personal reign of Christ upon the earth literally in human form, which would have to be noticed and explained away before I could accept that theory.

I will allude to the expression of the angels to those who saw the ascension of Jesus: "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." Are we sure that we have rightly considered or known how they saw him go into heaven, or where or what the heaven is into which they saw him enter? Could any but his disciples, unto whom he had given the principle of faith, have seen him go into heaven? None saw his ascension save those unto whom he was to come again. As they were conversing, suddenly and without warning he was parted from them. So, in like manner, on the day of pentecost, suddenly, at a time unknown to them before, the power and glory of his presence appeared to them. As he ascended a bright cloud received him out of their sight. So, in like manner, a bright cloud of glory revealed his presence to them. And here it occurs to me that it is only in this coming in his kingdom that he comes with clouds, or in a cloud, and that when he comes again the second time without sin unto salvation it will not be in a cloud, but in all his unveiled brightness. But did we ever see a cloud so bright and glorious to our view as that cloud of glory in which our Savior comes from heaven into our souls, and takes us to his bosom of love. The glory is spiritual, but spiritual glory far exceeds the natural. The glory that shone from that cloud in our souls appeared to brighten and beautify even natural objects around us.

One thought more. We must first see Christ go into heaven before we can receive a knowledge of him as our Savior. We must first know him as the reigning Savior, upon the throne of the majesty in the heavens. And even to our despairing souls there is an exceeding glory in this view of him as the exalted King and Savior of his people, like the glory of the cloud that received him out of their sight, even though he is parted from us in his exaltation, as we think, forever. But to every soul that thus has seen the exaltation of Christ to his Mediatorial throne, the angels say, This same Jesus shall come again to you. There shall yet come to every such soul a blessed and glorious experience of his power in dispelling fears, quieting the turbulent waves of trouble and sorrow, and giving heavenly peace and everlasting consolation, with a good hope through grace. Yours in hope,

SILAS H. DURAND.

BELOVED EDITOR:—With the hope that it may be useful to others, I submit to you a copy of a letter to a friend, who is a member of a false church, but is exercised about her duty to follow her Lord and Savior in baptism. D. BARTLEY.

WILLOW HILL, Ill., Dec. 24, 1869.

Dear Sister in the Spirit, as I hope:—You will look for a letter from me, according to promise, and therefore I will now, on this quiet Christmas eve, try to write to you.

The subject upon which I was to write, we have already conversed upon, and you have heard me try to preach upon, and it embraces the things concerning the blessed Redeemer's kingdom, and the duties and privileges of the subjects of this kingdom. In our last conversation, on that happy and peaceful evening at the house of brother Jacob's, you gave me very satisfactory evidence that you are one of the subjects of this glorious kingdom. And therefore you are highly favored of the Lord and blest for evermore. "For there (in Sion) the Lord commanded the blessing, even life for evermore."—Ps. cxxxiii. 3. And you can, therefore, say, "I love the Lord, because he hath heard my voice and supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling; I will walk before the Lord in the land of the living."—Ps. cxvi. Here the psalmist presents not only your experience, but also your desire and duty. "*Return unto thy rest, O my soul.*" "*I will walk before the Lord.*" Of this rest the apostle to the Hebrews says, "There remaineth therefore a rest to the people of God." (Notice who it is to—to the people of God—not the unregenerate.) Now this is gospel rest, and those who have entered into this rest, have ceased from their own works, as God did from his, (when he rested on the seventh day.) Please read Heb. vi. The apostle exhorts the people of God, saying, "Let us labor therefore to enter into that rest." Here now is our duty and privilege, that is, if we are truly believers in Jesus. This rest is found only in the gospel kingdom—a kingdom which is not of this world. Neither are its subjects of the world; but they are, every one, heaven-born, as I trust you have been. For, "Except a man be born again, he cannot see the kingdom of God," said Jesus.

Again, said he, "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." Therefore this rest is found only in taking the yoke of Christ upon us, and learning of him, and cannot be obtained in any other way. Then how careful we should be to know that it is indeed the yoke of Jesus which we have taken upon us, and that we are truly learning of him. For his yoke is easy, and his burden is light, and he teaches as never man taught. His is only the delightful service of *love*, the filial obedience of a child of God, flowing from a loving heart. "If ye love me," says the dear Savior, "keep my commandments." Now, *Do you love him?* Yes; I conclude you can say, with the apostle Peter, "Lord, thou knowest that I love thee." But, *Are you keeping Christ's commandments?* If not, then where and what is the evidence and the fruit of your love to him? "For," the beloved disciple says, "this is the love of God, that we keep his commandments: and his commandments are not grievous." And the blessed Son of God says, "He that hath my commandments, *and keepeth them*, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." But, on the other hand, he says, "He that loveth me not keepeth not my sayings."—John xiv. Thus you see the great importance and benefit of *obedience* to the commands of Zion's King. For Christ is God's anointed King in Zion, who reigns in *righteousness*; and the twelve apostles are the princes in this kingdom, who rule in *Judgment*. Therefore our religious *faith and practice* should rest upon the authority of Christ and his apostles, and the doctrines and commandments of men should not have a shadow of weight with us. It should be our wish and endeavor to please God, rather than men. Hence, we should acknowledge no other leader but Christ, and him we should lovingly and obediently follow, wheresoever he leads. For he says, "If any man will be my disciple, let him deny himself, and take up his cross, and come after me."

Now, my friend, we know that he died unto sin, and was then borne away to the tomb, whence he arose, and is the resurrection and the life of his people. Then, if you have died unto sin, and have been quickened with Christ, and now live a new life of faith, the faith of the Son of God who loved you and gave himself for you, are you not also willing to follow him in the likeness of his death, by being "Buried with him in baptism, and then arise to walk with him in newness of life, and serve him in newness of spirit? Is he not worthy that you should thus freely renounce all others, and follow him? And is not your love to him great enough to cause you to do this? Then, dear friend, should you not be espoused unto Christ in the beautifully expressive and solemnly consecrating ordinance of baptism? Remember, it is in baptism—gospel baptism—that we put on Christ. So Paul says, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have *put on Christ*."—Gal. iii. 26, 27. It follows, therefore, that you, dear friend, have not put on Christ, for you have not been baptized into Christ. For Paul again says, "That so many of us as were baptized into Jesus Christ were baptized into his death. *Therefore* we are buried with him *by baptism* into death." But you have not been thus buried with him by baptism, and hence you have not followed him here, and have not yet put on Christ. You have followed him, it is true, in the garden, where your soul was exceeding sorrowful, even unto death, and to the cross, where you, by faith, beheld his precious blood shed for the remission of your sins; but you have not yet followed him from his cross down to his grave, not acknowledged him as your crucified Redeemer and risen Lord, by being "Buried with him in baptism, wherein also ye are (when baptized) risen with him through the faith of the operation of God, who hath raised him from the dead."

O will you not, therefore, come out on the Lord's side, and take this the yoke of Christ upon you, and learn of him? For, since he died under the curse of our sins to redeem us from sin, and arose from the dead to save us from death, should not every true believer in him most willingly and obediently go with him down into the symbol of his grave, and be planted together in the likeness of his death, and *thus* show forth their living faith in him who died for them, and also give the divinely-appointed, tangible evidence that his atoning, cleansing blood has washed them from their sins, and that they are, through Christ, dead with him unto sin, but alive unto righteousness? Yes, my dear friend, it is meet that we should thus do, and so obey and honor Christ, by following him; and every humble believer in the crucified, buried and risen Christ should count it his or her glory to follow this glorious Leader and blessed Master down into the water, and there be buried with him by baptism. For Jesus gave this pattern, when he came to John the Baptist in the river Jordan, and demanded baptism of him, saying, "*Thus* it becometh *us* to fulfill all righteousness." Now I gladly believe that you are included in this term *us*, but you have not *thus* fulfilled all righteousness, and have not, therefore, thus obeyed and honored Christ your King and the King of saints.

Now will you, Mary, thus follow the meek and lowly Son of God, and so confess your heart-felt allegiance unto him? or will you harden your heart against the voice of his command, and try to excuse your disobedience to the Lord, by pleading that gospel baptism is not essential to our eternal salvation? O, do not so! He says, "To-day if ye will hear his voice, harden not your hearts." Where is your love to God and to his blessed Christ, if you are not willing to forsake father and mother, brothers and sisters, lover and friends, and all—all the world, for the sake of your loving Savior and the gospel? For he himself declares that, unless you do this—for sake all and follow him—you are not worthy to be his disciple. O you can not bear that this sentence should be pronounced against you; for I am sure that you want to be his loving

disciple, and desire above all things to honor him and enjoy communion with him. For, take away Jesus from you, and you should be for ever undone. Then you are, I hope, willing to be anything, or nothing, whatever the Lord will; and with child like simplicity, are ready to inquire, with the humbled Saul of Tarsus, "Lord, what wilt thou have me to do?" The Lord Jesus sent his servant Ananias to tell Saul what he should do. And this minister of the gospel went, at the Lord's bidding, and spake the word of the Lord unto Saul, and then said, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, (figuratively,) calling on the name of the Lord." Here is *your duty*, and the duty of every unbaptized believer in Jesus. What could be more plain!—*"Calling on the name of the Lord."* Hence, renouncing and forsaking every other name. "For there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached *in his name* among all nations, beginning at Jerusalem."—Luke xxiv. 46, 47. Therefore Philip, the evangelist, went from Jerusalem to Samaria, and preached Christ unto them. (Notice, he preached nothing but Christ.) And, "When they believed Philip preaching the things concerning the kingdom of God, *and the name of Jesus Christ*, they were baptized, both men and women."—Acts viii. Therefore the name of Jesus Christ is the only authoritative name in the kingdom of God: and by him the kingdom of God was established; and it has received all its order and authority, its doctrine, ordinances and laws, from him. For the risen Jesus said unto his apostles, *All power is given unto me* in heaven and in earth. *Go ye therefore* and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever *I have commanded you:* and lo, I am with you alway, even unto the end of the world. Amen.—Matt. xxviii. Thus we see that the apostles themselves received all their apostolic authority, as princes and judges in the kingdom of God, immediately from the beloved Son of God For this reason, he said unto them, "Without me ye can do nothing." Therefore, Christ, the anointed Son of God, is the sure foundation which God hath laid in Zion, the Rock, upon which Jesus said that, he himself would build his church. Now then, we see that in the kingdom of God, the gospel kingdom, Christ is *all in all;* for herein every thing is by his authority or power and in his name; because, in this kingdom, Christ is KING. And his kingdom is everlasting, and of his dominion there shall be no end. Hence this is a kingdom which can not be removed, but abideth for ever. And so Christ is King eternal, immortal and invisible. Yea, he is at once the Husband and the Maker, the Redeemer and the head af his church; and the church is absolutely dependent upon him for her very existence, for her salvation, for her doctrine and order, her faith and practice. In one word, Christ is the foundation, the rock, upon which the gospel church is built; and he is the Head-stone thereof. The gospel church knows nothing but *"Christ and him crucified."* Her faith and hope, trust and confidence is in him, and in no other. All human, and even angelic agencies, means and instrumentalities, in the one great and glorious work of salvation, she disclaims and turns away from, and looks to, trusts in and relies on Christ *alone*. And therefore the faith of the gospel church is *in Christ;* and faith in Christ is the first and leading characteristic and mark of his church; for which cause it is called, "The household *of faith*."—Gal. vi. 10. Hence faith in the Lord Jesus Christ is the gospel *countersign*, or the pre-requisite qualification to entrance or admission into the kingdom of God, the gospel church; and none but true believers in Jesus can ever enter into the gospel kingdom. "For," said Paul to the churches of Gallatia, "ye are all the children of God *by faith in Christ Jesus*." And so faith in Jesus is the *evidence* that we are born of God, and therefore the *assurance* of our heavenly sonship and heirship. Therefore, because the believer in Jesus is born again, he can see and enter into the kingdom of God. And so the nature and the order of the great Gospel Commission is, "He that *believeth* and is *baptized* shall be saved." Faith in Jesus, or belief of the gospel, is *first*, and *qualifies* for baptism, which is *second* in the order of the gospel kingdom. Baptism *follows* a genuine heart-belief of the gospel and therefore baptism is the *declaration* of our faith in the Son of God. Hence Philip said to the eunuch, "If thou believest with all thine heart, thou mayest"—be baptized.

I have now, dear friend, truly and faithfully pointed out to you and described, according to the scriptures, the gospel church or kingdom, and showed its nature. And I feel assured that this description of what the gospel church is, receives the sanction of your heart, because you have, in your experience been led to Christ, and all that I have said concerning him suits your case. You, therefore, are a proper subject for Christ's church. And the church which I have faintly described is, simply, *Christ's church*—the church *of* Christ, in which Christ is *all in all*.

Now let me ask you, in the fear and presence of the Lord, Do you know, among all the professed churches now in the land, one that answers truly to this description, and is according to this patern, in its *faith*, and *order*, and *practice?* I believe you must confess, with me, that you do know of *one*, and but one; and this one is, the Old Baptist church, which began with John the Baptist, and has continued until now, "And the gates of hell shall not prevail against it." *This* is Christ's church. For, you know, that Christ is all in all, is everything, to the Old Baptist church. Then, if you are Christ's, which I believe, go to this church, this household of faith and kingdom of God, and confess your faith in Christ, and be "Gathered into the fold, with believers enrolled, with believers to live and to die." And you shall then realize that, in keeping Christ's commands, there is great reward. But, please remember well, that, if you should be immersed *outside* of the gospel kingdom, outside of Christ's church, that would not be obedience to Christ's ordinance at all, but only obeying the doctrines and commandments of *men;* for Christ's ordinances and laws all belong *to* and are *within* his gospel kingdom, and cannot, therefore, possibly be administered outside of its pales. Hence, if you ever receive gospel baptism, it must be *in* the gospel church—Christ's church. May the Lord be your God and guide. Please answer. Love to your family. Yours to serve in the gospel,

D. BARTLEY.

COVINGTON, Ga., Dec. 23, 1869.

DEAR BROTHER BEEBE:—A lady of my acquaintance in one of the Middle States requests my views on Matt. vi. 23, latter clause of the verse: "If therefore the light that is in thee be darkness, how great is that darkness."

In the plenitude of God's mercy he has been pleased to call sinners by his grace, and reveal his Son in them. Of this class were the disciples to whom was given to know the mysteries of the kingdom of heaven, while to the great multitude Jesus spake in parables. He, with his disciples, had retired from the multitude into a secluded place on a mountain, and there he preached his excellent sermon to them so noted in Holy Writ. In his teaching he says, "The light of the body is the eye: "If thine eye be single thy whole body shall be full of light. But if thine eye be evil thy whole body shall be full of darkness." This is the key to the text, which unlocks the whole subject, as I understand it. As the blessed Jesus is addressing his disciples *exclusively*, it applies *only* to the children of God.

In a mental point of view that which resembles the organ of sight in its relative importance and beauty, as, for instance, the Sun is the *eye of day*, applies to man in relation to his mind. In the eye of his mind he sees, or understands a subject, and judges of its importance according to its merit as it appears to him. The light which occupies his mind affords a clear vision on any subject he understands. I am speaking in relation to the natural mind of man which is susceptible of understanding natural things *only* so far as his physical and mental powers may be capable of receiving instruction according to the light he may have. As to spiritual things, which are revealed from heaven, he is wholly in darkness; is compared to darkness itself, (Eph. v. 8,) and as every imagination of the thoughts of his heart is only evil continually, of course his eye is also evil before God.

In relation to the subjects of grace Christ is, emphatically, their life, and that life is the light that shineth in darkness, and the darkness of their natural minds does not comprehend it. The antagonism between light and darkness is now manifest. Christ is the *eye of day*, which illuminates the whole body of the saints, and each one separately, in their experimental walk and conversation in time. When their eye is single, or pure, the whole body is full of light. The Spirit of Christ is eyes to the blind, ears to the deaf, and a heart to understand in those who believe and love the truth. It is only by the light of revelation that any sinner can see God, first in his fiery law and inflexible justice, and secondly in the person of Jesus Christ in his justification from under the law, and in the forgiveness of his sins. His eye is single if he can behold this truth. He may not feel it as he desires in his own experience, but it is a principle of truth he fully endorses. He sees through the gospel glass darkly, which reflects the glory of God shining in the face of Jesus Christ. Not that there is any darkness in, or about the glass, but the darkness is in himself. The eyes of his understanding are enlightened in the knowledge of God and his salvation by the Spirit of wisdom and revelation given unto him.

After a period of time he finds himself beset with enemies on every side. Not that light is changed into darkness, Christ into Belial, a single eye into an evil eye, but he enters into darkness because he falls into the shadow of the body of this death, which Paul speaks of in Rom. vii. 24, wherein is no light at all. He cannot see, or behold spiritual things as formerly. The Sun of righteousness is concealed from his view by the dark body which intervenes. Instead of spiritual companions to comfort and console him, the beasts of the forest, or of night, creep forth, and he is alarmed by their barking, howling and roaring. A host of demons, such as anger, malice, discontent, doubts, fears, unresigned feelings, and others not named, join hand in hand to worry, annoy and torment him. He falls back on the light of human reason for help, and with the light of reason alone he searches and

examines every portion of the flesh, or carnal mind, to find the marks and evidences of a work of grace. He finds sure enough how great is the darkness that is in him, and with all the superficial light of his own inventions, produced by the use of means, in kindling a fire of his own combustible materials, and compassing himself about with sparks, walking in the light of his own fire, and in the sparks he had kindled, he has to lie down in sorrow, without any substantial comfort to his distressed mind. The ignis-fat-u-us, or jack-o-lantern illumination which arises from the marshy, pestilential bogs of human depravity brings no relief to burdened, sin-sick and afflicted souls. They realize experimentally that all the light of the natural powers of mind they possess in relation to revealed truth, is darkness, with all the science, intellect, and highest point of attainment the mind can reach in a religious direction, or in any other way, is great darkness indeed. If therefore with all the light that the natural religious mind can disclose, or that the saints can produce by the exercise of their own mental powers, or the volition of their own will is darkness, surely it can be said, how great is that darkness. The eye of the mind is evil, and the whole body is full of darkness. None but the saints realize the character of this darkness. It is sensibly felt. They fail, give up all for lost, and the great horror of darkness and labyrinth of wo into which they are sunken, is calculated to produce an involuntary exclamation in each one of them, *Lord save me, or Lord I am oppressed, undertake for me.*

I will present the subject, if possible, in a still more forcible manner, in showing the antagonism of light and darkness. Heaven is the fountain of light, of glory, and of the fullness of happiness, and enjoyment inexpressible. It is the throne of God, a high and holy sanctuary, the resting place of the church in time and in eternity. The saints are blessed with all spiritual blessings in heavenly places in Christ Jesus. All power is given unto a living Mediator in heaven and in earth. Hell is the full embodiment of darkness, depravity, sorrow and death. It is under the dominion of the prince of the power of the air, or of darkness. The war between these two belligerents is carried on, or fought in the mind, or perhaps more properly, the soul of every true lover and follower of Jesus. The soul, I understand to be, the battle-field of contending armies, the scene of many sanguinary feats. Hence the many expressions used by the saints of the Old and New Testaments in relation to the many conflicts of joy and sorrow, seasons of rejoicing and praise, and times of distress and affliction *in* their souls. Their personal identity as individuals, or saints, is recognized when speaking of themselves by speaking of their souls. For instance, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."—Luke i. 46, 47. Mary is speaking of herself. So in numerous other instances. The powers of heaven, and of hell, or in other words, of light and of darkness, are engaged in hostile array for the mastery in the experience of God's children. There is no question, or dispute, as to the final result of the conflict, for the church is redeemed, and grace reigns. Christ died and is risen again a victorious conqueror. Jesus has gone forth conquering and to conquer. The prince of the power of the air, or arch-fiend of darkness is a conquered foe.

It is impossible to serve two masters. We cannot serve God and mammon. In serving God the whole body is full of light; in serving mammon it is full of darkness. Serving mammon is serving the flesh, or in other words, sowing to the flesh, and the production of such sowing is corruption. There is a darkness, a death, an unprofitableness in it of a very unhappy character. When a saint reasons of God's work in him on carnal principles, and tries to understand spiritual revelation as he would understand any worldly business he was engaged in, he finds all such reasoning vain, and all such light to be total darkness. "If ye love me," says Jesus, "keep my commandments." If you will be my disciple you must deny yourself, and take up the cross and follow me. You must serve me, and not the flesh, is the sentiment conveyed. You must not confer with flesh and blood, and search through the dark corners, miry bogs and sloughs of a bottomless depravity to find the sweet assurance of an acceptance with God.

It is a weakness or infirmity of the flesh which is common to all the saints, more or less to be searching for good where there is none, or in other words, to try to bring good out of evil, which cannot be done. The flesh is never satisfied with God's work, nor never can be. This point will have to be yielded by every child of God.

My correspondent writes like one of the poor of the flock, though not recognized in a visible church relation with the saints. There are hundreds, perhaps thousands, who, like her, have sufficient light in them from God to see how dull, how dead, how unthankful, how cold-hearted and unlovely they are. They can sit and hear gospel preaching, but don't feel it. It goes right past them. It seems to them others are benefitted, but each one feels to say, "I am left out." They are taught to have no confidence in the flesh, or in any earthly arm, or in themselves. My correspondent fears that all the light she has is only imagination, or the work of Satan to deceive her and to make her believe that she is something when she is nothing. She really is afraid that it is in the power of Satan to so transform himself as to present to view a suffering Savior. She speaks of the little hope she once had, and if she could hear and understand as formerly she would be glad. This is the language of many of the poor of the flock who know the word of the Lord, and their righteousness is of me, saith the Lord.

It is praiseworthy, and according to the word of the Lord for her, and others like her, to go to the church of God, and own, or confess the whole truth, and follow Jesus in his ordinances, doctrine, laws and commandments. *Or*, if in the church already, hold fast that which thou hast that no man take thy crown. Be faithful unto death, says the Holy One, and I will give thee a crown of life.

Brother Beebe, I begin to feel that I am worrying you with my letters,* and, I think, I will desist from writing any more, at least for the present. Yours in christian fellowship,

JOSEPH. L. PURINGTON.

* Brother Purington may at once dismiss that feeling, for it is not so. —ED.

THE EVANGELICAL ALLIANCE.

"Say ye not a confederacy, to all them to whom this people shall say a confederacy, neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear and let him be your dread."—Isa. viii. 12, 13. "O my soul! come not thou into their secret, unto their assembly, mine honor be not thou united." —Gen. xlix. 6.

DEAR BROTHER BEEBE:—The words above quoted were presented to my mind on reading in the newspapers a few days since a proclamation addressed to the "disciples of the Lord Jesus," purporting to be issued by a self constituted religious body, styling itself "The Evangelical Alliance," and recommending that the first week of the new year shall be observed throughout the christian world as a season of prayer, and saying, "We earnestly invite you to renew fervent and united supplication before the mercy seat of our reconciled God and Father in Jesus Christ during the first week of the ensuing year;" and with a consideration deserving of all praise they add, "We give a revised schedule of topics abroad, suiting it to our special circumstances," so that christians of all denominations may know what to pray for, and "may act in concert in prayer on the successive days of prayer." Having been for a quarter of a century a professed disciple of the meek and lowly Jesus, perhaps I may regard myself as having an interest in the invitation, and therefore propose to examine in the light of divine truth, if enabled so to do, some of the propositions and statements made in the address, as well as the subjects and objects presented in the "schedule" to be prayed for, which if you please you may lay before the readers of the "Signs," and if in the examination I should occupy more space than seems proper, I trust I may be excused, as for some time past I have not trespassed much upon the patience of your readers. The address commences as follows:

"It is now nine years since the Evangelical Alliance issued their first invitation to christians throughout the world, to set apart the first week of the new year for united prayer on agreed subjects."

What an eventful period in the history of our country is embraced within those nine years! At their commencement we were, as a nation, enjoying peace among ourselves, and a state of prosperity, freedom and happiness such as had been known by no other nation on earth. Our peace, prosperity and happiness were ascribed to him from whom proceedeth every good and perfect gift, whose hand had delivered us from foreign domination, and who had given unto our fathers wisdom to devise and establish a system of government which we were fond of calling the best the world ever saw. United at home and respected abroad, we were as a nation the envy and admiration of the nations of the earth. But simultaneously with the first call of the "Evangelical Alliance, to set apart a week for prayer, upon agreed subjects," commenced a civil war of immense magnitude, and conducted in a spirit of ferocious cruelty, heartless rapine, and wanton destruction of life and property, more befitting demons than men. For four years of the nine this war raged with almost unexampled fury, until half a million of the young and middle aged of our citizens had been slaughtered upon a hundred battle fields; a still larger number maimed and crippled for life, and three hundred thousand widows, and twice that number of orphans, filled our land with grief and lamentation, at the loss of husbands and fathers, and nearly every family was clothed in the habiliments of mourning, at the loss of those most near and dear to them, fallen in an unnatural contest, instigated and encouraged mainly by those who under the auspices of the "Evangelical Alliance," had changed our peaceful and happy land into a pandemonium of blood and slaughter. Our commerce destroyed, our fields untilled, the peaceful pursuits of trade and husbandry changed to the horrid din of war; nearly one half of our country a sad and sickening scene of burned and plundered cities and towns, ruined villages and desolated hamlets; men, women and children homeless and without food, wandering on mountains and in deserts, the members of the "Evangelical Alliance" looked on complacently, and gave thanks to their god for what had been accomplished, and their voices were loudest in encouraging still greater acts of atrocity, until the civilized world looked on aghast, humanity shuddered, and pity wept o'er scenes too painful for contemplation, and from the recollection of

which memory still recoils with horror. But prayers for the restoration of fraternal relations among those who once were brethren, and for the re-establishment of the Union and Constitution of our fathers, were not heard from them.

At last, wearied with slaughter and satiated with plunder, a cessation of arms was brought about, and people then had time to look around and count the cost. What remained? A dismembered nation, which at the end of nine years is not yet united; discord, and enmity, instead of love, a sense of grievous wrong existing among nearly one-third of the people of our land, a debt of three thousand millions of dollars, and according to the report of Mr. Commissioner Wells to the present Congress, the expenditure and destruction of property to the amount of three times that sum, to carry out the plans and fulfill the prayers of the "Evangelical Alliance," and those who hasted to do its bidding. I quote from the report of Mr. Wells: "This was the cost of the destruction of slavery—the cost of compromise—the cost of the unfaithfulness of those who founded this nation, to the idea by which the nation lives. What does it measure? It is substantially a thousand million of dollars a year for nine years; or at the wages of five hundred dollars a year, the labor of two millions of men extended continuously during the whole of that period." Well may it be said, "What a measure! A disrupted land, dotted with the graves of its slaughtered sons, and echoing with the groans of agonized hearts, a debt which will task the industry and energies of the country for scores of years, a wide spread demoralization and licentiousness, appalling to every philanthropist and christian, and all admitted by the "Evangelical Alliance" to be the result and effect of their recommendation, to "set apart the first week of the new year as a season of prayer upon agreed subjects." To prove this I quote their own language: "Each year has shown an increase in the number of those who with "one accord make common supplication," and has also *furnished evidence* that God graciously hears the prayers of his suppliants and sends answers in manifold blessings." If the prayers of the "Evangelical Alliance," and those who render obedience unto its behests have been answered, the results are before us, and it is perfectly evident that they are pointed out and their doom pronounced by the prophet, when he says: "Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."—Isa. v. 20. Yours is gospel bonds,

W. L. BENEDICT.

WARWICK, N. Y., Dec. 27, 1869.

PIEDMONT, Va., Jan. 1, 1870.

DEAR BROTHER BEEBE:—The last No. of 37th Vol. of the "Signs" has been received, and in order to have the pleasure and comfort of reading the 38th (if the Lord will) it is meet that I send you the money for it, which I herewith do, together with that of sister J. Ferguson, both to be directed as above, as formerly.

I have been a subscriber to the "Signs" for about thirty years, and in all that long period of time I do not remember that I have ever missed the reading of a single number, and if not greatly deceived, have been much instructed and comforted therein. In former years, when sending subscriptions for myself and others, I have occasionally written something which has been published in them, but of later years, and as I grow older, my imperfections seem to be more and more manifest, so that I more fully realize that "I know nothing as I ought to know," and have therefore written nothing, not that I do not feel the same interest in the things pertaining to the kingdom of our Redeemer. Indeed I often feel as did the captive Israelites in Babylon. "They wept when they remembered Zion," and as the Psalmist expresses it in the same connection: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy." When I meditate upon these things, and remember the seasons of joy and consolation I have been permitted to have among the dear people of God, and to enjoy that fellowship known *only* to the saints of God, my mind is on the wings of the wind, as it were, beholding the order, the beauty, and the steadfastness of the Zion of our God. "The joy of the whole earth is Mount Zion, the city of the great King." John, in Rev. 14th chapter, says: "And I looked and lo a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand having his Father's name written in their foreheads; and they sung as it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth." Here is the beauty, the exaltation of the church of *our God*. She stands *with the Lamb*, our Redeemer, in an exalted position, and with his *Father's name* legibly upon them. Well might John say in this same chapter: "There appeared a wonder in heaven." O can it be that such a worm as I am thus exalted, and can sing that new song. If so, it is because *he* has put it in my mouth. Blessed be the name of the Lord for his unspeakable gifts.

Brother Beebe, I have written these few lines this morning while sending my remittance, and if they serve no other purpose, will afford an opportunity of placing my name among the list of receipts, and as our brother Cook remarked in his very excellent letter in the last number, "it is pleasant to read even their names." We are now entering upon the new year, and what it will unfold is known only to him who rules in the armies of heaven and among the inhabitants of the earth, and none can say unto him, *what doest thou*. O may we be reconciled to all his will, knowing that all things work together for good to them that love him. May he sustain you in your arduous labors, both in the publication of the "Signs" and in the ministry of his word, and that the dear saints scattered abroad in this dark and cloudy day be comforted, and the little ones be gathered into his fold, and that unceasing praise and thanksgiving be rendered unto his blessed name for Jesus' sake. Amen.

W. F. KERCHEVAL.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1870.

WOOSTER, Iowa, Dec. 1869.

DEAR BROTHER BEEBE:—About a year ago I requested your views on Romans viii. 20, which request you have not complied with; I would be glad to hear from you on that text.

JACOB WRIGHT.

REPLY.—Without reserve we desire to devote every energy with which we are endued to the cause of God and the truth,—to spend and be spent in whatever way shall best subserve the interests and welfare of the children of God; we are deeply conscious that our abilities are limited. Brethren and friends who request our views on various parts of the scriptures, should not feel themselves neglected or slighted when we fail to comply with their wishes. But let them rather bear in mind, that if we were blessed with a perfect knowledge and thorough understanding of all that is embraced in the scriptures of truth, still we should lack time and space to meet the numerous requests we are constantly receiving for our views. But we profess no such ability, and can only write to the edification of the saints as far as the Lord is graciously pleased to open any portion of his word to our own understanding. We are not unfrequently called on for our understanding of passages on which we have no satisfactory light, and on which, if we should write, we might darken counsel by words without knowledge. Sometimes our views are called for on some subject on which we have already expressed them.

We would wish to encourage a spirit of enquiry, for we believe it is profitable to search for the truth as for hidden treasure. The gifts which God has bestowed upon his church are for mutual edification, and the most enlightened of the saints may learn something profitable from the feeblest of their fellow members. Let us then pursue those things which make for peace, and things whereby one may edify another.

But while we commend the spirit of diligent enquiry, we should cautiously avoid vain speculations. The revealed things of the Spirit are too sacred to be trifled with. None should strive for mastery, or for the gratification of carnal ambition.

In treating on any controverted subject, if we find that to carry our point tends to make us feel proud, or that to be opposed in our peculiar views excites our anger, we may suspect that we lack that singleness of heart which should be cherished by all the followers of him who was meek and lowly. Now, in the commencement of this new year, and this new volume, may all who write for our columns, editor or correspondents, ask of God for that wisdom which cometh from above, which is first pure, then peacable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocricy; for he will give it liberally and will not upbraid.

The foregoing remarks have been suggested as we were attempting to apologize to brother Wright for our failure to respond to his request. The text proposed by him for consideration is one on which we were distrustful of our ability to give him any light; and even now the precise meaning of the apostle is not so clear to our own mind as we could wish. The words are, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

We have heard a variety of views expressed upon this subject, but still we have been very dull in comprehending its true meaning. Not so much perhaps from any fault of theirs as from our own incapacity to understand them. What we regard as the difficult points in the text are, first, the creature, secondly, his subjection, unwillingly to vanity, thirdly, how its subjection to vanity is by reason of him who hath subjcted the same in hope, and finally, how it is subjected in hope. The word *creature* is equally applicable to any created thing, whether used in reference to the natural or spiritual creation,—it is sometimes applied by the apostle to the Adamic, and sometimes to the spiritual man. It has been regarded by some brethren somewhat difficult to understand in which application it is used in our next. If the natural man, embracing Adam and his posterity, is intended, how shall we understand that the natural creature is made subject to vanity unwillingly, and how is it subjected in hope? And in what sense is it by reason of him who has so subjected it? To us it appears that the apostle is speaking of the child of God, born of the Spirit, and still in the flesh, and the vanity of which he writes is defined in the connection or context as embracing all the sufferings of the present time, which are not worthy to be compared with the glory that shall

be revealed hereafter in them. Now, while in the christian's warfare, the flesh lusteth against the spirit, and the law in his members is warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members, he is unwillingly subject to vanity and vexation of spirit. All the worldly influences which are brought to bear against the children of God, are by the wise man pronounced vanity. The world, the flesh and Satan are all opposed to the law of the spirit of life which is in Christ Jesus, and developed in the saints. Christians are sorely annoyed by vain thoughts, unhallowed passions, and worldly desires, all of which are constantly arising in them from their earthly nature, and bringing them into captivity to the law of sin which still remains in their flesh. This is not a matter of choice with them; for the earnest desire and expectation of the *creature* waiteth for the manifestation of the sons of God. That is they wait for, desire and expect, that when he who has redeemed them shall appear, that then shall they appear with him in glory; then shall he change their vile body that it may be fashioned like his glorious body. When that which shall be sown in corruption shall be raised in incorruption; when this mortal shall put on immortality, and the saying that is written shall be brought to pass, that "Death is swallowed up of victory." Then shall be fully manifested their relationship as the sons of God and heirs of glory; and then shall they all be perfectly conformed to the image of our Savior Jesus Christ. The very anticipation, fervent looking for and earnest expectation of the *creature*, shows very conclusively what *creature* is spoken of in our text. The old carnal creature is not an unwilling subject to vanity, nor is its subjection to the vanity of its earthly condition subjected in hope. The apostle says, "If any man be in Christ Jesus, he is a new *creature*." This new creature is called the new man, which after God is created in righteousness and true holiness. It is also called the inner man, &c. It is this new and inner man of whom it is said, Which hope we have as an anchor of the the soul, both sure and steadfast, and which entereth into that within the vail. He who hath supplied this hope is God. For the same apostle testifieth, "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work."—2 Thes. ii. 16, 17. "By reason of him who hath subjected *the same* in hope." The italicized words are supplied. The plain sense appears to be, that our God who hath given us everlasting consolation and good hope through grace, has seen cause to choose his people in the furnace of affliction, for their good and his glory, and has ordained that in the world we shall have tribulation, and that our afflictions shall work for us a far more exceeding and eternal weight of glory, has caused us to glory in our tribulations, and to rejoice in hope of the glory of God. He has subjected them, or us, in hope. Thanks be unto God which giveth us the victory through our Lord Jesus Christ.

This view of the text seems to us to be strengthened by the words immediately subjoined, "Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." The present bondage of corruption, is the present unwilling subjection to vanity. Captivity to the law of sin which is in our members which are on earth, under which bondage all who have received the first fruits of the Spirit, do groan within themselves, waiting for the adoption, to wit, the redemption of our body; for we are saved by hope. that is, we are delivered by hope, sustained by hope, or our captivity is subjected to this bright hope of a glorious resurrection and happy immortality.

"A hope so much divine
May trials well endure."

We groan within ourselves because of our present subjection to vanity, but hope looms up, even that lively or vital hope to which we are begotten by the resurrection of Jesus Christ from the dead; and having this sure and steadfast hope, we wait with patience for the adoption, the spirit of which we already have, to wit, the redemption of our body, when free from sin and vanity, mortality and earth, we shall be raised spiritual and heavenly.

In conclusion, our present impression is that the *creature* intended in our text is the *new creature*, born of God, while yet in the flesh, and in conflict with the law of sin and death. The vanity to which the creature is made subject, embraces all the sufferings, trials and afflictions of this present state. We encounter and are subject to them, not by choice, but from necessity; not willingly, but by reason of him who hath subjected in hope. As in verse 17, "And if children, then heirs; heirs of God, and joint heirs with Jesus Christ; *if so be that we suffer with him, that we may be also glorified together.*" Also in verse 29, "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." As by the wise and gracious decree of God it is predestinated that all his saints shall know him, and the power of his resurrection, and the fellowship of his sufferings, and be conformed to his death.—Phil. iii. 10. By rearon of their unity to and identity with Christ, it is given to them *in his behalf*, not only to believe on him, but also to suffer for his sake.—Phil. i. 29. It cannot be doubted that the hope which sustains the children of God, causing them to triumph over the vanities and vexations, trials and perplexities of the way, is of God, and comes to us through the mediatorial sufferings, death, resurrection and intercession of our great Redeemer. He has subjected the same in hope. "And we know that all things work together for good to them that love God," and all the saints may safely reckon with Paul, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. "For the earnest expectation of the creature waiteth for the manfesitation of the sons of God."

Now are we passing through "Vanity Fair." The manifestation of our sonship is not so clear as it shall hereafter be, when in the resurrection of the saints, clothed with our house which is from heaven, and fully delivered from the bondage, of corruption, we shall awake in the likeness of our risen and exalted Savior. This lively hope which we now have by and through the resurrection of Christ from the dead, not only has a tendency to reconcile us to the trials of the way, but it enters into that within the vail, whither the forerunner is for us entered, causing us to earnestly expect, and patiently wait for the glorious appearing of the great God and our Savior Jesus Christ, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 21.

CHURCH CONSTITUTED.

OLNEY, ILL., Jan. 3, 1869.

BRROTHER BEEBE:—We wish you to publish the following for the information of brethren at a distance.

By request a number of Elders and brethren from different churches and associations met at the White School House, in Richland Co., Ill., on Saturday before the fifth Sunday in October, 1869, and after preaching by Eld. H. Smith, organized a council for the purpose of constituting the following named brethren and sisters into a Regular Baptist church, viz: Richard Gardner, H. H. Rush, L. D. Gardner, Seth Umfleet, Elisha Gardner, Wm. Greathouse, Mary J. Greathouse, Rebecca Umfleet, Mary Gardner Lucy J. Gardner, Harriet Milone, Jand Gardner.

A church covenant and articles of faith were presented by H. H. Rush, on behalf of the constituents, which were examined by the council and found to be regular in form and orthodox in principle. Whereupon the council proceeded to constitute them under the appellation of "Little Zion Regular Predestinarian Baptist Church of Christ."

Prayer by Eld. David Stewart.

Right hand of fellowship by the members of the council. Singing, and benediction by the Moderator.

BENJAMIN COATS, Mod.

LEMUEL POTTER, Clerk.

Eight of the constituent members were baptized here within a few months past, and the church has received two additions since, and from present appearance we are led to hope a number of others are enquiring the way to Zion with their faces thitherward. May the Lord continue to add to our number such as shall be saved; for Paul may plant, and Apollos may water, but God giveth the increase.

This newly constituted church will hold her meetings for the present at the White School house, about three miles south of Clearmont Station, on the O. & M. Rail Road, in Richland Co., Ill. All brethren of our faith and order, in good standing in their respective churches, and especially ministers, are cordially invited to visit us as often as the Lord may favor them with opportunity, and they will not fail to find our latch strings out, and a warm hearted little band of brethren and sisters to receive and care for them.

Yours in hope of eternal life,

H. H. RUSH.

EBENEZER CHURCH OF NEW YORK.

For the information of our brethren and friends who visit the city of New York, we are requested to publish that the Ebenezer Old School Baptist church hold their meetings regularly for the preaching the word, and public worship of God, at their Meeting House, No. 154 West 36th Street, a few steps from the corner of 7th Avenue, at 10 1-2 o'clock a. m., and at 3 p. m., every Sunday. Eld. W. J. Thorpe, Pastor.

WINTER ARRANGEMENT
FOR
MIDDLETOWN AND WALLKILL CHURCH.

At the Church Meeting of the Middletown & Wallkill Old School Baptist church, Dec. 25th, it was ordered that during the winter, or until farther notice, the stated meetings of this church for public worship be held at our Orchard St. Hall, in this village, every Sunday night, to begin at 7 o'clock, instead of 3 p. m. as heretofore. And on the second and fourth Sunday in January, February and March, our meetings at 10 1-2 a. m. shall also be held at our Hall on Orchard Street, instead of our meeting house at Wallkill. The meetings of the New Vernon church will be continued at the meeting house as formerly on every first and third Sunday, at half past ten o'clock a. m. The regular church meetings of New Vernon will be continued at their meeting house on the Saturday before the first Sunday of each month, at 1 o'clock p. m.

The church meetings of Middletown & Wallkill church at 11 o'clock a. m., on the Saturday before the fourth Sunday of each month, until further notice, at the Hall.

MONIES RECEIVED FOR "THE EDITORIAL."

Samuel Pipe, N Y, 2 30, *Mrs* Sarah L Dewey, Ill, 5, Rachel Jackson, Ohio, 2 30, Eld I Donham, Iowa, 2 30, A B Lester, Ill, 2 30, Eld J A Johnson, Ind, 4, Isaac Tucker, N Y, 2 30, John Osborn, Ohio, 2 30, N V Carpenter, Pa, 3, E R St John, N Y, 2 30, J Bannester, Ont, 2 30, Jesse H Adams, Oregon, 2 30, G B, N Y, 2 30.—Total $35 00.

Subscription Receipts.

New York:—Joel D Northrup 2, Noah Kirby 2, Jas A Dorman 2, J W Alexander 2 30, J Morse 5, Mary Roberts 2, Wm Jackson 2, Mrs H Browton 2, Jas Pannett 2, J M Lawrencer 2, A T Thompson 2, Mrs E Mill 2, W Reed 1, Mrs C Lane 4, H Hammond 2, Orpha Borthwick 14 70, Chas Gordon 6, A Mathews 6, Miss Christiana Reed 2, Elder Wm Choate 2, Almira Stanton (all rght) 2, P W Gordon 2, H J Burroughs 2, Eld A St John 18, John Mason 2, J Vandewater 3, B Bundy 10, Mrs Eliab Hawkins 2, I Tucker 2, Mrs Ephraim Manning 2, Mrs E Horton 2, B J Overhiser 6, John Storms 10, Mrs S M Preston 2, Dea Jas N Harding 9, Eld Thos Hill 2, Saml Mabey 10, J Y Aldrych 3 20, Eld I Hewitt 8, W W Weld 1 50, D S Newberry 2, T H Seybolt 2, E W Parson 1 50, Hyde Perrin 2, M P Cooper 6, Noah Jenkins 2, Mrs Julia Derby 2, N P Rhodes 2, Wm Skilton 2, H Thompson 2, Mrs Lydia Mullock 2.....$187 40

Maine:—Joseph Greene 2, George Small 2, Lewis Butler 2, A B Macomber 13..... 19 00

Massachusetts:—Ann Richmond 2, Polly Cole 2, L B Lewis 1 50..... 5 50

New Hamshire;—Aaron Nichols.... 4 00

New Jersey.—M Hulsizer 2, Cyrus Risler 31 50, Nath Hart 4, Wm Golden 2, John Cole 2, Chas Scott 2, Eld W Housel 6, Eld P Hartwell 43, Tho G Ford 4 10..... 96 60

Pennsylvania:—Mrs E Little 2, I Sherwood 2, Nancy Steele 2, C F Curtis 4, Mrs Marianna Murray 4, Eld W J Purington 12, N Carpenter 2, S A Harlam 2, Mrs M Stuart 2, Jas Ogden 2..... 34 00

Delaware.—Mrs M A Frasher..... 2 00

Maryland.—R Devenport 2, Mrs M Crampton 2, Wm M Campbell 2, Eld G W Staton 14, B R Ridgeley 2, Mrs Ann White 2, Eld Wm Grafton 4.... 28 00

Virginia.—John Mills 2, L B Butler 2, Maria McClean 2, Miss A S Foley 2, Mrs Lydia Borden 1 25, Eld C Suydam 2, Wm F Kercheval 4, Eld W P Linkous 10, Barbara Musgrove 2, Isaac Hershberger 2, S G Triplett 2, Eld A B Francis 6, Mrs C M Johnson 2, A Toler 2, Mrs Henry Exall 2, Eld Wm Carpenter 2, Mrs E A Leachman 2, W P Tater Esq 5, Ezra P Hart 2, C Marrs 1, J H Stone 2..... 54 25

North Carolina.—J B Weeks 4, Eld C B Hassell 14, Eld J H Daniel 4 50.. 22 50

Georgia:—Eld J L Purington 2, L L Perry 4, R B Nash 2, J J Martin 2. 10 00

Mississippi;—Eld J Brown 2, W A Devenport 10..... 12 00

Texas:—Jas B McLelland 2, Benj Parker 2..... 4 00

Oregon:—Eld John Stipp 8, A T Beebe 2, Mrs E M Baugess 3, J Huffman 2..... 15 00

Tennessee.—Eld Peter Culp 2, Eld T W Roscoe, 2, Susan Covington 2... 6 00

Kentucky:—Eld W M Wood 6, Amanda P Munday 2, Mrs Geo Lancaster 2, Eld T P Dudley 10, Mrs D M Payne 2, Eld H Cox 2, Eld J H Gammon 31, S Aylor 2, Geo Ringo Sr 2, J J Riley 12 12, Peter French 2, J Brooks 4, Tho Triplett 2, I M Dameree 6, J B Turner 2, Mrs C Foree 2, Eld D S Bradley 2, Elizabeth Green 2, B Farmer 18 20, Eld N A Humston 4 50, Chas Carpenter 4..... 117 82

Ohio:—A Beeman 2, John Barger 2, S Danks 2, Maria Mathew 2, J Stephens 18, Geo Brehm 2, C Thurston 2, Eld J H Biggs 10, D L Reeves 4, D Hoover 2, Mrs C C Bracken 2, I Mansfield 2, D S Gwaltney 8, I R Edwarde 2, Wm L Pence 4, Mrs R Tussing 2, Elijah Newland 2, John Osborn 7 70, T E Champlin 2, Eveline Griffins 2, A Hard 4, Eld Lewis Seitz 5 15, E Ferguson 2, Tho S Shipley 2, Nancy Laythan 3, J Burley 2, Mary L Keever 6, A Compton 2, Mrs D Dillon 2, S C Byram 10..... 117 85

Indiana:—N Chambers 2, Mrs C Middleton 2, Jas T Drake 2, Mary Swank 2, W W Houston 2, John P Brady 2, J A Kemper 2, Eld J A Johnson 30, W F Coulter 4, G D Porter 6, Elizabeth Ferguson 2, John Hopkins 2, J Overman 18, S L Black 11, Chilion Johnson 30, Geo Glick 2..... 119 00

Illinois:—Wm Peach Sr 2, E H Verdenburg 2, D Hollis 2, Wm Hunt 2, Eld D Bartley 32, H Nave 2, Mrs S L Dewey 2, T Shepherd 4, Eld C West 10, D Rigg 2, Jane Clark 1, J L Patten 2, Eliz Lane 2, Mrs E Morris 1, Eld H H Rush 4, Chas Skeggs 1, J Downey 2, M Thomas 4, P Riner 2, J L Patten 1 25..... 81 25

Missouri:—A F Dudley 4, W F Mayfield 6, T Knight 8, Wm R *Mitchell* 2, R Wammack 2, J W Hutchison 2, *Malinda* Rush 2, *Mrs* T Neal 6, John Welton 2, E T Berry 30 50, H Tulley 2..... 66 50

Iowa:—Wm H Burch 8, *M* Conner 2, E Rush 2, J Wright 2, Eld I Donham 2, *M McGlaughlin* 2, J W *Miller* 2, N Brown 2..... 22 00

Kansas.—John Whitter 2, Abner Sommons 4..... 6 00

Nebraska:—G C Britton..... 2 00

Wisconsin:—*M* R Pagott..... 2 50

Michigan.—Stephen Thrush 2, W W Jennings 2, Hiram *Murray* 6 25, L J Foster 2, S G Ludlaw 2, A P Clark 2. 16 25

Ontario Prov:—J T *McColl* 11, Samuel *McColl* (gold) 44. E Gammon 2, J Gammon 7 70, J Soady 7..... 71 70

Total, ...$1125 12

Marriages.

At the residence of the bride's father, near Waverly, N. Y., Dec. 22d, by Eld. A. St. John, Mr. George Blizzard, and Miss Lydia G. Rogers.

Also, at the same time and place, Mr. Robert A. Decker, and Miss Letta Blizzard.

By Eld. Wm. J. Thorpe, at his residence, Nov. 23, 1869, Mr. Isaac Cole, of Piermont, N. Y., and Mrs. Charity Christie, of Pleasantville, N. J.

Dec. 19, 1869, by the same, Mr. Thomas McCombs, and Sarah Black, both of Jersey City, N. J.

In Livingston Co. Mo., Dec. 17th, by Dr. S. O. Millery, Mr. Philip Willox, of Belgium, Europe, and Miss Mary E. Shields, formerly of Greencastle, Ia.

Nov. 10—At Herbertville, at the residence of the bride's father, by Eld. Wilson Housel, Mr. Forman Melvane, of Monmouth Co., and Miss Margaret M., daughter of Abner Lee, Esq., of Herbertville.

By the same, at his residence, Mr. Wm. C. Hope, and Miss Eliza L. Peterson, all of Washington, South River.

Nov. 25—By Elder I. Hewitt, at the house of the bride's father, Mr. B. L. Crosby, of Monroe City, Mo., and Miss Sarah M. Whipple, of Roxbury, Del. Co. N. Y.

By the same, Nov. 28th, Mr. Cyrus Slawson, and Miss Mary Faulkner, both of Roxbury, Del. Co. N. Y.

By the same, Dec. 15th, at the house of the bride's father, Mr. Harmon Slawson, and Miss Polly Ann Ballard, both of Roxbury, N. Y.

By the same, at his house in Halcottsville, Jan. 1, 1870, Mr. James Buly, and Miss Phebe Cudney, both of Olive, Ulster Co., N. Y.

Dec. 27—By Elder Wm. Grafton, Dr, Aquilla Kidgely, and Miss Mary T. Tolbott. both of Baltimore Co. Md.

Obituary Notices.

DIED—Near Adysville, Perry Co. Ind., April 22, 1869, **Anthony Gwaltney,** aged 49 years and 9 months. He united with the Old School Baptists in the year 1860, Mount Gilead church, where he held his membership until called away by death. He leaves five sons and one daughter, two stepdaughters and one step-son, and a poor disconsolate widow, with numerous other friends to mourn their loss, but they mourn not as those who have no hope. He retained his mind to the last, and died in the full triumphs of faith.

A. GWALTNEY.

Perry Co., Ind., Dec. 13, 1869.

DIED—At his residence, November, 1869, **John Humphrey,** my beloved husband, in the 85th year of his age. He died like one going to sleep. I believe our loss is his gain. He joined the church fifty years ago, in Ohio; moved to Indiana seventeen years ago. We joined the Marion church. He ever was sound in bible doctrine. I expect soon to follow him, and, brother Beebe, pray for me in my lonely situation.

MARY HUMPHREY.

Mrs. Eliza Paxton died at Hamilton, Thursday, Dec. 9th, 1869, in the 76th year of her age, at the residence of her daughter, Mrs. Louisa S. Skardon.

Mrs. Paxton came from Bridgeport, Pa., with her parents, Paul and Anna Saunders, who settled in St. Clair Township, south of Trenton, Butler County, where she resided until her marriage in 1814 to John S. Phares, who came with his parents from Philadelphia, Pa., May, 1805, and settled in Wayne Township, same county, and with whom she lived until his death, in September 1824. They had four children—William S., Amy Ann, Louisa S., and Isaac T. Phares. She remained a widow until March 1831, when she married Isaac Paxton, then of Hamilton, with whom she lived until his death, October, 1861. They had one daughter, Eliza A., who died in her 12th year. In 1827 she joined the Baptist church at Trenton, Ohio, and was baptized by Elder Stephen Gard, and in 1831 became a member of the Baptist church at Hamilton. She was a faithful wife and kind mother. She leaves two children, and many relatives and friends to mourn their loss.

"Our fathers, where are they?"—Zech. i. 5.

FATHER BEEBE:—By request of his widow, sister Mariam Beall, I send you a notice of the death of her husband, brother **Thomas Beall,** (pronounced Bell) who departed this life last Wednesday evening near 9 o'clock, on the 22d Dec. 1869, being within one month and a day of 78 years of age. He was a member of the old order of Baptists for many years, and stood firm through all their divisions and trials through which he had to pass. I never knew a man more firm and unyielding in his belief and reliance upon the promises of God, and the certainty of the fulfillment of them all. He was truly one of those that had no confidence in the flesh. He ever raised a warning voice against all the religious institutions of the day, and often spoke of the rapid growth of the beast in our land. He was much afflicted with rheumatism, his body to some extent deformed thereby; was not able for some years to get on or off a horse without aid, but when helped on he could ride a long way, even in cold weather, to hear the gospel preached. But he had no ear for the "voice of strangers," neither gave he them the least countenance or encouragement. He was for years laboring under a cough and slow consumption, which finally terminated his earthly existence. He is now gone from the toils of earth to enjoy, as we hope, a life that never ends. He lived in the sacred ties of marriage with his companion 52 years and 15 days; leaves four living children, two of them members of the Old School Baptist church; the others make no profession. I tried to preach at his burial on the 24th from the 6th 7th and 8th verses of the last chapter of 2d Timothy: "For I am now ready to be offered," &c. Sister Beall selected the 808th hymn in your selection, which was sung before preaching. "Blessed are the dead which die in the Lord." Peace to his dust until he shall come forth in the likeness of Christ.

PHILIP McINTURFF.

Arnettsville, W. Va., Dec. 27, 1869.

DEAR ELDER BEEBE:—It becomes my duty to send you the obituary of my dear departed mother, **Mary Rhodes.** She departed this life *March* 6th, at six o'clock a. m., aged 101 years and 4 months, lacking three days. She was taken sick quite suddenly. She stated to me that she thought it was death upon her. I said, I hope not, mother. She said she wished to depart and be with Jesus. She related her experience, being much elated with joy, which she experienced when a young woman. She related it as clear as I had heard her when in good health, and also stated the circumstance of her joining the *Baptist* church when young, and also her reasons for not communing with the New School *Baptist* church, saying that she did not see her way clear as to the new schemes invented of late years by a people calling themselves *Baptists*, which was a great trial to her, (as some of her children and grand-children had joined the New, and some the Old School *Baptists.*) She took great pleasure in reading the communications and doctrinal ideas in the "Signs of the Times;" they appeared to correspond with her experience. I find her name recorded in the Old *Baptist* church book of *Berlin*, Rensselaer Co. N. Y., the 6th day of July, 1800; but previously she joined the *Baptist* church at *Broadalbin*, *Montgomery* Co. N. Y,, but in what year I know not. She has made her home with me over twenty years. *Many* godly counsels and admonitions she has given her children and grand children, as they can witness. *But* she has gone to dwell with Jesus as she anxiously expected, and we verily believe.

She was born in the state of Rhode Island, South Kingston, Nov. 9, 1767, and died in Orleans Co. N. Y., *March* 6, 1869. Thus left us our beloved mother, *Mary* Rhodes. Her maidin name was *Mary* Perkins.

Brother Beebe, some may wonder that I have not given this notice sooner. One reason is, I saw a partial notice of the same in a paper, written by some unknown person not fully understanding the subject; and secondly, I have been waiting for more full records to state; and thirdly I wished some abler person than myself, of so large a number of relatives, would give a full history of our aged saint and mother.

By her oldest son,

NATHANIEL P. RHODES.

DIED—At his residence in this village, Dec. 10, 1869, **Mr. Hiram Webb,** aged 69 years, 11 months and 10 days. He was a firm friend of the Old School Baptists, and although he had never made a public profession of religion, we believe he entertained a hope in the Redeemer. He leaves a widow and other relatives to mourn, but not without hope that their loss is his gain.

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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.

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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,) Turner's 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., Turner's 9.00 a. m., (Bkft.,) New York 11.30 a. m. Sleeping Coaches accompany this train from Buffalo to New York.

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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.

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

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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 desease 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 possible.

Yours truly,

CHARLES JONES.

Samuel McCall 1Dec89

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 38. MIDDLETOWN, N. Y., FEBRUARY 1, 1870. NO. 3.

POETRY.

" THIS DAY SHALT THOU BE WITH ME IN PARADISE."

High on the cross the Savior hung,
And cast a wistful glance around,
On every side were frowning brows,
But not one pitying eye was found.

The Roman guard encased in steel,
And Roman ensign flaunting high,
Bespoke the time by him foretold,
" The prince of this world draweth nigh."

Afar, a mournful group appears,
Whose choking sobs and broken sighs
Attest the sorrow that they fell,
As their loved Master bleeds and dies

The scribes and boasting pharisees
Draw near with proud and haughty tread,
Exultant at the thought, that he
Who oft reproved, would soon be dead.

The giddy, changeful multitude,
So often by his bounty fed,
Joinedwith the ruler and the priest,
As passing by they wag the head.

" Thou saidst that we, if we would live,
Must eat thy flesh, and drink thy blood;
Come down, and then we will believe
Thou art the Christ, the Son of God."

On either side a miscreant hung,
" Joined with the wicked in his death,"
They railed upon the Lamb of God,
As painfully he gasped for breath.

A pitying look to one he gave,
Which caused his stubborn heart to melt,
And fear of God, till then unknown,
Was by the contrite sinner felt.

" Remember me, thou sovereign Lord!
When in thy kingdom thou shalt come;"
" Fear not," the dying Savior cried,
" In Paradise shall be thy home."

W. L. BENEDICT.

Warwick, N. Y., Dec. 25, 1869.

Awake, my tongue, thy tribtte bring
To him who gave thee power to sing;
Praise him who is all praise above,
The source of wisdom and of love.

How vast his knowledge! how profound!
A depth where all our thoughts are drown'd!
The stars he numbers, and their names
He gives to all these heavenly flames.

Through each bright world above, behold
Ten thousand thousand charms unfold;
Earth, air, and mighty seas combine
To speak his wisdom all divine.

But in redemption, oh, what grace!
To save the sons of Adam's race.
Here wisdom shines forever bright:
Praise him my soul, with sweet delight.

Ah! why should bitter tears be shed
In sorrow o'er the mounded sod,
When verily there are no dead,
Of all the children of our God.

They who are lost to outward sense,
Have but flung off their robes of clay,
And, clothed in heavenly radiance,
Attend us on our lowly way.

While sorrow's tears our eyes have wet,
Shed o'er the consecrated dust,
Too much our darkened souls forget
The lessons of endearing trust.

Let living faith serenely pour
Her sunlight on our pathway dim,
And death can have no terrors more,
But holy joy shall walk with him.

CORRESPONDENCE.

WARWICK, N. Y., Jan. 5, 1870.

" For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."—Isa. lv. 8.

DEAR BROTHER BEEBE:—In a former communication on the subject of the invitation from the "Evangelical Alliance" for a week of prayer, I proposed to examine some of the propositions and declarations put forth by them. They say, "We earnestly invite you to renew fervent and united supplications before the mercy seat of our reconciled God," &c. One of the prominent errors into which workmongers and will-worshipers have fallen, is that God has in some manner become unreconciled to man, and therefore man must by the performance of such works as will be pleasing to God, conciliate him, and so ingratiate himself into the favor of God, as to prevail on him to change from the state of unreconciliation, and become reconciled to man and his doings. The "Evangelical Alliance" seems to have hugged this fond delusion to their souls, and have so reconciled their god to themselves and their doings, that they are now basking in the full sunshine of his favor. If so, he must have looked on approvingly while they were deluging our land with blood, and filling it with the wailings of widows and orphans. "Our reconciled God," is their language. Our Savior said to the Sadducees, "Ye do err, not knowing the scriptures nor the power of God;" and Peter speaks of some things in the epistles of our beloved brother Paul which are hard to be understood, which those who are unstable and unlearned wrest, as they do the other scriptures, to their own destruction. The scriptures of divine truth never represent the God and Father of our Lord Jesus Christ, who is therein revealed, as unreconciled to man, but in all cases they represent man as having by his fall into a state of sin and death, become utterly unreconciled to God and to his ways. The god worshiped by the "Evangelical Alliance" evideutly delights in scenes of blood and slaughter; for when they began praying we were enjoying peace and prosperity, as a nation. They say their prayers have been answered, and that "each year has furnished evidence that their supplications have been heard and answered." But our God, the God of the bible, delights not even in the death of the wicked. As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from *his way* and live.—Ezek. xxxiii. 1. And to show the tender mercy of our *reconciling* God, even towards those whose repeated transgressions provoked his fierce judgments, and the manner in which he regarded the conduct of those who thought they were doing his will and securing his favor by destroying his enemies, and taking their wives, and sons and daughters into captivity, I copy an instructive lesson from the scriptures. On a certain occasion, when Judah transgressed against the Lord, he sent the children of Israel against them to punish them. "And Pekah, the son of Remaliah, slew in Judah a hundred and twenty thousand in one day, which were all valiant men, because they had forsaken the Lord God of their fathers. And the children of Israel carried away captive of their brethren two hundred thousand women, sons and daughters, and took also away much spoil, and brought it to Samaria. But a prophet of the Lord was there, whose name was Oded, and he went out before the Lord, and said unto them, Behold, because the Lord was wroth with Judah, he hath delivered into your hand, and ye have slain them in a rage that reacheth into heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you; but are there not with you, even with you, sins against the Lord your God? Now hear me therefore, and deliver the captives again which ye have taken captive of your brethren, for the fierce wrath of the Lord is upon you. And the heads of the children of Ephraim stood up against *them that came from the war*, and said, Ye shall not bring in the captives thither; for whereas we have offended against the Lord already, ye intend to add more and more to our sins and to our trespasses; for our trespass is great, and there is fierce wrath against Israel. So the armed men left the captives and the spoil before the princes and all the congregation. And the men which were expressed by name rose up and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren; then they returned to Samaria."—2 Chron. xxviii. 6—16.

Here we have a statement of the manner in which Israel's God viewed the triumphant exultation of those who in their zeal for him had slain their brethren in a rage which reached up into heaven. God was not reconciled to them, but manifsted his displeasure in such a way as to bring them to a sense of their own sins against him, and *reconciled* them to his own most holy will, as a God of mercy and tender pity, even towards those who transgress his commandments. The scriptures, representing all mankind as being by nature enemies to God, and in a state of unreconciliation to him; the children of God only, of all the human family, are taught their true relation to him, and the only way by which they can become *reconciled* to him, which is not by their prayers, good works, sacrifices or offerings, but only through him who by his death has paid all the demands of that holy law which they had violated, and has *reconciled* them to his Father and their Father, by his own most precious blood. And that he might *reconcile* both (that is Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby.—Eph. ii. 16. And having made peace through the blood of his cross, by him to *recoucile* all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you that were sometime 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 unreprovable in his sight.—Col. i. 20–22. And all things are of God, who hath *reconciled* us to himself by Jesus Christ, and hath given to us the ministry of *reconciliation*, to wit, that God was in Christ *reconciling* the world to himself, not imputing their trespasses to them, and hath committed to us the word of *reconciliation*. Now then, we are embassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye *reconciled* to God.—2 Cor. v. 18–20. For if when we were enemies we were *reconciled* to God by the death of his Son, much more being reconciled we shall be saved by his life.—Rom. v. 10.

Let the "Evangelical Alliance" and its deluded dupes exult in the

thought that they have reconciled their god to their cruel, rapacious, and hypocritical pursuits and purposes; the disciples of the Lord Jesus "have not so learned Christ," but have been taught in a different school from theirs; and while they need not to be invited to spend a week in prayer upon "agreed subjects," a schedule of which is kindly furnished by their prompters, and to a god whom they can resist, or to whom they can graciously submit, and whom they can change from his purposes to their own, and reconcile to any plan or scheme which their own carnal natures or deceitful hearts may fancy, or the wiles of Satan suggest; they are led by that Spirit which helps their infirmities by groanings which cannot be uttered, when they know not how to pray as they ought, but which constrains them, not during the first week of the new year, but at all proper seasons to enter their closet, and shut to the door, and there prostrate before the awful throne, but precious mercy seat of their God, who has reconciled them unto himself by the death of his Son, to pray to him in the full confidence that he is, and is the rewarder of all who diligently seek him.

Yours in gospel bonds,

WM. L. BENEDICT.

January 5, 1870.

BROTHER BEEBE:—There has been handed to me a letter, with a request for me to copy it off and send it to you for publication. It is from our aged brother Wm. Williams, deacon of Bryn Zion church, who has for some years been quite infirm, and, living at a distance, has not during the past year or two been but seldom able to attend our meetings. It is forwarded by sister Rebecca Wells, to whom it is addressed.

E. RITTENHOUSE.

November 13, 1869.

DEAR SISTER IN THE LORD:—As I so seldom have opportunity of conversing with the brethren and sisters, and feeling as though I would like to say something to you, I will try to do it with pen and paper.

As I am seated in my little room where I can read my bible and meditate on all the goodness and mercy that the Lord has manifested to me through the past year, I feel as though I could adopt the language of David. "What shall I render unto the Lord for all his benefits towards me?"—Psa. cxvi. 12. My most glorious God hath brought me up to the close of another year, and as I look back on all the way he hath led me, and view the innumerable blessings which I have received from his bountiful hand, and at the same time consider my own unworthiness of them, I can but fancy the words of David to be applicable to myself.

Every year brings me nearer my long eternal home. And the many favors I receive, both in a way of providence and grace, lay me under fresh obligations to a covenant God. I wish my mind was always suitably impressed with a sense of the loving kindness of the Lord; but so far is this from being the case that I often feel a backwardness in rendering to my kind Benefactor those tributes of praise which his mercies demand. I find ingratitude to be a bitter drug in the cup of mercy. And, but for the tender compassion of God my unthankfulness would soon close his bountiful hand. When I reflect on the slow advances I have made in the divine life through the year now nearly past, and call to mind the cold returns which I have made for the unspeakable kindness shown to me by the Lord of glory, I feel ashamed and confounded, and well I may. Backward am I at times to all that is really good, and indifferent to every thing that is truly profitable and interesting; and when I consider my many imperfections and shortcomings, and also take into view the swarms of evil thoughts in my mind, the many murmurings of heart, the vain disputings within with the sovereign Lord of all, the great dissatisfaction with my allotments in life, the powerful workings of corrupt nature, the strong propensity to evil, the amazing aptness to coincide with Satan in his projects, the shameful desire of vain glory,—I say, when I consider these things, and take an impartial view of them, I not only loathe myself in my own eyes, but stand condemned in my own conscience, and have not a word to answer the Lord on my own behalf. How very justly might the young student at college reflect on himself, if so be he found that on the 31st of December he had made no more progress in literature for the last twelve months, than I have made during the year past in spiritual and eternal things. O the sluggishness and blindness of the human mind, and the impossibility of man's moving along towards heaven of his own accord. Not one ray of divine light can be found in the human understanding, but what is infused there by the Holy Spirit of God. No advances can be made in the divine life without his guidance and teaching. All is a mere blank in the mind of man in regard to divine things, where the Holy Ghost has not taken up his abode. Even with the christian all is out of tune, out of order, and he cannot sing the Lord's song unless the Spirit of God moves upon his heart, and comes down upon him in his fullness, like rain upon the mown grass, and ss showers that water the earth. There is no shooting forth our baanches, springing up as the grass, growing as the corn, flourishing as the vine, casting forth our roots as Lebanon, running with delight the ways of God's commandments, coming boldly to the throne of grace, or hearing to any advantage, without the aid of the Holy Ghost. So I find it, and so will all find it that are taught aright. But to those who are not thus taught, these things will appear as paradoxes. The mysteries of the covenant of grace, the secret of the Most High, the deep things of God, the thoughts of the Lord, the whisperings of the Holy Ghost, the path of the just, the ways of wisdom, the joys of the mount, the fullness of the gospel, the pardon of sin, the treasures of mercy, the riches of grace, the fountain of life, the ocean of love, the blessing of peace the force of truth, the budding of hope, the cries of faith, and the sweet fellowship with the Father, and with his Son Jesus Christ, are things known and enjoyed only by few, a very few. So likewise there are but very few that know anything about the spiritual warfare, the conflict in the mind between the flesh and the spirit, the struggles of the old man of sin, and the cries of the new man of grace; the burden of guilt, the plague of the heart, the gloom of the prison, the sorrows of night, the power of temptation, the fear of apostacy, and the dread of being deceived at last. But these things are pretty well known by men after God's own heart, which being the case a large field for instruction lies open before them. Having been spared to near the close of this year, and favored with a tolerable good state of health, I feel to confess the very poor returns that I have made for the many favors received, and would fain raise an ebenezer of praise to the Lord for all the blessings of his hand through the year 1869. Blessed, forever blessed be thy dear name, O Lord, for thy tender care of me, and thy great goodness in showing me the plan of salvation. Thou hast granted me the pleasure of frequent visits from thee, a sense of thy presence at the throne of grace, with a love of divine truth in the power and sweetness of it, and with a strong desire to know more of Christ, the power of his resurrection, and the fellowship of his sufferings, that I might be made more and more conformable unto his death. Notwithstanding I have been so very wayward, and so perverse and rebellious, yet thou hast been gracious, and hast given me many pledges of thy love, and tokens of thy eternal favor and special regard, and many sweet foretastes of the inheritance of the saints in light, and many drawings out of soul to thee, as also melting of affection, softness of heart, meekness of spirit, and nearness of access to thee at the throne of grace; and thou hast been every way better to me than what I have deserved, and what my fears have suggested; for all which I now do express my sincere thanks to thee, O God.

Amid the sorrows of the way,
Lord Jesus, teach my soul to pray;
And let me taste thy special grace,
And run to Christ, my hiding place.

Thou knowest the vileness of my heart,
So prone to act the rebel's part;
But if thou hid'st thy lovely face,
Where can I find a hiding place?

I will close by wishing you prosperity in the Lord. From your poor old brother in Christ, if one at all,

WM. WILLIAMS.

HERRICK, Pa., Dec. 1869.

DEAR BROTHER BEEBE:—Elder Hezekiah West, whose name will be well remembered by those who read the earlier volumes of the "Signs," left a large manuscript book filled with copies of letters and papers referring to the subject of religion, probably all he wrote between the years 1832 and 1843. A majority of them are private letters and have never been published, and father and mother, who are the only members remaining that constituted the South Hill church, of which he was pastor, would like to see some of them in the "Signs." I think the brethren will agree with them. There is a peculiarly interesting conversational manner in his correspondence, and his letters seem to me about as instructing and comforting as any thing I have read. As we read his letters over they vividly recall to our minds the familiar time of the fireside sermons he used to preach at our house, which were so interesting to us who were little children then.

I have copied the following from this book, and will send it to you.

Your brother unworthily,

SILAS H. DURAND.

A copy of a letter to Elder Amos Harding and wife,—a birth day's reflection.

SOUTH HILL, Pa., Oct. 17, 1841.

DEAR BROTHER AND SISTER HARDING:—Receive this scrawl as a testimony of my affection towards you. Being under the necessity of writing to you, (as you will see by the P. S.) I thought it not proper to make you pay for a letter without staining some part of the paper. I thought I would send you some of my reflections on my birth day. This day witnesses that the frost of sixty-three winters and the heat of three score and three summers have surrounded my head; and through much kindness and many afflictions I am yet in the land of the living, a monument of God's provident mercy, a rebel who long ago forfeited any favor, and am now only a tenant at will, living entirely on the bounty of another; a kind of drone in society. I have much to lament, yet do not reform; much that I ought to be grateful for, yet show very black ingratitude. Have long been at school in adversity, yet have not learned obedience by the things I have suffered; have had many engaging lessons, but am very heedless; have the best of teachers, but am dull of apprehension. My Teacher

seems to take abundance of pains to show and teach me, but my indolence and inattention prevent my learning much. I profess to love my Master and the scholars, yet it seems an odd way of showing it to disobey his orders and be disturbing others of the school. The kindness of my present Instructor, bearing the whole expense of my board, clothing and tuition, ought surely to fasten my whole heart to him, and my whole mind to learn his will; yet by turns I feel more than half an inclination to go back to Moses' school, who always required more of me than I could do, and never gave me any strength to do it with; and under whose rod, which was laid upon me for years, I should long ago have died had not my present Master preserved my life, either that I might fill up the measure of my sins, or that he might take me into his school whenever he saw fit. Strange as it may appear to some, yet it is a truth which ought never to be disputed, that natural creatures are much more fond of dwelling where they can see the leek beds in Egypt, and serving with vigor a master they never can please, than they are of being where the light reveals the beauties of spiritual things, and the zephyrs waft the perfume of the rose of Sharon, and where men enjoy freedom from slavery. And there is so much of that nature in me that were I not preserved by the power of grace I should fall into the same condemnation, in the deliverance from which I have thought I enjoyed so much consolation. In view of such vast contrarieties as I find in myself, I sometimes cry, "If it be so, why am I thus?" my lusts so strong; the grace of the Spirit (if I have any) appears so weak; surely, may I not say to corruption, Thou art my father, and to the worm, thou art my mother and my sister! When I realize what I am, I mourn; when I inhale the exhalations from the naseons body of corruption, it makes me sick; it operates in such weakness that it unfits me for any kind of business. When I look upon what I have been occupied in for the most of my sixty-three years, I am ashamed or proud of very near all that I have done. Indeed, I have been proud of that for which I ought to have been not only ashamed but deeply humbled before God.

When I consider that I have been a professor of religion for more than forty years, and have grown no more in grace, have become no more alive to God, no more dead to the world, no more dead to the law, or my own notions of legal righteousness, no more dead to sin, I cry, Can it be possible that I am a child of God? Is it not a fact that I am deceived in the ground of my hope? Would the blessed Savior suffer a member of his body to be so useless, so cold, so dead, so long in such a torpid state, so stupid and senseless, so careless about his highest interests; have so many foolish, vain and wicked thoughts; so forward to evil, so backward to good; so reluctant in what appears to be duty; so fond of this world, and so little disposition for holy, spiritual exercise regarding the present or future state of existence?

When I reflect that about forty years have rolled away since I began to discourse publicly by way of preaching, though a very mite of a creature, an ignoramus indeed, yet thought that by prayer, devotion and study, and the teaching of the Holy Spirit, I might attain in a few years sufficient knowledge to edify a common assembly and preach quite smart, though I might be a little behind the chiefest of speakers. But now more than forty years have gone, and I know nothing yet as I ought to know, and am less than the least of all saints, and not meet to be called a preacher. When I contemplate the ground that I have partly occupied, reaching north and south, from Baltimore to Rochester, and east and west, from the island of Martha's Vinyard to Ohio, traveling perhaps in all seventy-five thousand miles, and preaching frequently as I went; my preaching has had so little of Christ in it, so little holy unction attending it, so much of myself in it, has been so cold, lean, dry, formal and feeble, that the flock have not grown fat upon it, nor much increased by it; and if any have in anywise been comforted while I was preaching, it was the Lord and not me that comforted them. So I know not that my life has been profitable to any. I have, on the whole, been a bill of expense. And having now lived sixty-three years, and all that I have done has amounted to nothing, there is now no prospect of my ever doing any thing worth naming. It is now too late for me to finish out a good life, when more than six-seventieths of it is past in sin and folly.

A debtor to grace most surely I am;
If saved, it's alone in Jesus' name;
A wonder to angels and wonder to men,
A wonder of wonders to all by whom seen.

By the blood of a Savior I cleansed must be,
And the death of a Jesus must reconcile me,
Or a treasure in heaven I ne'er shall possess;
And if ever it's so, it is all of free grace.

And since it is declared to be a faithful saying, that Jesus Christ came into the world to save the chief of sinners, as I surely am such, I have hoped that I might share in that grace also. And by turns I have been much encouraged in that hope by finding, as I thought, several of the peculiar characteristics of such as are in my Master's testimonies declared to be pardoned sinners, who have been saved by virtue of what he has done for them as their substitute, and made meet to be partakers of the saints in light by what he has done in them by his wondrous grace. As I have known for a certainty that I was first made a sinner by one that I could have no more power to control than an unborn babe has to control the exercises of its progenitor, thousands of years before its own personal existence, so it has been by turns a source of comfort to poor, sinful, afflicted me, to hope that I might be made righteous by the conduct of another, whose principle of love leads him to show kindness to the most undeserving, according to the sovereign arrangement of the One-in-thee, and the Three in-one, whose omnipotence, omniscience and omnipotence qualifies him to act in all things in such harmony with inflexible justice, and divine mercy as unchangable holiness cannot but approbate. And when the vail has been taken away from my heart, and the diffusion of light so filled my soul as to give me a clear discovery of my guilty, helpless condition, and my mind has been led to contemplate the unchanging love that appointed Jesus the Mediator of the new covenant, I have verily thought that, as a gift from God through Jesus Christ, I have been made partaker of joys that the world can neither give nor take away, and that the stranger intermeddleth not with, as an earnest of joy unspeakable and full of glory.

The time draweth near; my sands are almost run; the pale messenger, as it were, stands at the door, waiting for orders to enter and take his prey. May the grace of our Lord Jesus Christ qualify me for the conflict. If it does not, I shall not be prepared for a triumph over death; for I am sure that I never shall or can possibly qualify myself to meet the Judge of the quick and the dead.

So writes your unworthy brother,

HEZEKIAH WEST.

ELLAVILLE, Schley Co. Ga., Jan. 1870.

BROTHER BEEBE:—I send you for the "Signs" a little piece that I had published last year in the Macon (Ga.) "Telegraph," which you can use, if you think proper to do so.

"*Except these abide in the ship, ye cannot be saved.*"—Acts xxvii. 31.

These words were uttered by the apostle Paul to the centurian and soldiers on board the ship which had been "exceedingly tossed with tempest" for fourteen days and nights. Paul was on his way to Rome to preach the gospel there, according to the word of God revealed to him more than two years previous to this event. He was going as a prisoner. The season of the year was unpropitious—"sailing was now dangerous." And Paul admonished them that the voyage would be with hurt and much damage; nevertheless the centurian believed the master and owner of the ship more than these things which were spoken by Paul. God's purposes cannot be frustrated. It was his purpose that Paul should preach at Rome; and there is nothing that he has purposed to do that is impossible for him him to do; and there is no opposition of men, devils or nature that will frustrate his purposes in the least degree. His counsel shall stand and he will do all his pleasure. Forty men bound themselves under a great curse that they would neither eat nor drink until they had killed Paul; and they would have killled him if he had not escaped their hands: but he escaped, because otherwise God's purpose would have failed, being frustrated by the malice of the forty oath-bound men. But there must be means used, and these means are subordinate to the end, timely and effectual. To suppose that the means will ever be lacking, is to distrust God's word—is to be an unbeliever. At another time Paul escaped in a basket let down over the wall. Paul was left bound two years, when we would suppose that he ought to have been industriously engaged in preaching to and fro. I suppose that these trials certainly must have, at times, discouraged Paul; but they did not deter him nor turn him out the way ordered of God for him. I have wondered if he ever was, as I sometimes am, brought so low as to ask himself, Is there any truth in my religion, or in anybody's? Was not that light which I saw, and those words which I heard, on my way to Damascus, all the effect of the imagination? or if not, why am I now left in bonds and so cruelly treated? Once I complained at my darkness of mind, and asked why I was left so much in the dark; and I believe I was answered thus: That your trust may be in the Lord. But we know that God did not make the world love Christ when he was here, nor use him kindly; and he is the same yesterday, to-day and forever. Therefore the world does not love him now. "Ye must be born again." But his purposes ripen fast: Paul must go to Rome, and as they had no Mission Boards in those days, Paul went as a prisoner. No paens to him for the great sacrifice he was making; nobody left behind to collect and forward on the money to support him in that far off land; nobody behind to praise him if he died; nobody to honor and crown him for success. How many now preach that sort of a gospel? None, none now, nor then, unless they are obliged to do it. But God did not prevent the centurian's sailing at this unseasonable time, nor the storm from arising, nor the ship from going to pieces; but he did prevent the loss of Paul's life, because he had said that he should preach at Rome, which he could not have done if he had been lost then at sea. Paul was in great distress too, for God comforted him by his angel; and he would not have been comforted if he head not needed it—indeed he could not have been comforted. "For there stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not, Paul, thou

must be brought before Cesar; and lo God hath given thee all them that sail with thee."—Verse 24. Paul feared, and the angel said, Fear not. But these words would not have comforted Peter at home by his fireside, for he had nothing of the sort to fear, no such distress to be delivered from. But the sailors and soldiers did not believe Paul's words, but their unbelief did not and could not make his words false; and I am glad of it—very glad. If His word fails, then will the billows swallow me up quickly. "If it had not been the Lord who was on our side, now may Israel say, when men rose up against us, then they would have swallowed us up quick; then the waters had overwhelmed us. Blessed be the Lord who hath *not* given us a prey to their teeth," &c.—Psa. cxxiv. Read the whole psalm. But the unbelief of the sailors prompted them to steal off in the boat, and leave Paul and the soldiers to perish. "Many are the devices of a man's heart, but the counsel of the Lord that shall stand."—Prov. Their device was to escape in the boat, which would have been their destruction. That was or would have been their *free agency;* but it was not the will of God, or his agency. His will was that they should be saved; and to be saved their will must be subjected to his will. But what if they had escaped in the boat, and Paul had not seen them? That is the same as to say, What if Christ had not come, though God had promised him as the way of salvation centuries before his coming? He must come, and he must suffer, else none can be saved; and God had promised the salvation of all Israel; hence it was impossible that anything should hinder his coming and his suffering, in order to effect the salvation of his people; not even their own sins and unbelief should hinder it; because God had promised it through this great, effectual and timely way. Therefore we find Paul watching and detecting these shipmen as they were about to flee out of the ship. Paul waked (I know of no better word) for them; he was eyes for them. And though the centurian and the soldiers did not believe his revelation about the angel's telling him they should be saved, yet they did believe him when he told them, "Except these (shipmen) abide in the ship, *ye* cannot be saved." And believing, they worked—they cut off the ropes of the boat and let her fall off. And they were justified by their works; their works showed that they saw, felt and feared the danger; they showed that they believed. It was then a living, acting frith. Their faith was but a natural faith, founded upon reason, which had taught them that the sailors were essential on board the ship; but it illustrates the faith and work of the christian, which is founded upon the teaching of the word and Spirit. And so with Abraham's works, which justified him, because they were done in faith. Without faith it is impossible to please God. What is not of faith is sin. And he who works in faith, works according to the word of God, prompted by his Spirit; nor will his Spirit prompt a work which will betray a distrust of his word. The little boat was a necessary thing to accompany the ship; the ship itself was adapted to the crossing of the deep, but not in such a tempest as this; not only must the boat be given up, but the ship itself shall go to pieces, that the word alone shall triumph over the winds and the waves. Therefore it was God's counsel revealed to Paul that secured his salvation, and the salvation of all on board the ship; but in order to be saved they must abide in the ship; and hence the means to that end were in time, and were effectual. And so it says, "Except ye repent ye shall all likewise perish." Repentance therefore is essential to salvation, and being essential the means to produce it will not, cannot be lacking, for God cannot lie, and his purpose cannot fail. But repentance is not the work of an unchanged heart; not the work of the natural man, as a free agent; it is a thing of God, which the natural man does not receive. "Surely I have seen Ephraim bemoaning himself thus: Thou hast chastised me and I was chastised, as a bullock unaccustomed to the yoke. Turn thou me and I shall be turned. Surely after that I was turned, I repented; and after I was instructed I smote upon my thigh."—Jeremiah. Some advised to kill the prisoners; but such was not according to God's counsel. And so it came to pass that all escaped safe to land, those that could not swim, as well as those who could swim.

J. R. RESPESS.

January 11. 1870.

DEAR BROTHER BEEBE:—When in the enjoyment of the presence of our divine Lord and Savior we are pemitted to read, meditate and reflect on the words of divine truth with much comfort and satisfaction, we behold new beauties in every passage; we see volumes of goodness, mercy and love in each endearing name by which our Savior is called in his unerring word; the promises, which are all yea and amen to the glory of God, are applied to us, we would follow in the footstrps of our blessed Redeemer, heed each admonition and instruction, obey each command, and ever feel truly grateful to him for the manifold blessings continually showered upon us, and give thanks always for all things.

"Streams of mercy never failing
Calls for songs of loudest praise."

In consideration of what we were by nature, the children of wrath even as others; what we still are, of the earth earthy; the nature in us no better than it was before; taken from the horrible pit and miry clay, and placed upon the Rock of Ages; well may we exclaim with Paul, "The grace of our Lord was exceeding abundant with faith and love which which is in Christ Jesus. 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." By that faith which he has given us, of which he is the author and finisher, the beginning and ending, the Alpha and Omega; his perfections, his attributes and his righteousness are applied to us. "Well may we call this "the faith of God's elect." It enters into that within the vail, whither the forerunner has for us entered. Without this faith it is impossible to please God. There is an abundance of witness left on record of the Old Testament saints, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong; were punished even to death with painful inventions of punishment; of whom the world was not worthy. Now let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus, who for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of the throne of God. This is no faith in an earthly friend, which may deceive, or is not capable of carrying out his designs; there is no failure in this heavenly friend; nothing shall separate us from his love. But there are to be trials of faith; it is to be tried as gold, being much more precious; the dross is to be separated from the pure metal; there is much from which we are to be set free; we are to be freed from pride and self, and our own strength. We look to ourselves for something Christlike, but we behold a great contrast; all that is contrary to holiness meets the view; we see ourselves conceived in sin and shapen in iniquity. Our departures are so far from him as the heavens are higher than the earth. Our sins are mountains, separating us from God, who can look upon sin with no degree of allowance. We are filled with doubts and fears almost to despair, and can say with Jacob, "All these things are against me." As there was a Joseph behind the scene, so with us; our friends, our wealth, our ease, may be taken from us. He knows what is best. Not a sparrow falls to the ground, nor a hair falls from the head, without his consent. Trials are among the all things that work together for good to them that love God, and are the called according to his purpose. We have no promise of a home here on earth; we are strangers and pilgrims; so we cannot look for pleasure here. "The servant is not greater than his master; if they have persecuted me, they will persecute you also." The doctrine and spirit of the world is so averse to the Spirit of Christ that they will say all manner of evil against you; but these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. Be not faithless, but believing. We are so prone to think it is not the faith in Christ; that we have accepted something short of true faith. But he who has taught us to bemoan our sins and follies, is long-suffering, not willing that any should perish, but all come to the knowledge of the truth; neither will any perish; for he says, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." He chasteneth in love; it is for our good and his glory, To this faith we are to add virtue; we are to be true to our fellow men, using no deception; for there are no sins but are against our holy God; they pierce ourselves with many sorrows, and cause the truth to be evil spoken of. And to be honest in all our dealings; be kind to all, as far as we can, and that of a willing mind; for all things are naked and open to him with whom we have to do; and especially be kind to the household of faith, endeavoring to keep the unity of the Spirit in the bond of peace; for nothing is more lovely than to see the brethren united, inasmuch as they have one Lord, one faith and one baptism; and see them display love one for another; then may we have good report of the brethren—not a good report from the world; they would require that we should join them in giving our time, money and influence to save souls. But we have not so learned Christ; he pronounces a wo unto you when men shall speak well of you, for so did their fathers of the false prophets; and there is many a wo pronunced against these false prophets by Christ; he warns his followers to beware of them. He does not send Peter to make sheep, but to "feed my sheep." Finally, brethren, whatsoever is true, honest, just, pure, lovely and of good report, if there be any virtue, if there be any praise, think on these things. And to virtue we are to add knowledge. Desirable as it may be to have the mind well cultivated, to have it stored with the arts and sciences, and all that would be useful of the wisdom of this world, it is not the knowledge here spoken of. Paul was the most learned of the apostles; he thought if any had whereof to boast, he more; but he counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord, in whom are hid all the treasures ot wisdom. The wisdom of this world passeth away. But to know Christ is life everlasting. It is he alone can give to the sinner dead in trespasses and sins a

knowledge of their true condition, and of his goodness and truth. When David was led to see himself, he felt the Lord had searched and known him; known his down settings and uprisings, and was acquainted with all his ways. "For there is not a word in my tongue but, O Lord, thou knowest it altogether: thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me; I cannot attain unto it." He found no place to go from his Spirit, or flee his presence; if he took the wings of the morning and dwelt in the uttermost part of the sea, "Even there thy hand shall lead me, and thy right hand shall hold me." "Marvelous are thy works, and that my soul knoweth right well." Whatever things were written aforetime were written for his people's learning; and he will give them a heart to learn. Often will they trace the pathway of the pilgrims of old, comparing their own experience with theirs, searching the scriptures to find if we are in the foootsteps of the flock. They are written by inspiration and are profiteble for doctrine, for reproof, for correction, for instruction in righteousness; and how very necessary such instruction, that we may be thoroughly furnished unto all good works, and that we may not be led away by this adulterous generation. He gives us pointed language as to their acts, and what they amount to. Were it possible, they would deceive the very elect. If it be contrary to the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness and goodness, then it cannot be of the truth. We should be shod with the preparation of the gospel, that we may withstand the fiery darts of the wicked; "for what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them. I will be their God, and they shall be my people."

And to knowledge temperance. We are to watch and be sober, for there are many allurements spread for those who are in the strait snd narrow way that leads to joys on high. We are not to become intoxicated with the pleasures of this world; let them come in whatever way they may they lead to a denial of our Lord and Master. He was tempted in all points like as we are, and yet without sin. We all know what an indifference to spirtual things follows worldly-mindedness; how dark and cold for a season; then succeeds doubts and fears, and many repentant tears and bitter weepings, until the Lord displays the light of his countenance; then can we rejoice that we have come off conquerors through him, and indeed rejoice with those who do rejoice, weep with those who weep, and comfort one another with the comfort we ourselves have been comfortsd with; for we will all know what such trials are while in the flesh. The greatest intoxication of the age is that produced by drinking of the wine of Mystery, Babylon, of which she hath made all nations drunk. How numerous are the tribulations left on record which the saints have endured from them. To his people dwelling in her the Lord says, Come out of her and be ye separate, and I will receive you. I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty. Cheering words for his chosen among them. The Lord knoweth them that are his; he calleth them and they follow him. They are to come through tribulations, which workeht patience, and patience experience, and experience hope, which maketh not ashamed. Then let us have patience under all the afflictions which God in his wise providence sees just to lay upon us. Jesus endured all things, and is now set down at the right hand of the Majesty on high, where he ever lives to make intercession for the saints; therefore let us run with patience the race set before us. Let us press forward to the mark of the prize of our high calling in Christ Jesus.

And to patience holiness. This we know we have not of ourselves; for the heart is deceitful above all things and desperately wicked. But he says, "Be ye holy, for I am holy." He that saith he believeth in him, ought so to walk as he walked. "O for a closer walk with God." When permitted to think one good thought, to meditate on his truth, to aspire after holiness, or do one good act, it is in his goodness and mercy in taking away the heart of stone and giving us a new heart.

And to holiness we are to add brotherly kindness. "By this shall all men know that ye are my disciples, if have love one to another." Being all born of the same Spirit, called with the same holy calling, members of the same body, as a consequence brotherly kindness must ensue. If any are destitute, the brethren from the abundance given them will supply their wants, feed the hungry, clothe the naked, considering it no cross, only fulfilling his command, "Love one another;" for inasmuch as ye have done it to the least of these my disciples, ye have done it unto me." To the sick and afflicted they will go with the consolations of the gospel, knowing this is not our home, but we are pressing on to that home not made with hands, eternal in the heavens, where there is no more sickness, sin or sorrow, but we shall be changed like to his glorious body, according to the working whereby he is able to subdue all things to himself. Then shall this mortal put on immortality, and this corruptible put on incorruption, and death be swallowed up in victory. "Love one another as I have loved you." What ample space for charity. Greater love hath no man than this, that a man lay down his life for his friend. But he lay his down for us while we were enemies to him by wicked works.

"O for such love let rocks and hills
Their lasting silence break."

"Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him that is begotten of him." We are to put away all bitterness, anger, clamor and evil speaking, and to be kind, tender hearted, and forgiving one another, as God for Christ's sake hath forgiven us. Seeing we have put off the old man and his deeds, and put on the new man, which is created in righteousness, put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, long-suffering, forbearing one another, and forgiving one another, even as Christ forgave you, even so do ye. And above all things, put on charity, which is the bond of perfectness. Though we speak with tongues of men and angels, and have the gift of prophecy, and understand all mysteries, and all knowledge, and have all faith, give all our goods to feed the poor, and our bodies to be burned, and have not charity, it profiteth nothing. Charity suffereth all things and is kind, envieth not, is not puffed up, doth not behave unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceeth in the truth, beareth all things, believeth all things, hopeth all things, and endureth all things. Charity never faileth.

"This is the grace that reigns on high
And brightly shall forever burn,
When hope shall in enjoyment die,
And faith to full fruition turn."

If these things be in you and abound they make you that you shall neither be unfruitful or barren in the knowledge of our Lord Jesus Christ.

Brother Beebe, if these imperfect remarks are for the edification of the saints; not that they do not know them, but to stir up their pure minds by way of remembrance, I submit them to your better judgment; and may Christ dwell in your hearts by faith, that ye being rooted and grounded in love may be able to comprehend with all the saints what is the length, breadth, depth and height, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God.

Yours in hope of a blessed immortality, M. E. VAIL.

NEAR LEXINGTON, Ga., Jan. 2, 1870.

A New Year's present for the readers of the "Signs of the Times."

DEAR BROTHER BEEBE:—Not long since I received a private letter from my much esteemed brother W. L. Beebe, of Covington, Ga., from which I make the following extract. He says:

"I have been forcibly impressed of late with two facts which seem to me more clearly evident than I ever before saw them. One of these is the discord and confusion among all orders of anti-christian professors of religion, especially among the Missionary Baptists, of whom I do not know any single church united in sentiment and maintaining even the semblance of christian unity. The other and more gratifying fact is the universal prevalence among the Old School or Primitive Baptists of a more earnest and cordial christian love and fellowship than I ever noticed before. Are these things confined to the limited range of my personal observation? or are they generally apparent? It seems to me that there is a great change about to take place in the religious world, which will sensibly affect the church in her visibility. I apprehend a trying time not far distant. Please tell me either privately or through the "Signs," "What of the night?" How do you see relative to the times in which we live?"

I wrote a private letter to my beloved brother, and had concluded to write nothing for the "Signs;" but upon reflection I have determined to offer a few thoughts, which will be at your disposal. So far as relates to the discord and confusion now becoming more plainly manifest among anti-christian professors of religion, and more especially among Missionary Baptists, from all the information I have, I think it is a general thing; and it is but natural it should be so, for several important reasons. In the first place they have no vital permanent principles in which they are agreed, and to which they are devoted, but are devoted to their preachers and to one another. As it was and is yet with the Catholic clergy and their laity, so it has become with the Protestant clergy and their laity. The clergy directs, and their laity obeys; and such as refuse to obey are ridiculed from their pulpits and through their written publications. They appoint their protracted meetings at such times as will be most convenient for the people to attend generally, in this country between the middle of July and the last of September, which they call their revival season. These meetings are conducted mainly by their preachers, who make it a business, day and night, to influence their hearers to come up (to seats prepared for the occasion) to be prayed for; and if persuasion will not bring them up, they are threatened with awful calamities. Parents are often sent through the congregation to persuade their children and most near relatives and friends to come up to be prayed for; and by the direction of the preachers the same course is pursued to get all they can to take seats prepared for candidates for membership.

And in the bounds of my acquaintance none have been rejected (young nor old) who could be influenced to take those seats; and often when the candidates could tell nothing, the preachers have told for them. At such meetings the preaching is so arranged as carefully to avoid the doctrine of the cross of Christ; like one of their preachers (not long since) boasted of by them as a theologian-predestinarian-sound gospel minister, quoted from the 6th of John, "All that the Father giveth me shall come to me." Here he paused, and said, "That is so; but he does not say no others can come." And then in a great strain urged them all to come to Christ. By such preaching and continued efforts their ranks have been crowded with nominal professors. Not killed to the love of sin, and of course have no love to God or his truth; with no love stronger than natural affection, and no devotion but to their preachers and to one another. How could there be any thing but confusion (Babylon) manifested by them? And as it has become more and more plain, many of God's children who had united with them have obeyed God and come out from among them, and united with the Old School Baptists, just as though they had never before made any public profession; and truly such enjoy themselves, having made their escape from Babylon. In this way things have moved on, till now the Missionary Baptists have but few, if any, left but carnal, nominal professors; hence their confusion is more manifest; and the farther they go the more trouble their preachers will have to keep such members in the bounds of *piety* or morality, and make them pay such salaries as they require; and the more discord and confusion they must have until their folly shall be made manifest, as was that of Jannes and Jambers, who withstood Moses.

Saying nothing about the manifest evidences that Catholics and protestants may become united, and the consequences that might follow, I will proceed to notice how and why it is that the Old School Baptists are more manifestly united in christian love and fellowship. Before the Baptists in this country divided on the missionary question, they had become numerous and popular, and were quite careless in receiving members, licencing and calling to ordination, preachers, and became so lenient and charitable in their fleshly feelings that they generally invited ministers of other denominations to preach in their houses and on their meeting days; and a majority of our preachers began carefully to avoid the plain doctrine of the cross of Christ, and gradually grew into the habit (in their preaching or exhortations) of using such sayings as the following: "Come and seek the Lord now, before it is too late, everlastingty too late." "Come and accept of offered mercy upon the *terms* of the gospel; for now salvation is offered to you through our preaching. For it has pleased God to save sinners through the preaching of the gospel; and through such *means* he gives light to sinners dead in tresposses and sins." Such sayings, and many others equally unstriptural, became quite common; and when the modern missionary plans were suggesten, a majority were ready prepared to lay hold. But some could not; and the contest began and spread from church to church, and from association to association, until a separation was unavoidable; after which the Old Baptists had peace among themselves for a while. But some who had come out with them were still wedded to many such sayings as the above, and to the practice of inviting missionaries and others to preach with them, and keeping up the practice of calling up their hearers to be prayed for; singing, exhorting, and shaking of hands, all at the same time, which tended more to excite fleshly feelings, and to confusion, than to instruct, edify and comfort the saints. And it was soon manifest that notwithstanding there were but few, comparatively, yet there were too many; for while such as were sound in the faith necessarily became more particular and plain in declaring the apostolic doctrine, many became offended, and went back, or rather turned to their own place, (being of a fearful heart) falling again in with the popular crowd. It was thought then the division was done; but as time moved on, and God's ministers grew more particular, bold and fearless in proclaiming the discriminating truth of the gospel, yea, the deep things of God, it was soon discovered that there were yet others who could not endure sound doctrine, or lap water like a dog, nor pronounce clearly the word Shibboleth; and they took offence, and went off, leading some few with them, ridiculing and misrepresenting God's ministers. And all this time missionary preachers had hope of proselyting more, and no pains were spared to misrepresent and ridicule such as stood firm. But of late it is manifest that their hope of proselyting such as are with the Old School Baptists is gone, and they have dropped back into silence, as though they thought them unworthy their notice, and their fears of Catholic prosperity seems to have died away. Truly the Old School Baptists are more manifestly united in brotherly love and christian fellowship, because they are nearer all agreed in the great and unshaken principles of the doctrine of salvation by grace alone, and have become more confined to the practice of the primitive saints. Truly there has a great change already taken place in the religious world which has, and will more sensibly affect the church in her visibility. Strange and mysterious have been the workings of the great Refiner of his people. His watchful eye has been, and yet is upon the crucible, or furnace of affliction in which his people are chosen, for the trial of their faith. And glory to his name, he keeps the temperature exactly right, so that all things work together for good to them that love him, and are the called according to his purpose. Well may Israel say, The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us. His power and grace alone has kept us from going in the popular way, which our depraved nature was much inclined to do. The benefit is ours, but the praise is his.

Yours in love,

D. W. PATMAN.

HENRY Co. Ky., Jan. 3, 1870.

ELD. BEEBE—DEAR BROTHER:—Having been impressed more or less at times during the past year to write for publication through your valnable medium of correspondence, the "Signs," a sense of my inability to write to profit, or to the comfort and instruction of God's dear children, has deterred me from making the attempt. But feeling assured that all things are of God, who hath reconciled us to himself by Jesus Christ, and that without him we can do nothing, and that his strength is made perfect in our weakness, and the time having come for the renewal of my subscription, I have concluded to drop a few lines for your disposal. It surely is a blessed privilege to have a medium through which we can hear from the borders of our beloved Zion, and to know of the trials and comforts of our dear brethren and sisters in the Lord, and thereby be mutually comforted and instructed. If we truly have been born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever, O how glorious our relationship! God our Father, Jesus Christ our Elder Brother. Jerusalem which is above, and is free, our mother, and we heirs of an inheritance which is incorruptible, undefiled, and that fadeth not away; and though defiled, as we all feel ourselves to be in our earthly head, yet, glorious thought, in our heavenly Head we are undefiled; for he that is born of God cannot sin; for his (God's) seed remaineth in him; and he cannot sin, because he is born of God. It is a life secured in Jesus, being of his fullness; for he is the Head over all things to the church, which is his body, the fullness of him that filleth all in all. John records, "He was full of grace and truh." And of his fullness have all we received and grace for grace. That is, as I understand it, in the ancients of eternity, before the earth was, grace was treasured (so to speak) in our glorious Head and Redeemer, and is in time made manifest to us, and at a time when we are taught that all our own righteousness is but filthy rags, that all flesh is as grass, and all the glory of man as the flower of the grass that fadeth away; when we are led to view our case as hopeless: then did all of God's dear children witness that grace, and purely grace unmerited, receiving it as grace for grace. Then, and not till then were they enabled to sing,

"Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see,

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed."

Yes, precious, my Father's children; for truly you were raised up from a condition in which you verily thought there was no hope for one so vile as you. In your case you could witness as it were the desert land becoming as the fruitful field, and you were enabled to feed upon that bread of which if any man eats he shall never die. You were enabled by faith (not the faith of yourself, for all that you had tried; but the faith of the opperation of God) to view Jesus as all in all, and to rejoice in his fullness; and then with the apostle, being led by the same spirit, you could testify that it is by grace, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. Verily you felt that boasting was excluded. And then how fitting the language of the apostle, "Of him are ye all in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption." As it is written, "If any man glory, let him glory in the Lord." Or in respect to yourself, if you would glory, it would be in your infirmities, that through weakness strength was perfected. But though you have found peace in Jesus, in the world you have found tribulation; thus verifying the saying of the Lord and Master. And again, it is written, "I have chosen you in a furnace of affliction." You have found the natural or old man, as denominated by Paul, not born over, in any part, but that it is corrupt with his deeds; and that it is true that the natural man receiveth not the things of the Spirit, neither knoweth them; because they are spiritually discerned: and that the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. Hence how comforting the experience of the apostle to the Gentiles, that when he would do good, evil was present with him; witnessing the same truth, as we are made to cry as he did, "O wretched man that I am!" &c. But let us rejoice that we have reason to hope that we have a will present with us, as was with him, remembering that it is only by the Spirit given to us, that we may freely know

the things given us of God. Then that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Each partaker of its kind. The one is corruptible, the other incorruptible; the one is of time, the other is eternal. For one, I hope I have been made to rejoice at times in this glorious truth; for nothing else would suit my condition; for like Paul I must say, "In me, that is in my flesh, dwells no good thing."

But I must close this imperfect letter, which looks to me so imperfect that a thought has occurred to me to decline sending it; but, brother Beebe, I will leave it to your riper judgment. I would be glad that the brethren and sisters could give you the requisite support to enable you to issne your paper weekly. I must unite with others in the hope that brother J. F. Johnson will resume his pen for your columns. What right has he to hide his light under a bushel? Yours in hope,

J. M. DEMAREE.

MASONGO, Va., Jan. 9, 1870.

DEAR BROTHER BEEBE:—I have long desired to communicate something through the "Signs" for the comfort of the way-worn pilgrims of Zion, but have felt a sense of my inability to write for the edification of the saints. But I think the time has now come when every one of the family of our God who has a word of comfort for Zion's children should speak out. Having at length got consent of my mind, I will attempt to write a few words on Isa. xl. 1, 2. "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 has received of the Lord's hand double for all her sins."

This message by the prophet is from the mouth of God, the God of Israel, commanding that his people shall he comforted, and directing the message of comfort to Jerusalem; and the words which God commands to be spoken in comfort to his people and for the consolation of Jerusalem, embrace the essence of the gospel of the grace of God. To make the command more impressive, the words "Comfort ye" are repeated. Although Christ had not at that time made his appearance in the flesh, it is plainly implied that he had a people, a people which were chosen in him before the foundation of the world. Even when Elijah complained, saying, "Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life." What was the reply of the Lord? "I have reserved to myself seven thousrnd men who have not bowed the knee to Baal." "Even so then, at this present time also, there is a remnant according to the election of grace." God's chosen remnant at the present time are scattered in distant lands, and sometimes some of them feel as did the prophet of the Lord, that they are almost if not quite alone, and that the whole world are wondering after the beast, and gone after the abominations of anti-christ. But, dear brethren and sisters, if you could now see the host of God's reserved ones who are testifying of his goodness and mercy, your hearts would leap for joy. Read Ezekiel xxxv., where he assures us that he will take you from the heathen, and gather you from all countries, and he will be your God, and ye shall be his people. "This people," saith the Lord, "have I formed for myself, they shall show forth my praise." And this is the people that shall be comforted, and that I desire to speak comfortably to. They need comfort, for they have been, and perhaps some of them still are scattered among the heathen who are worshiping the inftitutions of the present times, which are all abominations in the sight of God. To comfort such, the apostles and servants of God testify that their redemption and salvation is sealed. As the angel of the Lord said of Jesus, "His name shall be called JESUS, for he shall save his people from their sins." This includes all their sins, past, present, or to come. You need not be startled when arminians tell you that God has fulfilled his promise, in making salvation possible, and left you to work yourselves into it; ior that was not his promise. He shall save his people from their sins, and not make it possible for them to save themselves. They have never seen their own lost and helpless condition, and therefore they preach salvation by works. But we desire to preach the gospel through which life and immortality are brought to light, for nothing short of that gospel will comfort God's people.

In gathering together the Lord's hidden ones which had been taken as captives and scattered through the earth, the prophet predicted the coming of Christ as "A deliverer that should come out of Zion," and after he should destroy their abominable works and lay them waste and desolate, he would gather his people and establish his church as his spiritual Jerusalem, and would reign over them.

Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished. It is comforting to her to speak of her King, and talk of his power and glory, as displayed in accomplishing her warfare, by which he has made the salvation of every heir of promise sure, free and unmerited on their part, notwithstanding what arminians may say about it. When his soul was poured out unto death, in the accomplishment of this warfare, he saw of the travail of his soul and was satisfied. And when he cried out, "It is finished," the great warfare was accomplished. Justice was then satisfied, and the righteous law of God demanded no more. And, brethren, while we are struggling against sin in our flesh, let us remember the promise, that we shall be more than conquerors through him that has loved us.

For her iniquity is pardoned. Hence there can be no possibility for any one of the citizens of Jerusalem being brought up for a new trial; for her iniquity, all, past, present or to come, is pardoned; for that would require that they should be brought under the law again. The Lord hath laid on him the iniquity of *us* all, and she has received of the Lord's hand double for all her sins. And with his stripes we are healed. Let us not forget that all that Zion has received in her redemption and complete salvation, she has received of the Lord's hand. How amazing is the mercy of God. When we were sinners, in due time Christ died for the ungodly. The church has not received a scanty equivolent, or nearly been made innocent, but from the same gracious hand she has received eternal life, and eternal justification. Her members are heirs of God, and joint heirs with Christ; heirs to an inheritance of eternal glory. Let us then, brethren and sisters, endeavor to keep the prize in view, and fight the good fight of faith, having Christ for our Captain. He has not only led the way, but he has given us our armor, and may he enable us to put it on and wear it, and having done all to stand.

I have written these lines with a trembling hand and aching heart, lest I should do injustice to the subject; but I have written with a pure desire.

May the Lord sustain you, brother Beebe, and preserve you as a watchman on the walls of Zion for many years to come. Your unworthy brother,

THOMAS M. POULSON.

CADIZ, Ky., Dec. 30, 1869.

DEAR BROTHER BEEBE:—Having to make my annual remittance to you, I feel with your permission to make a few remarks. I received letters from brethren and sisters this fall in the counties north of Green River, requesting me to pay them a visit, as there are no ministers of our order in those parts; accordingly I made my arrangements and left my home, attending the stated monthly meetings at Muddy Fork, in this county, on Saturday and Sunday in December, and on Monday I met the church at New Hope, Hopkins Co. The Lord has greatly blessed this church lately, in the additions that have been made to them; among them a preacher from the missionary Baptists. Here I was met by my friend Jas. M. Payne Esq., and after meeting went home with him and staid until Wednesday morning, enjoying the hospitality of himself and esteemable lady: Wednesday I tried to preach in the Methodist meeting house at Nebo, to a very large congregation. No Baptists of our order lives there except our dear sister Watwood whom I have known for many years, who with her excellent husband, Geo. Watwood Esq., kindly treated us; bidding farewell to our friends here, that night I arrived at the town of Providence, in Webster Co., trying to preach there that night, and meeting the church in that place the next day, preached to the brethren and a good congregation. My friend Joel T. Trice Esq., met me at this place with whom I went home and spent the night with himself and excellent lady; here I met with our dear brother Jas. T. Oldham of Mc Lean Co. I think I felt like the apostle did at the coming of Titus, when I saw him, for I had previously notified him to meet me on the way. The next day after meeting an appointment with the church at Tirza, in company with brother Oldham, my son and our friend A. T. Winstead Esq., who kindly took me in his carriage, that night we reached the residence of brother Elijah Spencer, in Henderson County. Next morning in company with brother Spencer, wife and daughter, we all set out for the residence of brother Oldham, in Mc. Lean Co., where I had an oppointment, and met a very large congregation, and among others our dear and venerable brother Deacon Thomas Minton, who is now weighed down with many years, and I think the only brother now living who was present when I was enabled to cast in my lot with the Old School Baptists. On Sunday morning I had the great pleasure of leading down into the water our dear sister Oldham, who has long entertained a hope in the Redeemer, and our dear sister Walker also. It was indeed a solemn scene to me, and I believe to the brethren and sisters and congregation. Having an appointment some twenty miles east of brother Oldham's, that night, I, in company with the brethren and sisters, started, and that night reached the residence of our dear and venerable sister Annie Tanner, where a very large congregation assembled, to whom I tried to preach the unsearchable riches of Christ. The next day and night at sister Humphrey's, who is a precious sister in the Lord also. These two sisters have withstood the storms that anti-Christ has raged around, for many years, knowing in whom they have put their trust. And while for many years they have had no one to minister to them, yet they preferred to dwell alone, rather than to be reckoned among the nations. May the Lord sustain them in their lonely condition. The next day, by request, I tried to preach at Mr. Field's, near these two sisters, and on motion of brother Oldham a door was opened

for the reception of members, when sisters Hudson and Fields related their travel, and the difficulties they had labored under for years. They had joined the Baptists before the division, and now wished to live the remainder of their days with the Old Order. They were gladly received by the brethren and sisters present. I do not think I ever enjoyed myself more in my life, than I did at these meetings among the dear and tempest-tossed children of God. The time had come when I must bid them farewell, and must return to my family; but it was with sorrow. I retraced my steps, and arrived home, after an absence of three weeks. I hope that my labor was not in vain in the Lord.

Now, dear brethren, ministers of the cross of Christ, a few words to you. Do you not feel it to be your duty to visit the destitute churches of our Master's kingdom? I think I know something of the difficulties that you labor under. You have large families to provide for, and think that you could not spare the time. But, brethren, there is a higher duty we owe to God, to feed the sheep and lambs, and we are to leave all and follow him wherever he leads. We are not to depend upon councils, Missionory Boards, or General Associations, but we are to go, and trust in him that he will take care of and provide for us. Then, dear brethren, do not let the children starve, but go as much as is in your power, and proclaim Jesus Christ, the way, the truth and the life.

I submit these things, my dear brother Beebe, by request; if you think it best not to publish it, I shall not be hurt with you; but I do pray the Lord to put it in the hearts of his dear servants to visit his scattered children, in this dark and gloomy time. God bless you, dear brother, and all his dear family.

I remain yours in gospel bonds,

JOHN H. GAMMON.

WILLOW HILL, ILL., Dec. 22, 1869.

BELOVED EDITOR:—As I have to write on business, a short account of a very pleasant and, I trust, profitable visit to Kentucky and Indiana may interest and edify your dear readers. By request of brethren in Henry Co. Ky., it was my happy privilege last month to visit some of the brethren and churches of the Mount Pleasant Association, of that state. On Friday evening before the second Sunday I arrived at Pleasureville, where I met with a goodly number of dear brethren and sisters of the Mount Pleasant church, near this village, where I tried to preach a half dozen discourses during my stay in that vicinity; and it seemed to be a pleasant season to the brethren, as it certainly was to myself. Our dear old brother and father, Elder John Knight, very kindly carried me around in his buggy to the different churches and neighborhoods that I visited, and he, with many others, showed me great kindness. In every neighborhood, and at almost every house where we stopped, we found some of the little lambs of the good Shepherd, who had not yet come into the gospel fold; these we tried to exhort and encourage to follow Christ. The third Sunday we had a pleasant and interesting meeting at the Beech Creek church, which is under the pastorate of brother Knight, and is in a good and pleasant condition. The follwing morning my beloved brother Knight carried me to the railway, where I parted with him with regret. About noon of the same day brother J. Bruce met me at New Albany, Ind., and carried me out in his buggy to his house near Lanesville, where I formerly resided. In this vicinity my coming seemed indeed refreshing to the brethren, and my labors among them were truly blessed; for the Prince of *peace* was there in the midst of them; the former difficulties were removed, a happy reconciliation effected, and we were sweetly constrained to say, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" And not only this, but on the following Friday, after preaching at the meeting house of the Salem church, (where I formerly belonged) it was my solemn and happy privilege to bury in baptism a man and his wife, brother Marion and sister Eliza Bruce. They were very happy after baptism, and, like the happy eunuch, went on their way rejoicing. The next two days, (the fourth Saturday and Sunday) I was with the Portland church, (near Louisville, Ky.) where I had often been before. Br request of the brethren, and from a sense of duty, on Monday I returned to my former home and spent another week with the Salem church, where I again had the privilege of baptizing three more humble and loving followers of Jesus, viz: brother Amos and sister Bradury, (his wife) and a dear old brother Crandel, seventy-eight years old! As I went up out of the water with him the congregation sung, "Even down to old age all my people shall prove," &c. The dear old man was very comfortable and happy, as we all were, and he returned home, more than a mile, before putting on dry garments. Others, who did not come out and confess Christ, were deeply interested, and I rejoice in the evidences of the Lord's gracious work in that vicinity.

D. BARTLEY.

ASHLEY, Ohio, Dec. 30, 1869.

BROTHER BEEBE:—I feel a deeper interest in our paper, the "Signs of the Times," than I have for many years, and feel more inclined to labor to sustain them, from the fact that they are assailed, and the prominent writers in them are denounced as enemies to the truth, and that too by some who claim to be Regular Baptists, namely, by——, and others, and their name is *legion*, for they are many, and their denunciation of the Lord's poor and afflicted people, to me is awful; and they are busy in trying to break down the "Signs." For the hurt of the daughter of my people I am hurt.

Brother Beebe, if the "Signs" do not advocate the truth of God's word in its general bearing, I confess I am and ever have been a stranger to it. While those who denounce them preach that they are *instruments*, and their preaching the *means* of quickening dead sinners, and a *time union* of God's people with Christ, and their doctrine of changing the fleshly man to spirit in the new birth, which they call regeneration; but which I should call *a remodeling* the old Adamic nature, and calling it a new man. Their opposition to the doctrine of the Absolute Predestination of all things, and their reception of members from other orders, on baptism administered by them, and their asking preachers who are not in our fellowship to take part in their worship. These are things which I do not approve. How can two walk together except they be agreed? I was once united with them, but the Lord delivered me in his own time, and in his own way. Thanks be to his holy name for his goodness and mercy in my preservation; for they tried hard to destroy me; but what they intended for evil, the Lord intended for good; and the Lord's people are saved alive, and are in peace. I am very sorry that brother J. F. Johnson has quit writing. I hope we shall soon hear from him again. He must not be weary in well doing, for we shall soon reap if we faint not.

We are in usual health, and hope this may find you and yours in good health. Farewell.

J. H. BIGGS.

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EDITORIAL.

MIDDLETOWN, N. Y., FEBUARY 1, 1870.

REMARKS ON ISA. LIII. 12.

"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 bare the sins of many, and made intercession for the transgressors."

At the request of brother Caleb Thurston, of Ohio, we present such views as we have, for the consideration of those who may feel interested. We approach the subject with fear and much trembling, for we greatly distrust our ability to elucidate the subject to the edification of our readers. Although the general theme of the inspired prophet in this chapter is remarkably clear even to the feeblest of the saints, there are some figurative expressions in the text on which some of our most enlightened brethren have differed. The apostles have referred to this chapter, as in 1 Peter ii. 24, and elsewhere; besides the preaching of the Evangelist Philip to the eunuch, which clearly demonstrates to us that the prophet spake these things of our Lord Jesus Christ. He is brought to view by this prophet in his Mediatorial character and work, as the "righteous servant" of God; for although "being in the form of God, he thought it not robbery to be equal with God; yet he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 6—8. In his Mediatorial work it behooved him to suffer, and to rise from the dead, that repentance and remission of sins should be preached in his name. The cause, the nature, necessity and object of his sufferings are unmistakably set forth in this chapter, and in the last three verses his complete success in the accomplishment of all that he had undertaken is emphatically declared. "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 hall bear their iniquities." What immediately follows the words above copied, are those on which we are requested to write, and they express the unequivocal pledge of the eternal God, that he shall realize all that joy which was set before him, for which he endured the cross, and despised the shame.—Heb. xii. 2. The word, "Therefore," in this connection signifies, in consideration of the perfect work; the efficient offering and effectual sacrifice which he has made, he shall be duly rewarded. The God and Father of our Lord Jesus Christ has solemnly pledged his word, saying, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong," &c.

This form of expression often occurs in the Old Testament, in speaking of great warriors, and brilliant victories achieved by mighty conquerors. The triumphant party were accustomed to divide the spoils of victory. Those who were successful would receive such portion of what had been gained by the conflict, as would indicate the brilliancy of the conquest. When it was said that such warriors had a portion with the great, and that they divided the spoils with the strong, such declarations signified the greatness, or importance of their victory. No earthly warrior ever fought so important a battle as did our Savior. No spoils of conquest won on sanguinary fields of human strife can be compared with that in which the conquering Prince of glory, with his own right hand and holy arm got to him the victory, when he vanquished sin, death and hell, and destroyed him that had the power of death; when he led captivity captive, when he abolished death, and brought immortality to light,—when his own arm brought salvation unto him,—when emerging from the conflict, he came from Edom, with dyed garments from Bozrah, glorious in his apparel, and traveling in the greatness of his strength, with names and titles of imperishable honor written upon his vesture and upon his thigh, King of kings, and Lord of lords. All principalities and powers, all thrones and dominions, are put completely in subjection to his Mediatorial exaltation, and he is invested with all power over all flesh, that he should give eternal life unto as many as the Father has given unto him.

Whether the words, "I will divide him a portion with the great, and he shall divide the spoil with the strong," were intended to express only the magnitude of his victory, and certain pledge of the Father that he shall certainly realize all the honor and glory of his achievement, in his exaltation to his Mediatorial throne and kingdom, and be invested with all the power of heaven and earth, and be glorified with God's own self, with the glory that he had with the Father before the world was, according to John xvii. 4, 5, and all the brightness of his Father's glory,—receive his coronation as the King Eternal, Immortal, invisible, the only wise God and Savior, or not, we are certain that these honors were and are secured to him, and are embraced in the joy that was set before him, for which he endured the cross, and despised the shame, and is now set down at the right hand of the throne of God.—Heb. xii. 2. In the Mediatorial work of our great Redeemer, as set forth in the chapter of which our text is the conclusion, we are presented with a striking view of the conflict or warfare which he accomplished, as the sin-bearing, sin-atoning Redeemer of his people, who was deliverd for their offences, and raised from the dead for their justification. In this terrible conflict he bore our griefs, and carried our sorrows, was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.. The Lord hath laid on him the iniquities of *us all*; that is, all who like sheep had gone astray, all for whom he was bruised, all for whom his soul was poured out, and all who with his stripes are healed. He has himself told us for whom he suffered. He says, "I lay down my life for my sheep." And to his Father he says of the sheep for whom he laid down his life, "Thine they were, and thou gavest them me." And to the Jews he said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." But he also said to them, "No man can come unto me except the Father that hath sent me draw him, and I will raise him up at the last day."—John vi. 37, 44. And again, at verse 39, of the same chapter, he says, "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." All those, and indeed all other inspired scriptures corroberate the declaration, "He shall see of the travail of his soul and shall be satisfied." Can any thing less than what he asked the Father for satisfy him? "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory."—John xvii. 24. This prayer is also according to the will of the Father, as we have shown that it is the Father's will that Christ shall lose nothing of all that he has given him; but that he shall raise it up at the last day. Therefore, saith the eternal God, will I divide him a portion with the great. "The Lord's portion is his people, and Jacob is the lot of his inheritance."—Deut. xxxii. 9. This portion is divided unto him as the trophies or spoils rescued or taken in battle from the enemy. As he said in one of his parables, "When the Son of man shall come in his glory." That is, when he should arise from the dead and come into his kingdom, or set up his kingdom and take his seat upon his Mediatorial throne, "then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Our risen and exalted Savior verified this declaration when he came in all the power of his Father on the day of pentecost; for then he was revealed as having power over all flesh, that he might give eternal life to as many as the Father had given, or divided unto him. He had told his disciples before his crucifixion, that he would go and receive a kingdom and return. That kingdom he has received, and now presides over it, enthroned in majesty, and is in receit of his portion, as the north gives up, and the south resigns, and his subjects are gathered from the four winds of heaven, into his kingdom, and sit down with Abraham, Isaac and Jacob, to go no more out forever. God has thus divided to him his portion with the great; and he shall divide the spoil with the strong. His portion includes all that the Father hath given him,—all that he has redeemed,—all that he has loved and given himself for. And having triumphed over death, hell and sin, and conquered the world, the flesh and the devil, and having full power over all beings and all worlds; he from the conquered and subjugated world calls out his *portion* from the mass, and divides to the strong hand of law and justice all who are not included in his own portion. Of his portion he says, "This people have I formed for myself; they shall show forth my praise." And of the residue he says, "Reprobate silver shall men call them, for I have rejected them." This portion perfectly satisfies him. He prays not for the world, but for them only whom the Father hath given him. This recompense he receives because of his Mediatorial work—Because he hath poured out his soul unto death, and was numbered with the transgressors, and bare the sins of many, and made intercession for the transgressors. In their salvation he poured out his soul. His soul was exceedingly sorrowful even unto death. It pleased the Lord to bruise him, and put him to grief, and to make his soul an offering for sin. Though in his own immaculate person he was holy, harmless, and separate from sinners, in that he had done no violence, nor was there any guile found in his mouth, yet in the wonderous economy of grace the Lord hath laid on him the iniquity of all his people, and so he was numbered with the transgressors, and all their sins were found on him, and he bare the sins of many,—he bore them in his own body on the tree, and put them all away by the sacrifice of himself; and by his one offering perfected forever them that are sanctified, or set apart to him as his portion. But through his death he has destroyed death,—abolished death, and brought immortality to light; and rising from the dead has ascended up on high, and forever lives to make intercession for the transgressors.

The principle of relationship involved in the Mediatorial work of our Redeemer is clearly set forth in this connection. "All we like sheep have gone astray." Christ is the good Shepherd whose own the sheep are; and all the trespasses of the sheep are chargable to the Shepherd or owner of the flock. Although the sheep may be held in custody for the depredations they have committed, yet no suit in law can be brought against the sheep: the owner or shepherd is held responsible, and if he would re-possess them, he is required to prove property, pay expenses, and then he may lawfully take them home. It is not expected that the sheep shall prove ownership, or that they can repair damages. The amount of damage is laid upon the Shepherd. Christ sustains this relation to his sheep. He is the Shepherd and Bishop of their souls. The divine law in justice looks to Christ the Shepherd, and demands satisfaction from him. Hence the sword awakes against the man that is the fallow of the eternal God, and smites the Shepherd, and without a murmuring word the good Shepherd lays down his life for the sheep; and to him the porter openeth, and he calleth his own sheep by name and leadeth them out; and when he putteth forth his own sheep he goeth before them, and they follow him. "By By his knowledge shall my righteous servant justify many." "I know my sheep, and am known of mine." "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 hands. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one."—John x.

"I'll give him, saith the Lord,
A portion with the strong;
He shall possess a large reward,
And hold his honors long."

REMARKS ON ELD. J. H. BIGGS' LETTER, ON PAGE 32.

It is gratifying to know that in all our trials and persecutions, we have kind, constant, true and faithful brethren and sisters who sympathize with us, and whose ardent prayers ascend to God on our behalf. We would much rather endure all the malicious calumny and reproach to which we have been inured from our youth, than to be deprived of the love and fellowship of kind confiding brethren and sisters who have been taught of the Lord to "Bear one another's burdens, and so fulfill the law of Christ." It could hardly have been expected that one so weak and imperfect as ourself could have occupied so prominent a position as we have been called to fill, for nearly forty years, without provoking the malignity of enemies, and calling for the sympathy and support of friends. Indeed we seriously doubt whether among the most gifted of the sons of Zion, any one could be singled out to fill the same public position, who would altogether escape the bitter aspersions of those who are hostile to the cause we advocate. If such a one can be found, we would cheerfully resign our place in his favor. It is not our privilege to claim that our course has been without fault;—that in the thirty-seven years our pages have been free from marks of defection; that we have on all occasions pursued the most judicious course: such pretentions we have never made. But we do assert that we have aimed to make our paper a useful and truthful medium of correspondence; and to the best of our ability we have battled error, and contended for the truth as it is in Jesus. We have never designedly advanced an error, nor shunned to declare the whole truth.

We have neither been disappointed nor disheartened by the opposition which we have encountered from our avowed opponents; but the opposition we have in some few instances received from those on whom we have relied as brethren, has occasoned us grief. If it were not that some precious brethren may have been misled by the slanderous misrepresentations of designing men, we would willingly bear all the reproach and vituperation of all others. But we esteem too highly the confidence and fellowship of our brethren to feel unmoved when they are by the wiley arts of wicked men drawn into the ranks of ur opposers.

As to those preachers who can find no better employment than to malign our correspondents or ourself, we leave them in the hands of him who judgeth righteously. We are not inclined to retaliate, or to return railing for railing, or reviling for reviling; we would rather pray the Lord, if consistent with his holy will, to subdue the enmity of their hearts, and incline them to a better employment. Those persons named by brother Biggs, (whose names we suppress) may injure us to some extent by their calumny by misleading some honest brethren, for their hatred is cruel, but their friendship would be to us far more intolerable, so long as they retain so much rankling venom in their hearts.

We have thought that the purification of the church of God requires such agencies, or the Lord would rebuke them. As those who love and fear the Lord can only comfortably affiliate with those religiously who are of like precious faith, so, on the other hand, those who cherish hatred and malice, envies and evil speaking in their hearts, will naturally attract and draw out from the churches those who are of a similar proclivity. If we have in our connection those who love to slander the saints; and to oppose those who are contending for the truth, it will greatly relieve the churches when they go to their own company. It need not disturb us that such "vain talkers and deceivers" should plunge deeper and deeper into the popular heresies of the times; this will tend to dismantle them ultimately of their sheep's clothing, in which they lie in wait to deceive, and expose them in their detestable ugliness.

Their threats to crush the "Signs of the Times" we have heard before, and frequently reiterated for about thirty years; but the "Signs of the Times" still survives their wrath, and, for aught we can see to the contrary, is like to continue. But if it should be annihilated, still God will preserve his church, and defend his truth. The general character of the paper and the sentiments of its humble editor, are too well known throughout the continent to suffer much from their aspersions.

BOOK NOTICE.

Brother C. L. Canine, of Waveland, Montgomery Co. Ind., desires us to say that he has on hand Elder Wilson Thompson's Hymn Book, and can supply those who desire them.

Address him at Waveland, Montmogery Co. Ind.

WINTER ARRANGEMENT

FOR

MIDDLETOWN AND WALLKILL CHURCH.

At the Church Meeting of the Middletown & Wallkill Old School Baptist church, Dec. 25th, it was ordered that during the winter, or until farther notice, the stated meetings of this church for public worship be held at our Orchard St. Hall, in this village, every Sunday night, to begin at 7 o'clock, instead of 3 p. m. as heretofore. And on the second and fourth Sunday in January, February and March, our meetings at 10 1-2 a. m. shall also be held at our Hall on Orchard Street, instead of our meeting house at Wallkill. The meetings of the New Vernon church will be continued at the meeting house as formerly on every first and third Sunday, at half past ten o'clock a. m. The regular church meetings of New Vernon will be continued at their meeting house on the Saturday before the first Sunday of each month, at 1 o'clock p. m.

The church meetings of Middletown & Wallkill church at 11 o'clock a. m., on the Saturday before the fourth Sunday of each month, until further notice, at the Hall.

Marriages.

Sept. 21—By Eld. Thos. Swartout, at his residence, Mr. Cardia Hess, of Liberty, Mich., and Miss Sarah Carpenter, of Columbia, Mich,

Dec. 11—By the same, at the residence of Mr. Henry Spalding, Mr. Miron Spalding, and Desdalana Linsley, both of Liberty Mich.

At the residence of the mother of the bride, by Eld. W. L. Benedict, on the 15th day of Jan. 1870, Frederick Green M. D., of the city of New York, and Miss Sarah A. Hoyt, of Ramapo, Rockland Co. N. Y.

Nov. 14—By Eld. L. B. Hanover, at his residence, Mr. A. M. Rogers, to Mary J. Dixon, both of Delaware Co. Ohio.

Jan. 1, 1870—By the same, at the residence of the bride's mother, Mr. Benjamin B. Hays, to Miss Sarah J. Clark, of Licking Co. Ky.

Obituary Notices.

DEAR BROTHER BEEBE:—Please publish the death of our colored sister, **Mary A. Anderson,** who died Feb. 21, 1869, aged 68 years. Her disease was cancer, from which she suffered intensely, but she bore her sufferings with christian fortitude. Not a murmur was heard to escape her lips during her illness. I visited her a short time before death released her from her pain, and have no recollection of having ever witnessed so great a degree of calmness and resignation as was manifested in her case. She was baptized by Eld. Thomas Barton, April 5, 1829, in fellowship of the church at Rock Springs, where she lived as an orderly member until her death. She has left a husband whose loss in this dispensation is very great. May the Lord sustain him with all of her surviving relatives and friends.

WM. GRAFTON.

DIED—At Wells, Maine, Dec. 23, 1869, sister **Olive West,** aged 78 years. She was sick but a few days before death came to her relief. She had been a member of the Old School Baptist church in this place for a great many years, and never at any time was she carried away by any of the new things in religion that *men* have got up in these last days. She at the time of her death lived with one of her daughters, about twenty miles from this place; and while sick she was asked if she wanted them to call in one of the ministers in that place to see her; but she said no; but if consistent she would like to see me. She had no faith in that religion that one could teach another how to get it, and then by not doing their duty (so called) would lose it. She died, as she had lived, in the full 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.

WM. QUINT.

North Berwick, Maine, Jan. 8, 1870.

ELDER BEEBE:—Please publish the obituary of my husband, **Aldert Ivory,** who died Sept. 20, 1869, aged 75 years, 11 months and 11 days. He was afflicted with heart disease, and raised blood for six months before his death, and became very feeble, and for the last six weeks of that time helpless in one side, and could only say yes or no; he seemed to retain his senses part of the time, and troubled in his mind. The neighbors visited him, and prayed and sung with him, and he tried to sing with them in his helpless condition, and rejoiced aloud, and after that he was more composed. He said to me, he was willing to die, and did not want to live any longer, and would commit his spirit to the hand of the Lord. This he said before he became helpless.

I write this with a sorrowful heart, for I feel very lonely and broken hearted; but I hope the Lord will sustain me in my deep affliction, and enable me to say, The will of the Lord be done. My husband suffered beyond description by day and night, but I have a hope that he is now at rest where sufferings and sorrow are known no more. The 34th hymn,

"Let the whole race of creatures be
Abashed before their God," &c.,

was a favorite with him; also the 1288th.

"On Jordan's stormy banks I stand
And cast a wishful eye," &c.

He has been a constant subscriber to the "Signs of the Times" from their commencement, and believed the doctrine they contain.

"Let me not murmur nor repine,
Under these trying strokes of thine;
But while I walk the mournful road,
Be still and know that thou art God."

We sent for you, Elder Beebe, to preach at his funeral, but you was gone to Kentucky. Please continue to me the "Signs," as it contains all the preaching I have.

REBECCA IVORY.

Please give your views on Isa. xxxiii. 21, and oblige your friend, R. I.

Bloomingburg, N. Y., Jan. 10, 1870.

DEAR BROTHER BEEBE:—It becomes my duty to announce the departure of another of the children of our God. one with whom we have taken sweet counsel, and in whose company we have often walked to the house of the Lord.

Our beloved sister **Maria Lewis** died at her residence, near Hamburg, Sussex Co. N. J., on the 10th inst., aged 67 years, 1 month and 13 days. She was the widow of brother Benjamin E. Lewis, who died in 1846. She experienced a hope in the mercy of God nearly forty years ago. and soon after was baptized, and received into the fellowship of the Old School Baptist church at Hardyston, N. J. where she remained an esteemed member until that church departed from the faith and order of the gospel, when, with our beloved brother, Dea. Geo. Doland, and a few others, she felt compelled to withdraw from that church, and they were received into the fellowship of the Waterloo church at Mt. Salem, of which she remained an orderly and esteemed merber until her death.

It has been my privilege to enjoy the acquaintance and fellowship of sister Lewis for more than twenty years, and I can say with truth that I have never known one more warmly attached to the principles of divine truth, and who more fully exemplified their power in her life and deportment. The apostle says, "To be spiritually minded is life and peace." Our dear sister was eminently a spiritual minded woman, and enjoyed much of the presence of him whose presence is life, and that peace which the world cannot give or take away. Since the middle of last May her health has gradually failed. I visited her in September last, and found her weak in body, but strong in faith, and calmly awaiting the call of her beloved Lord and Master. I feared then that we should not meet again on earth, and it has been so. I received a letter from her daughter, sister Harriet Lewis, dated Jan. 4th, in which she said, "For the last four weeks mother has failed rapidly. Her sufferings are very great. Feeble as she is, she is obliged to sit up most of the time, on account of being so oppressed for breath. She does not fear death in the least, but speaks of it as a welcome messenger, and often repeats the hymn beginning with the words.

'On Jordan's stormy banks I stand
And cast a wishful eye.'"

No one who knew her can doubt that she has gone to that "fair and happy land" where were her choisest possessions and most valued treasures.

She leaves three daughters, one in very feeble health, several grand-children, and their relatives, and very many friends, together with the church, to mourn her loss. May God grant them resignation to his most holy will, and enable them to copy her bright example.

At her request, expressed in her illness, I attended her funeral on Thursday the 13th inst., and tried to preach to a large circle of mourning relatives and sympathizing friends, from 2 Tim. i. 9, 10.

Yours in the fellowship of the gospel,
W. L. BENEDICT.

Warwick, N. Y., Jan. 18, 1870.

BROTHER BEEBE:—Will you publish the obituary of our dear sister, **Mrs. Flora Gill,** who departed this life at the residence of her son, Mr. Owen Gill, Baltimore city Md., Sunday morning, Oct. 17, 1869, in the 82d year of her age. She had no particular disease, but her sands had run low, and the lamp of life went out through the wearing out of her physical powers by extreme old age. She was baptized by Eld. J. Reese, about the year 1821, and consequently has been numbered with the people of God near half a century. Her membership has been with the Ebenezer church in Baltimore (with the exception of two or three years, in which she was a member of the Mount Zion church, also in Baltimore) during all that time. She has always been known as a firm Old School Baptist, always ready to contend for the truth, and an unwavering opposer of all that had not a "thus saith the Lord" for it. I visited her in her last illness, and had what was to me a very pleasant conversation. She had been feeling very dark and full of doubts for some time previous, but at that time was more cheerful. She had had a dream or vision which seemed to fill her with exquisite joy, and when she awoke she put her hands together before she could believe she was still in the world. She felt that this was a token of God's favor, as doubtless it was. She remarked in the course of our conversation that she was as far from having confidence in the flesh as ever; but her trust was still in Jesus. And yet it might justly be said of her, that there never was a saint who lived more as a pilgrim and stranger, and more as is becoming a christian, than she; so that if any have reason to trust in the flesh, she more.

The church of which she was a member feel that one of the pillars of their visible body has been removed from them, one who was faithful at her post at all times, whose counsel was always good, and whose sympathies were wrapped up in the cause she loved, and who always had an open heart and hand in their behalf. But she has only gone home a little before the rest. Thus one by one the ties which might bind us too much to this vain world are taken away, and we are taught thereby that this world is not our home. She leaves brothers, sisters and children to mourn her loss, but not as those who have no hope. May God comfort the bereaved ones, and sanctify this dispensation to the good of his Zion, is the prayer of your unworthy brother,

F. A. CHICK.

Reistertown, Md., Jan. 3, 1870.

Our venerable and beloved brother **Abraham Horn** departed this life on the 3d day of January, 1870. He made a profession of religion, and united with a Baptist church before the division took place among the Baptists. On the introduction of anti-scriptural doctrines and practices in the church, he withdrew from those with whom he could no longer walk in fellowship, and was received into the Old School Baptist church at Ramapo, Rockland Co. N. Y., where he remained an orderly and esteemed member until his death. On the death of his wife, sister Littie Horn, whose obituary was published in the "Signs" a few months since, he went to live with his son, a few miles from his former residence, and from the church, but attended the meetings regularly until prevented by sickness.

His age was 76 years. Almost his last words were, "I wish to go home," and it is believed that wish was granted, and that he is at rest. The "little flock" at Ramapo have lost in him and his wife two beloved members, who will be greatly missed. May God supply their places, of those whom he has ordained to eternal life.

W. L. B.

DEAR BROTHER BEEBE:—Please publish the obituary of brother **Truman Stevens.** He died August 28, 1869, in the 74th year of his age. When I first became acquainted with him, which is more than fifty years ago, he was then a member of the Baptist church, and I have been in the same church with him more than forty years. He was a strong advocate for the doctrine of salvation by grace alone. None of the divisions, isms or schisms could move him. He was able in the scriptures, and ready to give the reason of the hope that was in him. His house was a home for his brethren, and for the church to meet in for several years, in Potter Co. Pa., when the country was new, and they had no public building. He had to work out for his bread, but was never heard to complain. He was cheerful and willing to do all he could for his brethren. He has left an aged and feeble widow, and four daughters, and grand-children, to mourn their loss, which we believe is his unspeakable gain. The writer preached on the occasion from John xi. 24, 25.

Yours as ever in the afflictions of the gospel, and fellowship of the truth,

WM. CARPENTER.

Ritchie Co. W. Va., Jan. 1, 1870.

"THOU DIDST HIDE THY FACE AND I WAS TROUBLED."—PSA. XXX. 7.

My Jesus, my lover, is gone,
His sensible presence is fled,
His absence has caused me to mourn,
And struck all my comforts as dead.

Without him I'm helpless and weak,
Without him I nothing can do;
'Tis Jesus, my Jesus, I seek,
And none but my Jesus will do.

Although he has covered his face,
My soul to my Savior 's inclined;
And, if I am helped by his grace,
My Jesus I'll seek till I find.

I sought him, but sought him in vain;
No lover nor friend could I find;
I thought of past visits with pain,
Whenever I brought them to mind.

I've wished it were with me as then,
When Jesus my lover was near;
I sought him again and again,
I sought him with many a tear.

I went where his name is proclaimed,
Still hoping to meet with him there;
I sought him with sorrow and pain,
Till nearly sunk down in despair.

His servant with pleasure could tell
The love of that Savior he knew,
And some no doubt heard him well,
And gladly received it too.

But I had no joy in the place,
While others could sing and be glad;
For a want of a sight of his face,
I came away mournful and sad.

At home I sank down on my knees,
I sought him with many a tear,
But could not get comfort or ease,
Nor feel that my Jesus was near.

I went to the word of his grace,
I read and I pondered it o'er,
I wanted the blessing to taste,
But Jesus had closed the door.

I came to the place of the well,
Where often salvation I'd drawn,
With joy that no mortal could tell,
But hope of refreshment was gone.

For Jesus had covered the well,
And I could get nothing to drink;
My feelings I never could tell,
When fainting—just ready to sink.

I went to the throne of his grace,
I met with the people for prayer;
I thought if he was in the place,
Why then I should like to be there.

I went, and I sought him again,
Still hoping he'd answer my prayer,
But O! to my sorrow and pain,
'Twas nothing but barrenness there.

They sang—ah! with seeming delight;
They all seemed quite happy to be;
But O! 'twas a sorrowful night,
No singing, no singing for me.

My heart was too full of my grief,
To have much rejoicing from me,
For nothing can give me relief,
Till Jesus, my Jesus, I see.

I sought him wherever I went,
Still hoping to meet him again,
Till nearly my patience was spent,
With seeking so long, but in vain.

My fears seemed to press me so hard,
And Satan, he vexed me sore;
I was of my Jesus debarr'd,
And feared I should see him no more.

I went with the saints to receive
The feast that 's prepared by God,
But I could not in Jesus believe,
Nor taste of the sweet of his blood.

While others around me could sit,
And feast on the Lamb that was slain,
I had not found Jesus as yet,
Though seeking again and again.

I told them my pittiful case,
And they with my feelings of soul,
Did point me to Jesus' grace,
And seem'd with my griefs to condole.

But nothing could comfort impart,
Or any refreshment, to me,
Till Jesus did open his heart—
Till Jesus, my Jesus, I see.

I left them, more dark than I went,
My burden I could not contain;
I felt my whole strength to be spent,
And vowed I'd ne'er seek him again.

I thought I was certainly lost,
And was just on the point of despair;
But when I had got to the worst,
That moment my Jesus was there.

How sweetly he opened his heart,
I never can fully explain,
He made all my fears to depart,
And set me rejoicing again.

He held me in sweetest embrace,
O then I could in him believe,
And taste of the sweets of his grace,
And out of his sweetness receive.

I then could rejoice in his love,
I felt the sweet smiles of his face;
I wished to be with him above,
Forever to sing of his grace.

The world was then nothing to me,
I looked on its pleasures as sin;
In Jesus I every thing see,
Nor wish I for any but him.

My soul was wrapt up in my God,
I longed for the wings of a dove,
To fly to my blessed abode,
To dwell with my Jesus, my love.

My soul's satisfaction was he,
My Lord, my eternal delight,
The chief of ten thousand to me,
More precious than gold in my sight.

I held him, nor could I depart,
Persuaded I never should fear,
While Jesus was opening his heart,
Though hell with its legions appear.

I knew I was wanting in strength,
But also that Jesus was strong;
I trusted through mercy at length
To join in the conqueror's song.

While Jesus is blessedly near,
In him I can triumph and sing;
But ah! how I'm filled with fear,
The moment his presence takes wing.

In Jesus I've all I can need,
In him all my treasure is stored;
And 'tis to my sorrow indeed
I have no more love to my Lord.

But soon the blest moment will come,
When nothing like sorrow or sin
Shall find in my bosom a room,
But joy everlasting begin.

Ah! then I shall never complain,
While dwelling with Jesus above;
But rescued from trouble and pain,
Shall ever rejoice in his love.

Then, then will I praise him indeed,
As now I could wish and desire;
From all interruption be freed,
And Jesus forever admire.

I'll join the blest chorus above,
Of Jesus, my Jesus, I'll sing,
And shout of his mercy and love,
While heaven with praises shall ring.

Then, then in his glory above,
My soul shall eternally know
The height and the depth of his love,
And joys everlastingly grow.

My crown at his feet I will lay,
My soul into nothing shall fall,
And shadows and signs pass away,
And Jesus be All and in All.

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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.

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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,) Turner's 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., Turner's 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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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.

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6. 30 P. M. Night Express, daily, (except that the Saturday evening train will not connect for Rochester,) stopping at Turner's 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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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 desease 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 possible.

Yours truly,

CHARLES JONES.

Samuel McCall 1Dec89

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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CORRESPONDENCE.

LEAVENWORTH, Ind., Jan. 16, 1870.

ELD. W. L. BEEBE:—Will you please give your views through the "Signs of the Times," on Rev. xx. 4–6. "And I saw thornes, and they sat upon them; and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Brother, if you will grant me an answer you will greatly oblige the unworthy writer. I wish to say that if I know my own heart, I was made to rejoice while reading your communication in the first number of the present volume, written for the consideration of the "poor of the flock." While reading I was reminded of the words of the prophet, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." It is the Father's good pleasure to give the kingdom to the little flock. I have a vivid recollection of when I first saw myself a lost sinner. I tried to pray, but it seemed as though my guilt rose higher than my prayers; yet I thought If I would do all that I was commanded to do, that I could be a christian; but when I set about the work in earnest, I found that all my works were an abomination in the sight of God, and all my law righteousness was as filthy rags. When from Sinai the awful words were uttered, "The soul that sinneth it shall die," it was then, my dear brother, that I think I saw myself to be very poor indeed. The thoughts of my heart were evil, and that continually; yet I have a blessed hope that God for Christ's sake has forgiven my sins; though I am very poor and disobedient.

Hoping that the great God may be with you, and enable you to feed the flock, and contend for the faith of God's elect, with great boldness of speech, I am

A STRANGER.

REPLY.—Although it is with fear and trembling that I approach the sublime and mysterious subject proposed for consideration, knowing that most highly gifted writers and expositors of prophecy have shrunk from the discussion of the deep things recorded in the visions of the beloved disciple, yet as the request is only for *my views* on the passage referred to, it may not be thought presumptuous in me to submit the following, through the "Signs," for the inspection of my brother or sister, as the inquirer is utterly unknown to me, the foregoing request having been received by mail without any indication of its authorship, except that the hand-writing seems to be that of a lady. Although my personal curiosity might be gratified by learning the name of my correspondent, that is a matter of minor importance if the Spirit of Christ shall enable me to write consistently with the truth as it is in Jesus. Notwithstanding the conscious ignorance under which I groan, in addition to the physical weakness which renders the use of a pen very laborious to me, the possibility of comforting one of the objects of my Redeemer's love is ample encouragement to urge me to the attempt to comply with the request, even in the face of the strong probability of incurring reproof from wiser brethren for my temerity in writing upon such an overwhelmingly wonderful portion of the word of inspiration. Therefore, throwing myself on the charity and christian forbearance of more gifted and enlightened brethren, and acknowledging beforehand that if I knew the writer's name and address, I should much prefer to write privately, I will proceed to write in reference to the text such views as I have, fully aware of my entire inability to do justice to the subject, and only actuated by love and sympathy for those *strangers* and pilgrims who are scattered abroad throughout this unfriendly wilderness, and wishing all who read to know that I claim no infallibility for anything either written or spoken by me, and earnestly desiring that none of the saints should accept an idea advanced unless supported by the sacred scriptures which testify of our Lord Jesus.

Of all the inspired writings perhaps none have been more distorted and abused than this 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." Even the name of the book is perverted by those who compiled our bible, calling it the *Revelation of St. John the Divine*, while the very first verse of the book flatly contradicts the caption, and states that it is the *Revelation of Jesus Christ*, as above quoted. The desire to appear smart and learned in the scriptures has perhaps influenced some to indulge in speculations which have only had the natural effect of "words without knowledge," in their tendency to darken counsel. God forbid that I should be of that number! Any child of God who may detect error in what emanates from my pen or tongue, will do me an inexpressible kindness by faithfully exposing it; and when governed by the Spirit of Christ I shall be thankful for their faithfulness.

"And I saw thrones, and they sat upon them, and judgment was given unto them." Thrones are symbols of exaltation and honer, and imply power and majesty in those who occupy them. Here let it be observed that we should guard against that mere material or natural view of spiritual things by which the learned Doctors of Judaism were led to reject our Lord. The whole of this Revelation is spiritual, and while some temporal events are incidentally involved, those who see nothing beyond the things of nature in the words of the book of this prophecy, are far from perceiving the riches of the consolation therein contained for the saints of God. The poor and afflicted little ones of the flock of the Shepherd of Israel, when "in the Spirit on the Lord's day," have no aspirations for worldly honor or wealth, so that this beatific vision of John would contain little comfort to them if it signified simply such exaltation. Their carnal pride might indeed be gratified thereby, but does any child of God, knowing what manner of spirit he is of, desire anything to nourish his carnal pride? No; rather would they all with one accord prefer to glory in the Lord. This spiritual desire is in accordance with the will and purpose of God; being dictated by the Spirit which searcheth all things, yea, even the deep things of God. Then these thrones represent the exalted position of those who are made kings and priests unto God by virtue of their relationship to God in having followed Jesus in the regeneration.—Matt. xix. 28. True, this passage has reference to the authority of the inspired apostles as established in the visible organization of the church, upon twelve thrones of judgment to set in order the visible church; but in a more extensive view Christ is the only begotten Son of God, and all his body, the church, have followed him in the regeneration; and it is his will that all that the Father has given him be with him where he is; and this same apostle has recorded the truth that we shall see him as he is, and shall consequently be like him.—1 John iii. 2. Then, fitly indeed does the expression in the text convey the majesty, honor and power to which the sons of God are exalted by their great Redeemer in his kingdom. And in passing, as we are directed in walking about Zion to tell (or count) her towers and mark well her bulwarks, as well as consider her palaces, (or places of secure repose) it is well to observe the assurance of the doctrine of absolute predestination necessarily involved in the certainty of prophetic language, which without that doctrine is degraded to the level of mere human guess-work. He who declares the end from the beginning without the remotest possibility of a mistake or disappointment, is the God of our salvation, and all other gods are mere idols at best. So, not only did John see *thrones*, but also he saw that "they sat upon them." Here is assurance for the tried and trembling little ones. It was not by the power of their own exertions, which might better have appeared by their *standing*, as if supported by their own power, but they *sat* serenely safe upon the thrones which were given to them by the good pleasure of their Father.—Luke xii. 32. As this exaltation is among those things which were revealed with the assurance that they must *shortly* come to pass, the fulfillment must be in this temporal state of existence, and well might the apostle Peter, therefore, admonish his brethren, saying, "What manner of persons ought ye to be in all holy conversation and godliness!" If it were required of the saints that they should be governed by their natural judgment in

their administration of the government appertaining to the thrones on which they sit, well might they shrink from the lofty position they are called to occupy; but "judgment was given unto them." Our Lord is not (as Satan often tells us in our experience) an austere man, reaping where he has not sown; he gives to his servants all that he requires of them. In other words, He works in them both to will and to do of his good pleasure.—Phil. ii. 13. There is no point left for us to determine in all the weighty matters of judgment with which we have to deal. As he gives us the victory in all our conflicts, so he gives us judgment in all the matters which can ever be presented in the kingdom given to us. When our natural judgment or carnal feelings are consulted, we are often at fault, and either become bewildered, or render erroneous decisions. How often is this the case when we confer with flesh and blood in regard to obeying the commandments of our Lord! Often the dear saints are by this judgment self-condemned, and many of them never have obeyed their Lord in a public profession, simply because they have lived in obedience to this natural judgment, and unwisely measured themselves by themselves; yet the judgment given unto them by the Spirit all the time urged them to obedience to their Lord. But judgment is also given unto them to exercise. They are called to be judges of themselves and of each other; and also they judge all things. They are enjoined to examine themselves, 2 Cor. xiii. 5, to judge, or decide controversies among their brethren, 1 Cor. vi., and "He that is spiritual judgeth all t hings."—1 Cor. ii. 15. Thus their thrones are for judgment, and not to give or make laws. For it is recorded that "The Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us."—Isa. xxxiii. 22. Nowhere in the scriptures do we find the power of giving laws to the saints delegated to any other being. As a King he reigns in righteousness, and his people as princes rule in judgment. In contemplating the importance of judging righteous judgment, we are to be very guarded against falling into the error of Judaism, on the one hand, by judging "according to the appearance," that is, being governed by our carnal mind, (John vii. 24) and on the other hand, it is equally necessary to beware of the temptation to use our liberty for an occasion to the flesh in serving our old carnal nature in its lusts. "I speak as to wise men; judge ye what I say."—1 Cor. x. 15.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." The souls concerning whom these peculiarities are stated, are the same throughout, and it was impossible that they should have been *seen* except as the Spirit revealed them to faith, which is the only faculty or power by which spiritual things can be apprehended. In the sixth chapter and ninth verse these same souls are described as "under the altar," and crying to the Lord to judge and avenge their blood on them that dwell on the earth. Both these strong figurative expressions perfectly harmonize in a scriptural view of them. The voice of the blood of Abel cried unto the Lord, and in like manner does this appeal continually ascend from each of the saints who for his sake are killed all the day long and accounted as sheep for the slaughter, in this furnace of affliction. The natural mind cannot see this in the individual case of every saint, but that spiritual vision which can see the truth of Paul's declaration, "I am crucified with Christ," comprehends how it is that they each *die daily*. And these are they who follow the Lamb whithersoever he goeth. As he went a mourner all his days, so do they also; and this same company were shown to John clothed in fine linen, white and clean, having washed their robes in the blood of the Lamb. Can any expression more beautifully portray that righteousness of Christ which constitutes the spotless garments of salvation, in which all the people of God stand before him, forever perfectly justified in his sight from all things from which they could not be justified by the law of Moses? Herein appears the righteousness of that judgment of our King wherein he has said, "Thou art all fair, my love; I will behold no spot in thee." This fine linen is the righteousness of saints, which *is the Lord.*—Jer. xxiii. 6. However through the weakness of the flesh the saints may be captivated by the deceitfulnsss of sin, and even yield their members to its service until human judgment can discern nothing of the likeness of Christ in them, yet the Spirit of God which dwells in them can never consent to sin, and this holy principle is the new creature, the Holy Spirit of God, whereby they are *sealed* (or infallibly secured) unto the day of redemption. This is "the mind" with which they always serve the law of God, even when with the flesh they serve the law of sin. So, those who are born of God cannot "*with the mind*" worship the beast, nor his image, neither can they with the approval of this same mind *receive his mark upon their foreheads*, by openly professing membership in the ranks of the false churches, nor *in their hands*, by aiding in the work of anti-christian will-worshipers and opposers of the truth as it is in Jesus. Yet doubtless there are very many of the saints of God serving the law of sin with the flesh, by remaining in profession with the different branches of the anti-christian nominal churches, and with the flesh they thus receive the *mark of the beast* both in their foreheads and in their hands, but they feel in their own souls the protesting against their practical course which continually arises from the spiritual *mind*. To all such I would recommend obedience practically to the command of their Lord, "Come out of her, my people," &c. The power of God will unquestionably vindicate his truth in the final salvation of the most rebellious of his people, but I do not think it is a good way for the saints to manifest their love to God by practically disobeying his commandments. And it is written, "Thou shalt not tempt the Lord thy God." "In serving the Lord there is great reward;" and on the other hand, in disobedience and following the fleshly mind there is *death* to all spiritual enjoyments.

Those who have resisted unto blood, striving against sin, are unquestionably included among the souls revealed in this vision to the beloved disciple; they have left the most conclusive evidence of their love to God and to his truth, in sealing their testimony with their own life-blood; and the Lord has greatly favored them in accounting them worthy to lay down their lives for his sake. They had grace given them as their days required, and by living faith they were enabled to endure all that was appointed for them, even rejoicing in spirit and glorying in their tribulations, and counting their severest sufferings *light afflictions*. Yet all they endured entitled them to no pre-eminence over those whose lot it was to patiently wait till natural decay shall bring their release from the body of this death. All are alike sinners saved by grace, all members of the body of Christ, and each occupying the definite position assigned it in that glorious body which includes all the redeemed. Although they were *beheaded* literally, or slain by their persecutors, it was not possible for anything to be inflicted upon them except what was for the manifestation of the glory of God and for the individual good of the very saint who suffered.

"And they lived and reigned with Christ a thousand years." The skill and ingenuity of the carnal mind is always baffled in attempting to understand the mysteries of revelation. "It is the glory of God to conceal a thing," and he has hidden from the wise and prudent the things which he has revealed to babes entirely destitute of natural knowledge. These same souls were revealed as "under the altar," and again as sitting on thrones, are they who *lived*. Here is an insurmountable difficulty in the way of the natural mind. But to faith it is plain when the Holy Spirit, the Comforter, takes it and by revelation shows it to the saints. The limitation of this reigning to *a thousand years*, indicates, first, that the events alluded to in the vision referred to things in this temporal world where time is counted by years; and second, that they were of a limited duration, and "must shortly come to pass," even at the time when they were revealed to John. Although this expression conveys a less definite idea than time specified by days or weeks, yet it fully expresses the fact that the fulfillment of the things recorded is not sufficiently distant to authorize the prevalent notion that hundreds or perhaps thousands of years might elapse in the intervening period. Indeed, as the gospel day had been ushured in by the coming of the Lord as the Sun of Righteousness, prior to the manifestation of this vision of glorious beauty to the old apostle, the fulfillment of what it indicated had already begun. It is not consistent with the general testimony of the inspired scriptures to understand any prophecy as indicating another dispensation, *in time*, to succeed the gospel day, as that day succeeded the prophetic and legal dispensation. Therefore it is clear that the glorious millenial reign, here referred to, has its fulfillment in the manifestation of the kingdom of Christ as established in its visible organization after the resurrection of our Lord from the dead, wherein he led captivity captive, and was manifested as the triumphant King in Zion. The saints do indeed live and reign under this spiritual dispensation *with Christ*. They can do nothing without him. With him they can successfully overcome every obstacle and conquer every enemy. Even death, the last enemy they have to encounter, is transformed into a subservient angel, *with Christ* accompanying us through his gloomy vale. By the expression "a thousand years," I understand not a literal period of time, which the words would signify, but a definite period known to God, and extending from the termination of the Mosaic or legal dispensation until the last of those for whom Jesus died shall be manifest in nature and brought into the enjoyment of gospel rest. The expression cannot apply to their everlasting abode, for that is not measured by years, or affected by time.

"But the rest of the dead lived not again until the thousand years were finished." This expression confirms the view prsented in the application of the period stated, at least as to its termination with time, when all that are in the graves shall hear his voice; and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John v. 28, 29. It is by no means implied that after the expiration of the period designated, *the rest of the dead* were raised to the thrones occupied by the saints, or to the enjoyment of heavenly things; for these are evidently they who shall say to the mountains and rocks,

"Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." The presence of the holy God, which constitutes heaven to the saints, would be the most inconceivable torment to those who have never been reconciled to him. To such the awful sentence of the Almighty will be, "Depart from me, ye cursed, into everlasting fire."

"This is the first resurrection." The period of exaltation with Christ spoken of in verse 4, is designated by the word *This*. Jesus is the resurrection and the life; and that resurrection from death in trespasses and sins which the saints experience when Christ is manifest in them the hope of glory, is not only *first* in the order of manifestation in time, but also *first* in importance as infallibly securing the *second* resurrection.

"Blessed and holy is he that hath part in the first resurrection." I presume that none will feel sufficient interest in this letter to read so much as I have already written, but those who know experimentally what it is to *die* in the sense spoken of by Paul when he says, "I was alive without the law once; but when the commandment came, sin revived and I *died*. The life which you live in the flesh by the faith of the Son of God, is the life of the first resurrection, and that life is Christ dwelling in you and quickening your mortal bodies. Those who have known the bliss of being raised to newness of life in Christ Jesus, will acknowledge that the blessedness of the hope they have received is beyond expression.

"On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The blessedness of those who have part in the first resurrection, which is Christ, not only sustains them while sojourning as pilgrims and strangers here, but assures their acceptance with God in eternal life. The principle on which they receive this unspeaakble favor is clearly expressed in their being presented in the two-fold character ascribed only to their Redeemer by the prophet.—Zech. vi. 13. Under the old law, priests could not sit on thrones; but the Branch, *growing up out of his place*, has made us *kings* and *priests* unto God.

I submit what I have written to the consideration of "A Stranger," with the hope that it may be of service, as far as it is consistent with bible truth, to other strangers. Whatever of error is contained in it is my own; the truth is God's eternal truth. May the blessing of God enable us to know the truth so that it shall make us free from all error, for Jesus' sake.

As ever the least of all,

WM. L. BEEBE.

NEAR RUTLEDGE STATION, Ga., Jan. 17, 1870.

ESTEEMED ELDER BEEBE:—Inclosed please find a private letter, written by brother J. George Bender of Catskill, N. Y., which I have his consent to publish. I have read it with much interest and instruction, and appreciate it as a welcome epistle, especially to one so poor and needy as the writer of this. Brother Beebe, your valuable paper serves as a medium through which the saints can converse together, though thousands of miles apart. Through it we are informed of each other's joys and sorrows, and of the bond of union that exists among all the children of the new and heavenly birth, and their relation to each other is such that when any are spiritually exalted, all feel to rejoice; and when any are cast down, they all sympathize. The love of the children of God is reciprocal.

In the case of our dear brother Bender, isolated as he and his companion are, we can imagine how they feel when they have the pleasure of hearing the gospel proclaimed, which I am persuaded no christian will find cause to doubt. Should you publish his letter, I have no doubt it will be read with much interest by thousands. Few perhaps have had so peculiar a path to travel, but peculiar and trying as it has been, he does not complain nor find fault with God's providential dealings with him. That is a characteristic mark of a christian. But although he may not be a fault-finder, I do not presume that he is at all times perfectly reconciled; for that can hardly be expected while in the flesh. But there are moments when the children of God can say, "Thy will be done;" but it is only when the old wicked nature is brought in subjection by a higher power than we poor finite creatures can exert. When the old man is held in subjection, the change is so great that we can hardly express it. But it is frequently of so short duration that we soon begin again to doubt whether we are christians. Perhaps when the doubting child is least expecting a visit from his Lord, the Savior is nearest at hand and about to manifest his saving presence. O what a blessed assurance the children of God have, even when the winds and waves are dashing against their frail bark, when clouds are dark and lowering, and threatening certain destruction; when Jesus appears and speaks, and the elements obey. He says, "Peace, be still," and the tempest is hushed to a calm. It seems to us sometimes after days or weeks of darkness, that of all men we are the most miserable. Doubting and fearing that we are not the children of God. Truly, it there were not a power higher than my own to sustain me, mine would be a hopeless case. But if I am truly a christian, then I do possess a principle that rises far above this old carnal nature; but if I am, I have no merit of my own to plead; it is alone in and through what Christ has done for my poor soul. In consideration of these things, what manner of persons should we be in all our deportment. We should so walk as to be recognized by those who are the faithful in Christ Jesus. We should so demean ourselves as to give no occasion for reproach from the world. The path for the christian to travel is a path of self-denial.

Brother Beebe, I have now got to the point in this imperfect scribble, where I cannot find language to express myself. I know that unless the Lord gives me light and knowledge in the way, I shall go astray. I am a perfect mystery to myself. I would not knowingly do or say any thing to wound the least of all the saints; yet I seem to be careless and too indifferent and stupid. I would be glad to hear from any of the saints, what is the cause of all these feelings? Perhaps I am not entirely isolated. If I am an exception, and there are none like me, then I have still greater occasion to fear. Yet there is a something that remains within me that desires to give all glory to God for his reigning grace and dying love. I know full well that I need great grace to keep me humble. O how I desire to live more to the honor and glory of God. The subject of the christian warfare is at times deeply impressed on my mind, and I think, when I have been in a proper state of mind, I have seen a beauty in the subject. The ups and downs of a christian, though numerous, are necessary.

Brother Beebe, I would be glad to see brother Bender's letter in the "Signs," but I am rather inclined to think this of mine should be committed to the flames; but in either case I will be satisfied.

D. F. P. MONTGOMERY.

TO D. F. P. MONTGOMERY—Much esteemed brother in Christ, I do not know that you have any farther knowledge of me than what litte you have seen from me in the "Signs of the Times." Seeing in that paper a wish expressed to hear from me, I will drop you a few lines, and give you a short sketch of my pilgrimage on earth. I know I am incompetent to write, as I would, yet I am often requested to do so by my dear kindred in Christ; and, at last, seeing yours, I thought I would try in my feeble way to do so; but it is with a feeling of my own nothingness, knowing well that whatever I may say in regard to the great Captain of our salvation, who alone in this gospel day shall be exalted, I shall fall far short in praise and thanksgiving. Nothing else can I bring or render for all his mercies; but I hope he may open my lips, and fill my mouth with praise all the day long; and when clouds and darkness shall cover my mind, and adversity steals over me, I hope he will then give me "a song in the night," and at eventide give me a glorious refuge and hiding place from all the storm; and as David has it, "God is a Sun and Shield." Precious truth indeed, to know that he will protect and shield us from all our enemies, and at last make us more than conquerors through his blood.

I was born in Hidelburg, Germany, and my father being a Roman Catholic, as a matter of course I was brought up in the same dogma. When about eight years old I was sent to the priests of our city to serve Mass, attend funerals, carry the water for pouring on children, to go with the priests to the sick, and to lend a helping hand in all the *rites* and ceremonies of that people. I was very much taken up with that system of religion. Ten days after my birth I was taken to the church, the priest baptized (?) me, by pouring water on my head, and he anointed my breast with holy oil, rubbed my eyes with spittle, and gave my sponsers a lighted candle, instead of giving it to me. Thus, according to their theory, I was made a christian Time passed on—ignorance and superstition growing up with me. I felt no concern for my soul. Indeed, I was so blind that I thought if my body should reach heaven it would be me. I had never felt that I was a sinner in the sight of God. At about nine years old I had to go to the priest to confess what sins I had committed during my life; but I did not know what sin was, having no Holy Spirit within me to convince me of sin. They gave me a book with all the imaginative sins and faults written in it, from which I had to pick out my own, which occupied me nearly half a day. When I had done, I told the priest all that I knew he must know, as I was in his presence every day, at church and school; and the rest I kept to myself. I was very much afraid of him, and trembled as I went to him in his little coop, just big enough for him and me. Yet I would not let him know how bad I was, for I did not think he could help what I had done; and another reason was, I thought I was a great deal better than the most of the people, thus coming up to a perfect pharisee. This I had to do every six months until I was fourteen years old; then I was admitted to the first communion, and dismissed from public school. The following year I was *confirmed* by the Arch Bishop, by his making a cross on my forehead with some oil, (denoting strength) and a slap with his hand on my cheek, (signifying that I would receive persecution from the world.) During the past six years I was bidden and urged by my father and friends, priests and bishops, to study for a priest; but now the Arch Bishop tried in his winning way to persuade me to go with him, offering me

all the inducements he could; but for some cause I never could consent to go; there was a something which kept me from going; but I had no knowledge of what it was. I was the pet of the whole priesthood of our town, and hardly away from them a day in eight years. But I have since found that God's ways are not our ways, and that he leadeth the blind in a way they know not. Fortune, fame, and everything pertaining to this world, were offered, but steadily refused, which excited a great deal of hardness and opposition from my father; for he was very poor; and he often said that I was good for nothing else but a priest.

When about sixteen years old, on a Good Friday, I went to church as usual, and the sexton, who thought a great deal of me, had a job for me. There was a sick child in the place, and its parents thought if they would send a Guilder, (forty cents in gold) and the priest would have some one kneel before a crucifix, and pray for the child, it would get well. I was the one selected to do it. Accordingly I was dressed in priesely style, took a book, and knelt down between the three altars, and by a wooden Christ, surrounded by many candles; having previously kissed the wooden Christ on the fine wounds, until about six o'clock, when the faithful of that system came so thickly around me that I had to quit my first mediation; but what I was meditating upon nearly all the time was my guilder, which I was to receive, and how glad my mother would be in getting the money. Well, I got my pay, and pressing the piece of silver in my hand, ran home, and my old mother met me as soon as I entered. I gave her the piece. She looked surprised, and asked me where I got it, I would not tell her at first, but finally told her all about it. Tears of sorrow ran down her cheeks, and she asked me in a solemn tone, "Did you pray for the little child?" That look pierced me to the very soul, and I asked myself, Do I know how to pray for myself? My mother was a Lutheran. From that day I felt that all was not right with me. I was afraid of death, in such a state; but these feelings would go and come. I found that I knew nothing about God, and thought my doom was fixed, and that hell was my portion. I knew nothing about being born again, or where or how to obtain that birth.

When I was nearly twenty years old, I left my native land to escape being pressed into the army of the Duke of Baden. I had good recommendations from home, and was advised to go to the Jesuit Institute, near New York, and they would provide for me a good home. Although I had no money, not even a cent, and my clothes were not all paid for, yet I refused to go there. After I came to New York, I came to this place, (Catskill, N. Y.) in the winter of 1852–3, having no money, no work, and not able to speak a word of English. But I had a sister here who took me in, but there was something within me that I could not satisfy. I looked for a church, to find relief; but all were different. My countrymen who did not want me to go to church told me I would have to pay six cents if I went. My sister gave me the money, and I started, determined to go. I was attracted by the singing to a New School congregation, and went in; but I could not understand a thing, nor find out what they were. The following year I had a bible given to me by my employer. I did not want to learn any thing of its doctrine, but thought I could learn the language by it, and I gladly took it. I read it a great deal, and by the teaching of the Spirit, discovered where I stood. Yet I would fight and scold about what it contained, all the time, although I knew it to be wrong. I became miserable in the extreme, feeling my sinfulness and my lost condition more and more every day. I knew I must repent, but how could I repent, with a heart deceitful above all things? I sought comfort in every denomination, tried to be a deist, or an athist; but I could not succeed, nor satisfy my mind. My condemnation became so clear that I often wished that I had never been born, or that I were a beast of the field, without a soul. At other times I would tell the indwelling voice that I would attend to these things when I got better; but my life was wretched, and I thought I must give up in despair,—that I never would get better. One night I heard a Methodist congregation singing, "If you tarry till you are better, you will never come at all." I looked with astonishment at myself. I saw and felt the corruption of my heart, and felt constrained to throw myself upon the mercy of God, just as I was, thinking, "I can but perish if I go." I thought I would go to God once more and ask for mercy. I came down upon only one knee, at first, but I had to give up; I felt to say, Here, Lord, take me as I am. The joy and comfort I then felt I cannot describe to you with pen and ink. No more burden. Now I could see how God could be just, as I was enabled to look unto Jesus, the author and finisher of my faith, who for the joy set before him endured the cross. There I learned that it was with his stripes I was healed. He trod the wine press alone; and his own arm brought salvation. Not by might, nor by strength, but by his Holy Spirit. And now I bless his holy name that it was not left for me to do; for if it had been, I should have been lost; for I had no power to do with. Now I looked around for a people to whom I could tell what God had wrought. I had but very little knowledge of the bible, so I examined a little in the scriptures, and found therein a people spoken of which I considered were Baptists, and so I presented myself to a New School church in this place, not knowing any thing about Old or New School churches. I was received and baptized by them. They had a preacher who, though a gentleman, was no preacher for me; but I thought the fault was not in the church so much, but in the teaching they received, and I longed for a new one. At length a new one came, but O what a change! from bad to worse. I would tell them of the grace of God, and that in his own appointed time and way he had spoken peace to my soul, when he would get up and tell me there was no such a thing as God's appointed time: but *to-day*, (what perversion!)—that God changes for the better, that he is disappointed with the sinner, and that Jesus Christ does not know what to do with them;—that the sinner must elect God first, &c. This was his preaching after the great, so called, revival of 1857. He said that I was deceived, and had been deluded by two old sisters who were here before the division of the Baptists, and that they must be turned out; that I, *the boy*, as he called me, was not to blame. This, however complimentary to me, was truly sickening. At this time I was their Sexton, and had to be there at all their meetings; but I could hardly stand it. I often went below, into a lower room, and read until they got through. At one time my soul was sorely tried. I looked around, and asked, Can it be possible that all these people are wrong, and I, a poor German boy, am all right?—that the youngest (as I was at that time) should be the wisest! I thought it could not be. I went home after locking up the meeting house, to my dinner, but could not go in till I first went to my room and began to read the bible. The first chapter I opened to was in John. I read one verse, and closed the book, and said, I am right, according to the word of God, and all the rest are wrong.

After this I went to see the two dear old sisters that this priest of delusion had accused of deluding me, and told them how I felt, and that I could no longer walk with the New School. They told me that I was an Old School Baptist. This was the first I knew of the Old School and New School being divided. I thought there were of both kinds in our church. I asked what the Old School were, and whether they would come right out and preach salvation by grace, and would mention the word election in their preaching? They assured me they did. O, I was fairly wild with joy to hear such blessed news. I learned that they would hold a Yearly Meeting at New Vernon, N. Y., and I got ready to attend it, and started a day or two before the meeting was to commence, But I knew so little I hardly dared to speak to any one; but I must say that there and then I heard the gospel for the first time from the pulpit, or rather from a stand; for the first meeting I attended was in a ball-room, Elder Beebe preached. "The harvest is passed, and the summer is ended," &c. On the next day those champions for the truth preached at the New Vernon meeting house. I shall always remember Elders Conklin, Harding, Hartwell, and some others, who shunned not to declare the whole counsel of God. After meeting I left for Lancaster, Pa., feeling fed and comforted, and fully convinced that they were the people of God; but I did not feel worthy to be among them. At Lancaster I remained nine weeks, visiting every people, for there were many kinds there, but no where could I hear the truth so plainly preached. I returned home, but could not feel at home, but desired to be among those who held the truth; but I waited until the following June, when I felt that I wanted to go again and hear the blessed gospel. I set out, intending to stay only to attend the three days meeting of the Warwick Association, and to return on Friday night in time for meeting at Catskill, to be in time to ring the bell, and light up the house, as I had taken the key with me. But after I got there I could not leave them; for they were my people, and I could exclaim with Ruth, "Entreat me not to leave thee," &c. O what a season this was to me. At Catskill, they thought I had fallen into the well that supplies their tub, (baptistery, they call it) and were searching for me. I had not told them where I was going. I was at Middletown, casting my net out of the right side of the ship, and trying to catch the truth as it is in Jesus, because the Master had bidden me, and gathered me with his people. I related to the church my little experience, and was received, and baptized on the 26th day of June, by Elder G. Beebe.

How often, my dear brother, I have thought of Elder Beebe's words when he gave me the right hand of fellowship. "The Lord brings his sons from afar, and his daughters from the ends of the earth; even every one that is called by his name." How wonderful are the ways of God! How unsearchable his paths! The church of God is one in heart and sentiment in all ages. We saw this truth verified during the late cruel war; the church of God stood erect as a pillar, while all the hosts of antichrist fell before their demon, and preached war, bloodshed, murder and robbery to their people. But the church of God stood by the doctrine of their divine Lord; being united in the bands of love and fellowship. I thought of this when I read your welcome letter, where you dwell so beautifully upon the blessed words, "Behold, how good and how pleasant it is for brethren to dwell togeth-

er inunity." The church of God in the North, South, East and West, is unit, and having Christ the Lord for her head, she could not swerve from his laws which should govern the actions of every christian. The church of God cannot be moved; not one of her stakes shall ever be moved, not one of her cords shall ever be broken. I think my affections for our southern brethren have grown stronger, as I know you have suffered, and must probably yet suffer more from the hand of oppression.

But how pleasant it is when brethren from different parts get together, all speaking the same things, and all seeing eye to eye, unitedly glorifying God in their bodies and in their spirits which are his. All singing the same song, "Not unto us, but to thy name be the glory." You, my dear brother, know full well why this is so; they are of one heart and one mind, bound together in one bundle, as chosen vessels of mercy. All bound to that happy land where the wicked cease to trouble, and where the weary shall forever rest. All belonging to this one kingdom which cannot be moved. Your sorrows are mine; for I do feel that there is no other people on earth with whom my heart is so closely entwined as the Old Baptists. Often when I have no other evidence, I take hold of this with peculiar pleasure, and hope the time may come when myself and wife, who is in the same boat, and whose history is somewhat similar to mine, shall have the blessed privilege of being where we can hear the blessed gospel proclaimed. We are here alone, none of our people living here, and it is but seldom we get a feast of those fat things. O, my heart is sometimes so full, and I rejoice that God in his wisdom has put the wine of the kingdom and his grace in a new heart, for I feel sure that the old carnal one could never retain and preserve it.

But I must close. Pray for me and my companion in the gospel. I have written lengthily, and you will probably be tired. But excuse all errors. This is the first time I have tried to give my experience on paper. Give my love to all our people around you. I remain yours in the best of bonds; although we are strangers in the flesh, I trust we have been brought nigh by the blood of Christ.

J. GEORGE BENDER.

"He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and his angels.'—Rev. iii. 5.

BELOVED EDITOR:—A fellow laborer in the gospel, brother J. I. Hall, of Franklin Co. Va., has requested me to write through the "Signs" upon this text, and therefore I will try to do so, if the Lord will enable me, and submit it to you.

This is the language of Jesus the Son of God, after his ascension and exaltation at God's right hand, spoken to John the apostle, who was commanded to write these things (all included between the first and sixth verses) unto the angel (or minister) of the church in Sardis. He says of this church, "I have not found thy works perfect before God." Yet, he adds, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy." The text, and its connection, present the fact that the church is now in a militant state, or a state of warfare and trial, surrounded by enemies and opposing powers, which must be overcome. For, in truth, the Lord hath *commanded* concerning Israel that his adversaries should be round about him.—Lam. i. 17. Every christian therefore enters here upon a state of warfare, and must "Fight the good fight of faith, lay hold on eternal life," and "endure hardness and afflictions as a good soldier of Jesus Christ." "For we wrestle against principalities and powers, against the rulers of the darkness of this world, and spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.—See Eph. vi. But the christian soldier finds that while his foes are numerous and strong, he is weak and helpless, and therefore, fighting in his own strength, can do nothing. How then shall he overcome? For here is not only the world, the flesh and the devil, but also sin and death and the grave to be overcome. And these allied powers of darkness are fearful to contemplate, when arrayed against the weak and trembling soldier of the cross, and he feels that the odds is fearfully against him, and cries out, "Who shall deliver me!" But let us view Jesus the Captain of our salvation in the van guard, and the case is then greatly altered; for this same weak, trembling and fearful Shulamite is now emboldened to say, "I can do all things through Christ, who strengtheneth me," and to exultantly exclaim, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ!" For he hath for us conquered a glorious peace,—accomplished our warfare, pardoned our iniquity, and brought in an everlasting righteousness. Yea, he was delivered unto death for our offences, and raised up again for our justification. "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in (his resurrected body)" ascended up on high, and led captivity captive. Now therefore John writes, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death."—Rev. xii. 10, 11. But even here, in this mortal combat on the field of Death, the soldiers of Christ shall overcome in the end. "For he must reign till he hath put all enemies under his feet. (The feet are the lowest and last members of his body, the church.) The last enemy that shall be destroyed is death." Now the blood of Jesus, which was shed for the remission of the sins of his people, broke and loosed the bands of death, and opened wide the prison house of the grave. For he "hath abolished death, and hath brought life and immortality to light through the gospel." In this triumphant and glorious victory over all the combined powers of darkness and death, every gospel subject or humble believer in Jesus is a joint heir with him. But then, we must first "suffer with him, that we may be also glorified together." For while it is true that "we are more than conquerors through him that loved us," yet it will be observed that it is WE that are more than conquerors. Hence the christian's breast is the battle ground, so to speak; and every christian soldier finds a fierce conflict and uncompromising warfare going on within, besides foes and fightings without. These greatly try him; and he is thus made to know the fellowship of Christ's sufferings, and is likewise made conformable unto his death. With this last enemy every follower of our conquering Captain must grapple, and though his body must fall, yet his faith shall overcome, and his spirit rise and soar away on Love's triumphal wings! And not only this! "For *this* corruptible (body) must put on incorruption, and *this* mortal (body) must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, DEATH IS SWALLOWED UP IN VICTORY! O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

"In Christ I hope, for him I thirst;
His bleeding cross is all my trust;
Through troops of foes he'll lead me on
To victory and and a victor's crown."

"The same shall be clothed in white raiment." White is the emblem of spotless purity and unfading glory. The righteousness of the redeemed, justified and glorified saints is comparable to fine linen, clean and white.—Rev. xix. 8. Again, it is said of the King's daughter, the chosen bride of Jesus, that "Her clothing is of wrought gold. She shall be brought unto the King in raiment of needle-work.—Psa. xlv. This is "the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe."—Rom. iii. 22. Yea, it is the "everlasting righteousness," of which the prophet Daniel spake, and which the Lord Christ "brought in."—Dan. ix. 24. The psalmist says, "The Lord taketh pleasure in his people; he will beautify the meek with salvation."—Psa. cxlix. 4. Adorned with this beautiful wedding dress, as a bride for her husband, each happy saint is sweetly constrained to say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.' —Isa. lxi. 10.

Now our apostle Paul affirms of the sanctified in Christ Jesus, that "Of God are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification,"—1 Cor. i. 30. Of David's righteous BRANCH it is therefore written, "And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."—Jer. xxiii. 6. Now then the victorious soldiers of the cross shall be like this glorious Lord; for God predestinated them to be conformed to the image of his Son.—1 John iii. 2; Rom. viii. 29. So let us hear what is said of him, who is the salvation and righteousness of his chosen, and whom they shall be like: "My Beloved is white and ruddy, the chiefest among ten thousand. His eyes are as the eyes of doves: his cheeks are as a bed of spices, as sweet flowers. His lips like lillies, dropping sweet smelling myrrh. His countenance is as Lebanon, excellent as the cedars. His mouth is most sweet; yea, he is altogether lovely!"—Song x. "Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them. And his face did shine as the sun, and his raiment was white as the light."—Matt. xvii. 1, 2. Mark says of his transfiguration, "And his raiment became shining, exceeding white as snow, so as no fuller on earth can white them." "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown," &c.—Rev. xiv. 14. Thus shall it be with all who overcome by the blood of the Lamb! They shall be clothed in white raiment. in honor of their immortal victory, and as suitable to their exalted state. "What are these which are arrayed in white robes? And whence came they? 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.

"And I will not blot out his name out of the book of life." We are informed here, by this clause of the text, that the name of every one that overcometh is written in the book of life, and assured that it will not be blotted out. For God's will is "according to the eternal purpose which

he purposed in Christ Jesus our Lord;" "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Therefore the will of God is absolute, and omnipotent, and embraces all things. Then, when he says, "I will not blot out his name (that overcometh) out of the book of life," it is not implied that any one whose name is in the book of life can possibly fail to overcome, in consequence of which his name will be blotted out. For, in that event, this would not be the book of life, but the book of death. Moreover, there is a necessary and inseparable relation existing between the fact that the name of the victorious saint is in the book of life, and the events of his overcoming and being clothed in white raiment—the relation of cause and sequence. For the one sufficient and only reason why any subject of death and prisoner of the grave shall arise victorious over death and the grave and enter into life eternal, is because his name is in the book of life. Hence his overcoming and being clothed in white are the blessed effects and evidences of the fact that his name is in the book of life, and the joyful pledge that God his Lord will not blot it out. "And (therefore) all that dwell upon the earth shall worship him, (the beast) whose names are *not* written in the book of life of the Lamb slain from the foundation of the world."–Rev. xiii. 8. Again, "And whosoever was not found written in the book of life was cast into the Lake of fire."—Rev. xx. 15. And again, "And there shall in no wise enter into it (the holy Jerusalem) anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."—Rev. xxi. 27. Once more, "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was not, and yet is."—Rev xvii. 8. Now therefore it is evident that all whose names are in the book of life were written in this book from the foundation of the world, and they shall consequently overcome, be clothed in white raiment, and enter into life and eternal glory. While all others shall be cast into the lake of fire, which is the second death. Jesus therefore said to his disciples, "Rejoice, because your names are written in heaven."—Luke x. 20 This new covenant book is called the book of life, and, the Lamb's book of life; because that in this heavenly and immutble record, God that cannot lie promised his children, the heirs of promise, eternal life before the world began, (Titus i. 2) and this covenant of life and peace is in and with his Son. "And this is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."—1 Thess. v. 9, 10.

"But I will confess his name before my Father and before his angels." "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."—Luke xii. 8. "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."—John xvii. 24. "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. 3, 4. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "And the righteous shall go into life eternal."

Your unworthy and afflicted brother, "In hope of eternal life, which God, that cannot lie, promised before the world began,"

D. BARTLEY.

CLINTON, Hickman Co. Ky., Jan. 10, 1870.

DEAR BROTHER BEEBE:—I left home on the 19th of last month, on the morning train of the Kentucky Central, arrived at Cincinnati, Ohio, in time for dinner, remained at the Metropolitan Hotel with my son and family until the 21st. Took passage on steamer Silver Moon, for Clinton, where I arrived on Christmas morning, and found my nephew, R. S. Neville and family in usual health. Thanks to the giver of all good for his preserving care and kind providence; for I learned that the boat on which I came, sank on her return passage.

Since I last addressed you, my dear brother, the year 1869 has been added to the long list of years which are past and gone, and we who remain have entered upon 1870, and to-night I am trying to recall incidents which have transpired in the last year. Some are fresh and green in my memory, others are like a dream, almost forgotten. Still others are of such a character as should awaken sorrow; and could I hope it were that godly sorrow which worketh repentance unto life, then all would be well. The question arises to night, Do I expect to live more as becometh a follower of the meek and lowly Lamb of God this year than during the last? Do I hope to be more watchful, more prayerful, and to walk more circumspectly, and to endeavor to redeem the time, because the days are evil, and strive to adorn the doctrine of God our Savior by a godly walk and conversation, and to add to faith knowledge, to knowledge temperance, to temperance godliness, and to godliness brotherly kindness, and charity? For, saith the apostle, "If these be in you and abound, they make you that ye shall be neither barren nor unfruitful." And they who learn of him who is meek and lowly, shall find rest to their souls. To these questions I find but one way to answer, and, if I know my own heart, to-night I crave to be all that they embody. But an experience of days and months, yea, of twenty-five years, assures me that

> "I am like a helpless captive sold
> Under the power of sin;
> I cannot do the good I would,
> Nor keep my conscience clean."

No, I cannot do it, for I cannot think a good thought unless it is given me from above. I have tried to keep my own heart on things heavenly and divine while trying to pray, and before my petitions were half uttered, where was that heart? Like the fool's eyes, or hard and indifferent, and I have been amazed and have hated self. I know there is but one way to conform to that pattern, it is only when God creates within me a clean heart, and renews in me a right spirit, when he enables me to abide in him, and he in me, then it is easy to bear fruit. True faith unites to Christ the root, from whom all holy fruits proceed,

> "And they who no such fruit can show,
> Still on the stalk of nature grow."

Therefore it is of faith, that it might be by grace. "Who maketh thee to differ from another, and what hast thou that thou didst not receive?" The gifts and callings of God are without repentance. "So then it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy." How entirely is boasting excluded! O what a perfect system. How lovely, elevating and sublime, when we can have a glimpse of it, and for a time, it is refreshing. It is when our Lord sits as a refiner of silver, that we are enabled to offer unto the Lord an offering in righteousness, and none can teach this but our heavenly Father.

> "In vain, by reason or by rule,
> We try to bend the will;
> For none but in the Savior's school
> Can learn the heavenly skill."

Head religion can be taught in the schools of men, and it will please such as can rest upon it. But if we speak to such of the circumcision of the heart, in the spirit, and not in the letter, whose praise is not of men but of God, they will denounce us as bigots. Well, be it so; to our own Master we stand or fall. The Old School Baptists are not reckoned with the nations of the earth; they are unknown by the world. I have enquired for them since I came to Clinton, but as yet I have found none. Should I meet with none here, when I return home in April or May it will be like going up to Jerusalem to worship, if the presence of the Lord goes with me. But, do you know, I sometimes hear preaching when I am least expecting it; for last spring, when suffering from erysipelas and chills, on the third night I became calm and slept, and the greater portion of the night listened to brother S. H. Durand, from the words, "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord, who is the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. xxxiii. 29. It was a dream, but a sweet one, and like bread cast upon the waters, for its soothing effects remained many days, and at times, as it is to-night, while alone in my room, my mind travels back to many sweet seasons when I have feasted upon the words of comfort as they fell from your lips when you were with us preaching in Kentucky. Also other ministering brethren; our dear old pastor, Eld. T. P. Dudley. I shut my eyes and fold my hands, and muse for a time, reluctant to have the spell broken. But, thanks be to our heavenly Father, it is just enough for the time, and this encourages me to ask again. If I were asked to-night, what are my brightest evidences that I have passed from death unto life, I must reply, It is because I love the brethren. "By this shall all men know that ye are my disciples, if ye have love one for another." Let each esteem others better than themselves. This seems easy, for I think I do love all the saints. But the painful query is, Can they love me? If you could read this heart which rises in rebellion sometimes against the dealings of the Lord, and my stubborn will when crossed by his providence, and which is so prone to murmur and repine. Like the poet I cay say,

> "I would, but cannot rest,
> In God's most holy will;
> I know what he appoints is best,
> Yet murmur at it still."

What a medley of contradictions! When we search ourselves as with a candle: here the problem is solved,

> "But since my Savior stands between,
> In garments dyed in blood,
> 'Tis he, instead of me, is seen,
> When I approach to God."

If this be so, then all is well.

Now, before I close, I must tell you how disappointed I was that I did not attend the Licking Association last September, and it was not in my power to go and hear you preach at Elizabeth and at Georgetown. But if living next fall, I hope to be more favored, should kind providence send you here again at that time.

Now, by request, please give, through the "Signs," your views on these words: "Pilate said unto them, What shall I do then with Jesus which is called Christ?" and oblige one who has never asked your views on any text before; for I have thought you have so many to answer. Often your editorials have been written on the very texts I have desired to have explained. Now I must bid you adieu for this time, my dear old

brother, and should we meet no more on earth, may we be permitted to join the blood washed throng around the throne, and sing, Worthy is the Lamb that was slain, is the prayer of your sister,

M. M. BIRCH.

REPLY.—The appeal of Pilate to the Jews, as to what he should do with Jesus, shows the perplexed state of his mind, fully conscious that for envy they had arraigned him, and that after a close investigation, and all the testimony had been heard and considered, there was no fault at all in him: fearful to deliver him up to a cruel death, and still more fearful to displease the Jews, he sought release from the dilemma by proposing to them to choose between Jesus and Barabbas, which should be released, evidently hoping that in the choice between the innocent unoffending Jesus and the notorious robber and murderer, they would be ashamed to choose the latter. But as this proposition failed to relieve him from his embarrassment, he made the final appeal, "What shall I then do with Jesus which is called Christ?" The wisdom of God is displayed in causing Pilate through fear to give occasion to the self-righteous Jews to show their envy and malice against Jesus, and their preference for the robber and murderer rather than the immaculate Son of God; and their preference for robbery and murder, rather than spotless purity. And in their choice they have truthfully represented the malignant, lying, and murderous inclination of all false religionists from the days of Cain to the present hour. The blood of prophets and holy men, from the murder of Abel to that of Zacharias, had all been shed under some religious pretense; and the crucifixion of our Savior by their wicked hands was on the false charge that he had blasphemed by claiming to be the Son of God. Rivers of blood have still continued to flow, murderously shed by hypocritical professors of christianity under the same spirit of murder, robbery and falsehood. And to this day the popular religionists of every name, including all false religions, have betrayed their religious paternity, as did the Jews to whom our Lord said, "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."—John viii. 44. Every lying and murderous spirit is born of Satan, and comes not but to steal and to kill and to destroy, and is correctly manifested in Barabbas, the choice of all who reject, persecute, slander, malign, and deliver up to death Jesus, whether in his person, as did the Jews, or in his members, as do all false religionists of our day and generation.

The Gallios and Pilates, who make no pretentions to piety, are not so bitter against Christ and his people as those have been who have made the most loud and ostentatious professions. This is clearly shown in the case of Pilate and the Jews, and more fully demonstrated in the history of all the persecutions the church of God has suffered in all past times.

Pilate is not the only one who has been puzzled to know what false religionists would have them do with Jesus which is called Christ. All the various branches of anti-christ, who are to-day so zealously offering Jesus to sinners, if asked what they would have them to do with him, would, if they should answer honestly, say, "Only be called by his name to take away reproach; but away with his doctrine, it is behind the times, it will not suit our progressive notions. Away with his laws, we be Moses' disciples, or rather, we worship we know not what. And away with his ordinances, they do not suit our refined taste; and away with his people, it is not fit that they should live; they annoy us as Mordecai annoyed Haman, or as Micaiah annoyed Ahab; so they, on the whole, desire Barabbas. They can get along with murder, robbery and heresy, falsehood and persecution; but Jesus is to them as a root out of dry ground, in whom they see nothing attractive in form or comliness, and therefore their cry and clammer is, "Give us Barabbas."

DAVISVILLE, Pa., Oct. 12, 1869.

DEAR BROTHER BEEBE—And all the dear saints:—I have had it in my mind for some time to write for the "Signs of the Times," and now this evening, being all alone, and feeling solitary, I will take this advantage. I have just been reading your very precious paper, the "Signs of the Times." In reading letters from the dear children of God that are scattered throughout the world, it seems more and more precious to me. Through its columns we can tell one another our feelings, our joys and sorrows. It seems to comfort and strengthen us by the way to hear from our kindred in Christ. This evening I was reading sister Dutton's and sister Patee's letters. Sister Dutton's subject is love. How sweet is the word love. When we can feel that we do love our dear brethren and sisters, how happy we feel; all is love.

"Love is the golden chain that binds
Our happy souls in one,
And he 's an heir of heaven that finds
His bosom glow with love."

I have thought much of late of the dear saints who, as our two sisters are, are so much deprived of hearing the gospel. I think sister Patee says she has heard but one Old School sermon in four years, and sister Dutton for nearly three years. And you and I, dear brethren and sisters, who are so favored with the privilege of meeting with the saints every Sunday, and oftener, have we not great reason to be very thankful. I do feel thankful to the Lord. I have been so favored for the last two years with the privilege of attending meeting every Sunday. I think in the two years I have only missed four Sundays. We have a monthly meeting too in the time, Thursday in each month, which is very pleasant to me. My general health is not very good, but I have been permitted to go and fill my place. Of all creatures I should be most thankful for God's mercy toward me. Our dear pastor, brother Purington, is with us to labor for us in word and doctrine, and to preach to us the unsearchable riches of Christ, and to point us to Christ as the only way of salvation. I feel to esteem him more and more, to think we have one so faithful to go in and out before us, and to break to us the bread of life. Dear brethren and sisters, should we not all be at our post when and wherever we can? How can we miss one meeting if it is possible to get there? When I have attended some of our meetings, and they would seem so precious to me, I would feel as though I would like all the dear ones to be there to enjoy the rich feast. It is indeed a feast to my poor soul to meet with the saints and hear them tell the wonders of redeeming love. Are they not precious to you all? For some time past my mind has been filled with doubts and fears, and I have been led to inquire, Am I his, or am I not? So cold, so indifferent, it seemed when I would do good evil was always present; it seems sin is mixed with all I do. Tell me, dear brethren and sisters, is it so with you? I sometimes have that little word, hope, to rest on, which is an anchor of the soul, both sure and steadfast. I sometimes hope that Jesus died for me, although I feel the least of all, if a saint at all. I can only say, if saved at all I am a sinner saved by grace.

"Grace taught my roving feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God."

In going around of late, doing my work, such trouble would come up before me, my heart would seem ready to break, and ah! what sweet promises would come to my relief. How sweet the promise when our Savior says, I will never leave thee nor forsake thee. What can be more cheering to the believer? He says,

"When through fiery trials thy pathway shall lie,
My grace all sufficient shall be thy supply."

I have felt for some time as though I have no desire to stay here in this wilderness world, where all is sorrow and gloom, where naught but disappointments grows, but, "All my times are in his hands, and all events at his command." I wish to be submissive to his holy will. I hope I may feel to say, "Though he slay me, yet will I trust in him." When he has brought me through so many trials, why should I distrust him now?

"Oh my distrustful heart
How small thy faith appears;
But greater, Lord, thou art,
Than all our doubts and fears."

Dear brother, as I travel along this thorny road, I can see more and more clearly the sovereignty of God. He is all sovereign; all things are in his hands; every breath we draw is of him; even our life is at his disposal. Blessed Savior! well it is not in our own hands; poor weak mortals, not able to think a good thought, much less able to do a good act. How can any say they can do as they please? Get religion when they please? The Savior tells us he will lead the blind in a way they know not, and with loving kindness he will draw his children.

A few days since I seemed almost overwhelmed with grief, while in trouble, these words came to me:

"Fear not, I am with thee, O be not dismayed;
I, I am thy God, and will still give thee aid."

How sweet, dear brethren and sisters, when we can lay hold on such sweet promises. If there should be any of the dear saints in trouble or afflicted, I can only say, that there is balm in Gilead; a kind Physician there. We are chosen in the furnace of affliction. In all our afflictions he was afflicted, and yet without sin. Dear spotless Lamb! how can I praise him enough for his loving kindness to us? He has taken us up out of a horrible pit, and out of the miry clay, and set our feet upon a rock, even Christ Jesus, and put a new song in our mouth, even praise to his name.

Dear brother Beebe, while I am telling a few of my thoughts and feelings, I hope you will bear with me, for I am a poor sinner; little do I know; but such as I have, give I unto thee. I felt to tell the dear saints some of the way I have been led of late, and to tell them how I feel to praise the Lord for his mercy towards one so vile as I, so prone to wander from the God I profess to love. I would say to all those dear saints that are deprived of hearing the gospel, may the Lord be with you in all your lonely hours, and be your comfort and stay, and may you have some of those sweet promises applied to you, to cheer you in your lonely hours; and if we are never permitted to meet on earth, may we meet in a brighter and better world than this. For this world is not our home. If we are permitted to reach that blessed abode, all our troubles will be over.

In reading many of the very precious letters in the "Signs," from the dear saints, I can respond to them; they seem to speak precisely my feelings; we have seemed to pass through the same trials, and to be of one family, the family of God, I trust. If we are, the time will soon come when

we will meet in heaven our home where we will never part again. Now, beloved, I have told you some of my feelings. Hoping to hear from you all, I close.

Brother Beebe, I submit this communication to your own better judgment; if you think it worth a place in your columns, insert it; if not, cast it away, and it will be right. Your sister in hope of eternal life,

RACHEL F. HART.

MORROW Co., Ohio, Dec. 17, 1869.

BELOVED BROTHER BEEBE:—For as much as we esteem you for the truth's sake. Now as it is time for us to renew our subscription to the "Signs of the Times," I enclose the amount for the same, for we still wish to continue them. They come to us richly laden with gospel preaching from many brethren and sisters scattered far abroad; and your editorials, brother Beebe, we read with much interest, as they contain so much sound doctrine, which we feast upon, such as Eternal Election, Justification, and Predestination. I often have to exclaim, O the depth both of the riches and knowledge of the glory of God. Sometimes I am lost in astonishment when meditating upon the goodness of God in bestowing such wisdom upon those holy brethren who preach the everlasting gospel of peace. I have often had a desire to write you of some of the Lord's dealings in bringing me from darkness to light. But I am so unworthy that I fear that what I may write cannot benefit any one. Yet, hoping that the Lord may direct me, I will make the attempt.

In the year 1840, the Baptists (so called) held a protracted meeting near where I lived, and I had been attending it several days, and all was right with me until one day while sitting in meeting, such a feeling came over me as I never had before. I felt that I was a sinner against God, and what to do I knew not. Tears which I could not restrain fell from my eyes. I tried to conceal my feelings, but I could not. Some of the members came to me before the meeting was out, and asked if I saw myself a great sinner. I replied, I do; and they told me to come forward and join the church, and then all would be well with me. I told them I was not fit to join the church; I was too sinful. I did not want any one to say any thing to me. Still I went to the meeting, day after day, and my case grew worse and worse, although they were praying for me, and urging me; it did me no good. When I tried to pray I could only say, Lord, have mercy on me. When I read the bible, I could find no comfort for me there. My heart was so sinful that

"I knew not where to go, or whither flee,
To 'scape the vengeance due to me."

I spent several weeks in this condition, trying to pray for mercy, but my burden grew heavier, until I thought I must sink under it. All hope for me was gone. At that time I was standing by the water side where they were baptizing. I felt as though I was sinking beneath the frowns of God, and that he was just, and I was condemned. Suddenly my burden was gone, and I was praising God. I felt as though I was in a new world, and that my sins which were many were all forgiven. I then could say, Salvation is of God, I am saved by grace, if saved at all. I knew it was nothing that I had done to save me, for my works were all sinful. Now I felt like telling some of them how happy I felt; but I was afraid I might be deceived, and I thought I had better keep it to myself. I could say I loved the brethren, and desired to be in their company. Then I loved to hear preaching, but had many doubts and fears. I did not join the church, for I wanted a stronger and brighter hope. I tried to get my burden back, that I might be better satisfied, but I never could recall it. These words very often occurred to me:

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?"

Still baptism was on my mind, and I desired to be baptized, and whenever I crossed a stream of water this came to my mind, "See, here is water, what doth hinder me to be baptized?" My parents belonged to the Old Order of Baptists, but that was so small a church I could not go there; yet they preached what I thought I believed. Time passed on, and I had many doubts and fears that I was not born again, or surely I should not be so proud and selfish. But at times my poor soul could sing praises to God, and rejoice in Christ as my Savior. At length I got married and moved to a place where there was no Baptist preaching very near, but there were New Light, and Campbellite meetings, and we attended them occasionally. The Campbellites got up an excitement, and preached on baptism, and said if we were baptized we should receive the gift of the Holy Ghost, and then all would be right. I thought probably they were right, and if I could have more enjoyment I would be baptized and try to live as a christian. They did not ask me for an experience, but asked if I wished to be baptized. I told them that had been on my mind for several years, and I wished to follow my Lord and Master; but I felt unworthy. So they received me, and I was baptized by them on the next day. The church was small, but kept up meetings a short time, and then went to nothing, and I was left alone. I then began to doubt their being right. I was in a worse condition than ever. Still I tried to believe their doctrine, but could not see as they preached. I prayed the Lord to instruct me in the right way, and set me right. I had to say,

"Unclean, unclean, and full of sin,
From first to last, O Lord, I've been."

My husband was taken sick and died, and I went back to live at my father's. They had Baptist preaching at their house, occasionally, and so I got to hear the gospel, as I now believe. But I tried to hang on to my Campbellite faith, until one day at meeting the text was, "As ye have received Christ Jesus the Lord, so walk ye in him." These words took hold of me as though spoken expressly to me. Now, am I walking in Christ? Do I believe in him? I had to cry, "Lord, I believe, help thou my unbelief." This text worked on my mind until I had to give up my Campbellite faith and baptism. In the testament I could see there was "One Lord, one faith, and one baptism." I went to various meetings, but my mind could not rest day nor night. I felt that I was a wandering sheep, if a sheep at all. Again I married, and some time afterward I was drawn to the Ebenezer church, so we attended that meeting, and Elder Caufman preached; it was a good meeting to me, although I got a good whipping; it seemed as though his preaching was intended for me. An opportunity was given to any one to relate their feelings. I was full to overflowing, and I told them of some of my exercises. They seemed to be my people, and their God was my God, and with them I could love to dwell. My hope was alone in Christ, and if ever saved it must be by grace alone; and I wished to be baptized, for I did not regard my former immersion as worth any thing. I do not know as these are the very words I used, but as nearly as I can recollect. I was received, and baptized by Eld. Peter Powell, and am still a member of that church, unworthy though I am of a place among the brethren and sisters. My husband also is a member of the same church. His sight is so that he cannot read or write; but he is strong in the faith of God's elect. I must say that to meet with the dear people of God, and hear them talk of the goodness of God, and talk of his power and grace, does my poor soul good in this day of trouble and sorrow. My mind is carried away in contemplation of heaven and heavenly things, to "Praise God from whom all blessings flow."

But I will close. Dispose of this imperfect scribble as your better judgment may dictate, and I will be satisfied. I am your little sister, if a sister at all,

R. McGRACKEN.

BURDETT, N. Y., Jan. 24, 1870.

BROTHER BEEBE:— In much love to the household of faith I attempt to pen a few lines for communication in your columns. I feel that I have derived so much satisfaction from reading the able writings of others, that I too desire to give my testimony that the Lord is good, and his cause precious to me, the least of all my heavenly Father's children; yet I feel to say in addressing him, "Thy will be done." This sentence of the Lord's prayer has occupied my mind much of late; so much that I wish to make mention of it to my dear christian friends scattered throughout this vast country, through the precious medium of the "Signs of the Times." I have on hand many letters recently received from very dear friends, which I trust are traveling in the pilgrim journey, toward the celestial city, all willing and obedient subjects of King Immanuel; heirs of God, and joint heirs with our Lord Jesus Christ, to an inheritance that is incorruptible, and undefiled, and that fadeth not away. Many times in my lonely hours (which while my husband is absent on his missions of love to proclaim the glad news of salvation, by preaching the gospel of Christ to the dear sheep and lambs who are scattered in various sections of the country, being as the salt of the earth) I seem to have them all in my heart, esteeming each better than myself; for when I look within I can see no good thing. But when by faith I look to Jesus, and have a view of the glories that meet and shine in the dear Redeemer, realizing him as my only righteousness, and my hope, then my soul is made to rejoice, and I can say in faith, Thy will be done. My dear friends, can you not all join with me in praise to his holy name for his goodness and mercy to the children of our heavenly Father's kingdom? What has he not done? What is he not doing for us? He gives us the spirit of prayer. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." The shalls and wills found in the word of God are of vast importance to me. They signify the sovereign power of almighty God; that he has all power in earth and heaven. He speaks and it is done. He says, Let the sinner live, for I have found a ransom. "I am the way, the truth and the life." "All that the Father hath given me I have kept." "If it be possible, let this cup pass from me; yet not my will but thine be done." "I came to do the will of my Father." My young friends who are now tasting the sweet happiness of birth day joys, the Savior took upon himself our nature, sin only excepted, suffered the ignominious death of the cross for you; he laid down his life for you. In his own time he has manifested himself to you as your Savior, showing you your sins forgiven through his blood and righteousness, saying even to you, Thy sins, though many, are all forgiven. Now take my yoke upon you and learn of me; for my yoke is easy, and my burden is light. Keep his commandments, follow the dear Re-

deemer in all his imitable examples, that you may dwell in the house of God blameless, and enjoy the feasts of his love at his banquet, and sing,

"'Twas the same love that spread the feast
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sin."

I feel impressed to say to the children of God, who have been taught by his Spirit, to hope in his pardoning mercies, and have a talisman back somewhere, to look to with joy. When Christ spoke peace to your troubled soul, and said, Thy sins are all forgiven thee, what rapture of joy filled your heart; how you felt to praise him for his goodness. You can never forget it; and yet you live on in disobedieace, and have to be beaten with stripes. Christ has said to you, Arise and be baptized. Enter in at the door, renounce the world, and put on the visible badge of christianity, and feel like a child at home. Come in, thou blessed of the Lord, why standest thou without?

I would say to the care worn pilgrims, Forget not the assembling of yourselves together, to speak of the goodness of God and talk of his power. To the dear shepherds of the flock I would say, Faint not in well doing; shun not to declare the truth, and the whole truth. Feed the flock of God which he has purchased with his own blood. I do not write this because I deem you lax in duty, but by way of encouragement to the weary and worn pilgrims, whom I deem as the excellent ones of the earth.

And now to the children of God, one and all, let us stay up the hands of the laborers whom God has placed on the walls of Zion. Let our united prayers ascend to God in their behalf, that he may bestow upon them a double portion of his Spirit, and strengthen them to go forth proclaiming the precious truths of the gospel, which is Christ and him crucified, as the way, the truth and the life. May love to God and to one another be our theme, and to God all the glory of our finished salvation, through grace, rich and abounding grace.

To my correspondents I would say, I have had some dark seasons since I have met you, so dark as almost to be felt, and many trials, some of the most bitter kind, and seemingly uncalled for. Yet all things work together for my good. My trust has been and still is alone in the living God; and he has led me all the way, and shown me that his grace is ever sufficient for me. And at present I feel as if I was on the top of the mountain, basking in the sunshine of his presence. But, my friends, it is not often that I climb so high; my place is almost invariably in the valley, and sometimes at the foot of the cross, looking unto Jesus.

Brother Beebe, forgive me if I weary your patience, this time. I will forbear writing too frequent. May the present year be a happy one to you and your family, and also to all your fellow laborers in the gospel, and the whole household of faith, is my prayer for Jesus' sake.

HULDAH ST. JOHN.

CINCINNATI, Dec. 27, 1869.

DEAR BROTHER BEEBE:—You will please pardon me for thus interrupting you by these presents; but as you have always manifested a willingness to comfort and instruct the simple, and assist the weak, I therefore take the liberty of saying a few words and asking a few questions; and should you see proper to answer or not, I will submit; you may have answered the same, but that feed which has once caused the hungry to rejoice, may again and again render sustenance. And is it not so with the little ones of our Father's flock? Those gospel truths and those glorious doctrines therein taught, which once caused them to rejoice and leap with joy, will they not again edify and comfort? Peter admonishes the saints, "As new born babes, desire the sincere milk of the word, that ye may grow thereby." It is for these gospel truths, the glorious doctrine of the gospel of our Lord Jesus Christ, and for those of his saints who hold and teach them, known to the world as the Old or Particular Baptists, that I suffer reproach, and for which I have been spoken against. But they are the only people who teach the gospel of Christ Jesus as I have received him, as I hope and sometimes sincerely believe that I have. I received him, and try to walk in him, as a friend of sinners, and also a Savior of sinners, and one who died for sinners.

When I discovered myself a sinner, and as I thought, lost and ruined, I rejoiced to find that a sinner had a friend, and that friend was Jesus. O how it rejoiced my poor heart, and how often since has it been a source of rejoicing; for I still feel that I am a sinner, and need a sinner's friend; and as such I try to walk in him. When thirsting after righteousness first, I embraced him as my only righteousness; and my thirsty soul still panteth after him, as a hart panteth after the water-brook; for he only can do a thirsty sinner good. When laboring under the guilt of sin, and sinking down under condemnation, I thought I received him in faith, believing that he was wounded for my transgressions, and bruised for my iniquities; that the chastisement of my peace was upon him, and with his stripes I am healed; that he suffered for me, the just for, or instead of the unjust; that he was delivered for our offences, and raised again for our justification. I then felt that the Lord my God loved me, and gave himself for me; which caused me to rejoice, and in turn to love him. I felt reconciled unto my God and his ways. The burden of sin was gone, and with it all condemnation, and I experienced peace with God. This was the consequence of that faith in Christ as my surety, that when I could believe that Jesus suffered for me, my condemnation was gone, and I had peace; so have I tried to walk in him. This I experienced or received through faith; so I think I can say that God can and will forgive sins for Jesus' sake, and that a sinner may and can receive the remission of sins through faith in his name. Am I right? Having a great and irresistable desire to be with and enjoy the company of my Father's children, and to abide in his kingdom, so great was that desire that all things else was but dross, and I could have no rest. I besought the Lord that he would direct me to those he acknowledged as his people. And he directed me, I believe, to the Old Baptists; and upon confession of my faith, my belief in Jesus as the Christ, my Savior and my God, I was baptized in the name of the Father, and of the Son, and of the Holy Ghost. To hear what they taught was to hear what I believed the scriptures taught. I read in the scriptures that "Whosoever believeth that Jesus is the Christ, is born of God." I thought I believed. Was I then a child of grace? Had I been born again? Had I passed from death unto life? Had I been regenerated and quickened?* Could I claim an heirship with the Christ of God? These questions have and do often trouble me. I thought I believed that Jesus is the Christ; but in that I might be deceived, although I thought I had experienced many of the blessings from believing. John says, "We know that we have passed from death unto life, because we love the brethren." And again, "Every one that loveth is born of God." I have often said in my heart that I love the brethren. Can I therefore, dear brother, claim an interest in the new birth? I think I believe, and I love, and I feel I am a sinner. Am I born again, or, in other words, leaving self out of the question, has not the sinner, that man who was dead in trespasses and sins, passed from death unto life, and been regenerated, been born again, renewed and quickened, when these signs are manifested?

The Lord God formed man of the dust, and breathed into his nostrils the breath of life, and man became a living soul. Man sinned, and so death passed upon all, for all had sinned. So then are all dead in trespasses and sins. Now you who were dead in trespasses and sins hath he quickened. Man must be born again, born of the Spirit. He has been born of the flesh, and is flesh; and again of the Spirit, and is then a spirit man—commonly called a spiritual man. And if the Spirit that raised up Christ from the dead dwell in you, it will also quicken your mortal bodies. Then will that man be changed like unto our blessed Lord. May the Lord bless you and direct you into all truth, is the prayer of yours, E. H.

(Editorial reply next column.)

EDITORIAL.

MIDDLETOWN, N. Y., FEBUARY 15, 1870.

REPLY TO BROTHER E. H., OF CINCINNATI.

That sinners may and can receive remission of sins through faith in the name of Christ, is not only a gospel truth recorded in the scriptures, but that truth is also clearly demonstrated in the experience of every sinner saved by grace. Faith is that fruit of the Spirit which receives and appropriates to the heirs of God the spiritual blessings which were given them in Christ Jesus before the foundation of the world. It is the substance of things hoped for, and the evidence of things not seen. No sinner can obtain this faith by any effort or work of his own, for an inspired apostle has told us that faith is not of ourselves, it is the gift of God.—Eph. ii. 8. And as it is a fruit of the Spirit, we must first be born of the Spirit before he can possess it. If we could produce it from ourselves in our unquickened state, it would then be a fruit of the flesh, and not of the Spirit. When therefore we admit that a sinner may and can receive remission of sins through faith in the name of Christ, we mean the sinner unto whom God has given faith for that purpose; but none other may or can. Let us also observe that the faith and remission of which we speak are both from God; that faith is not the originator of remission, but the gift by which we receive expeimentally that forgiveness which God for Christ's sake bestows; that unspeakable gift is revealed to and perceived by faith, and hence it is through faith, in the name of the Lord Jesus. If this be the meaning of brother E. H., and we presume it is, we hesitate not to answer his first interrogative affirmatively. He is right. To the six questions clustered together in a subsequent part of his letter, we also answer, Yes. Deciding according to the evidences stated of his experience, however he may be at times harrassed with doubts and fears, God has himself settled this important point, and informed us in his word, "Whosovver believeth that Jesus is the Christ, is born of God."—1 John v. 1. Our friend says, "I thought I believed." We hope he did truly so believe; we see no cause to doubt that he did; and if in the true sense of this text he really did believe, then he is and was undoubtedly born of God; for God has so declared in his word. "No man can call Jesus Lord but by the Holy Ghost." None but they who are born of God can know the Son; and all who know him as the Christ, have this knowledge, because the Father has revealed him in them; for flesh and blood cannot reveal this, but our Father which is in heaven. "This is life eternal, that they might know thee the only true God, and Jesus

Christ whom thou hast sent."—John xvii. iii. If faith has ever entered your heart to believe that Jesus is the Christ, then that spirit of life and immortality of which faith is the fruit, has preceded it in your heart. The spirit and life are the cause, faith in Christ is the effect, or as the scriptures teach, faith is the fruit. When this faith was given to you, it gave demonstrative evidence from that hour that you were a child of grace;—that you had passed from death unto life,—had been regenerated, and quickened, and then, from that moment, you had a birthright among the sons of God and heirs of glory; was manifestly an heir of God, and a joint heir of Jesus Christ. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 4. "And if children, then heirs; heirs of God, and joint heirs with Christ."—Rom. viii. 17

You say, "I have often said, in my heart, that I love the brethren; can I therefore, dear brther, claim an interest in the new birth?" Most assuredly, to love the brethren is the most scriptural, and therefore the most reliable evidence we possibly can have that we are born of God.

Again you say, "I think I believe and love, and I feel that I am a sinner. Am I born again?" Again we reply, we know of no more infallible evidences that you are born again than those which you have expressed. Your love and faith are indisputable evidences, and so is your feeling sense of being a sinner; for you are yet in the flesh; you still have an earthly, carnal, depraved nature, which is born of the flesh, and which warreth against the spirit, and which sometimes brings you into captivity to the law of sin which is still in your members. None can so well feel the sinfulness of their nature, none can with so much sincerity and contrition of heart confess the sinfulness of that earthly nature which makes them groan, as do the quickened saints of God. Others may fancy that their earthly natures are changed and have become spiritual, but the heaven born, and heaven bound, do groan within themselves, after they have received the first fruits of the Spirit, waiting for the adoption, to wit, the redemption of the body.—Waiting till their change shall come, when God shall change their vile body, and fashion it like the glorious body of their risen and exalted Savior. Then shall mortality be swallowed up of life. Then, but not till then, shall this mortal put on immortality, be raised a spiritual, immortal, and incorruptible body, no more to feel and lament the indwelling of inbred depravity and sin.

"Or," you say, "in other words, has not the sinner, that man who was dead in trespasses and sins, passed from death unto life, and been regenerated, been born again, renewed and quickened, when these signs are manifested?" We answer, in our understanding of this subject, it is the very identical man that was chosen of God in Christ, predestinated to the adoption of a child, created and fell in the earthly Adam, was condemned by the law, was dead in trespasses and sins, was by nature a child of wrath even as others, was redeemed by the blood of Christ, and in him regenerated when Christ arose from the dead, that is in due time personally and experimentally called with a holy calling, quickened by the Second Adam, which is the Lord from heaven, and the quickening, or life giving Spirit, by which he passes from death unto life, born of God, made heir according to the hope of eternal life. For if all this grace was bestowed on somebody else, or not on us, it would not effect us. It is the sinner that is saved by grace. Christ came to save sinners, of whom I am chief, and he came to save none but sinners, and they only whom he came to redeem and save are the subjects of the new birth. But what is the new birth? A birth is the bringing forth into manifestation something previously begotten; and in a birth that which is born or brought forth is passive, and that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. And that which is born of God is something we are told in the word that cannot commit sin; because his seed abideth in him; and he cannot sin because he is born of God. Brother E. H. feels that he is a sinner, and so feels the writer of this reply. Will any one claim that our sinful nature is born of God? If so, what are we to put off when this tabernacle of the flesh shall be dissolved, and what are we to put on when we awake with Christ's likeness? If that which is born of God cannot sin, and we feel as does our brother E. H. that sin dwelleth in us, and that in our flesh there dwelleth no good thing, does it not prove that we as christians, while here in the flesh, have a holy nature which is born of God, and therefore cannot sin, which is called the *new man*, which after God is created in righteousness and true holiness; and that we still have also a carnal sinful nature, full of depravity, and always warring against the spirit, which is not born of God, but is born, just as our Redeemer told Nicodemus, of the flesh. And if in the apostle Paul's flesh there was no good thing, and only sin was dwelling, where shall we find the christian who is so far in advance of Paul that he can say, In my flesh I find the spirit of holiness? No war against the spirit of grace; no lusting against the law of my mind, and bringing me into captivity to the law or power of sin that is in my members? Now if we are like Paul, (and if we are apostolic Baptists we are) then we have in us the law of sin, and the law of the spirit of life. Are both these laws born of God? Or is not the one born of the flesh, and the other born of God? Should we consider the figure presented by our brother, in the creation, formation, and animation of Adam. When God had formed man of the dust of the ground, and breathed into his nostrils the breath of life, did that dust cease to be dust, and become breath, or life, or animation? It certainly passed from an inanimate to an animated state; for man became a living soul. But in the death of Adam the body of dust was separated from that breath with which he had been animated, and the dust returned to dust, and the spirit to God who gave it. The Lord Jesus Christ dwells in all his members as their life; but they have still while here a natural or earthly life, which is mortal, and must die. But they have also a life in them which is born of incorruptible seed, by the word of God, which is imperishable, as he says, I give to them eternal life and they shall never perish. The christian is identified in both these natures; for it takes both to constitute a christian. A christian is a person who has been born of the flesh, and afterwards born of the Spirit, who bears the yoke of Christ, and follows him, and that person is called a christian only so long as these two natures dwell together in the same individual; when in our anticipated glory we shall no more need the appelation, for we shall have no more carnal or earthly propensities to war against our spirits. The christian, now identified with both the flesh and the spirit, uses the personal pronouns as did the apostle. With *my* mind *I* serve the law of God; but with *my* flesh the law of sin." "*I* live, yet not *I*, but Christ liveth in *me*; and the life that *I* now live in the flesh, *I* live by the faith of the Son of God, who hath loved *me*, and hath given himself for *me*." "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." "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 do *I* not; but what *I* hate, that do *I*. If then *I* do that which *I* would not, *I* consent unto the law that it is good. Now then, it is no more *I* that do it, but sin that dwelleth in *me*. For *I* know that in *me*, that is, in *my* flesh, dwelleth no good thing; for to will is present with *me*, but how to perform that which is good *I* find not. For the good that *I* would *I* do not; but the evil which *I* would not, that I do. Now if *I* do that I would not, it is no more *I* that do it, but sin that dwelleth in me."—Rom. vii. 14–25. To deny the two distinct and antagonistic natures which exist in every christian while here in the flesh, would make the apostle's words paradoxical and contradictory. But in allowing the apostle to interpret his own use of words, his language becomes to us clear and intelligible. "With my mind I serve the law of God:" that is with his spiritual mind; for he had the mind of Christ: not with his carnal mind, for that is not, nor can it be subject to the law of God. And "I serve the law of sin," he explains his meaning, *with my flesh* I serve the law of sin. He was identified personally with both these opposite natures, and speaks of them in the sense in which our Lord defined them. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The one is from heaven, the other is of the earth; one is holy, the other is sold under sin. And the one lusts against the other, and that is what causes the christian warfare. The one is immutable, but the other shall be changed. That life or nature which is born of incorruptible seed by the word of God, liveth and abideth forever; but that life which is born of the flesh is mortal, shall die, and in the resurrection shall be changed, and raised a spiritual body, immortal, heavenly, and glorious.

If then by a *spiritual man*, our brother means a man who has been quickened by the Spirit, born of the Spirit, and who is led by the Spirit, and in whom the Spirit dwells, we do not object; but if he should apply the terms to our old carnal nature which is born of the flesh, and which is flesh, we can find it no where so called in the scriptures. "That was not spiritual which was first, but natural; and afterwards that which is spiritual." If it be already spiritual, why does the apostle say it is sown a natural body; it is raised a spiritual body?

True. "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." It was in the bright prospect of this, Paul said, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

AGENTS WANTED.

We have just received from the bindery a new lot of books of Editorials, which we are anxious to dispose of as soon as possible, in order to commence the second volume of the work, as there are many anxiously awaiting our next volume. We therefore would like to have as many responsible persons as think they can sell any of our first volume, to send us an order to forward them as many as they think they can sell, and to act as our agent in selling the same. We feel confident the book will recommend itself on examination, and hope to receive orders from enough to give our book a good distribution. We require no money until the books are sold, except the thirty cents postage, which we must pay in mailing the books, and will allow ten per cent commission to all who require it.

Address

J. L. REEBE,
Middletown, N. Y.

Marriages.

Nov. 9, 1869—At the residence of the bride's father, near Smithland, Ky., by Eld. John H. Gammon, W. A. G. Saunders, of Trigg Co. Ky., to Miss Isabel Duley, of Livingston Co. Ky.

Jan. 19—By Eld. I. Hewitt, Mr. Cornelius M. Blythe, and Miss Huldah L. Hamma, both of Roxbury, N. Y.

By Eld. Philander Hartwell, Dec. 15, 1869, at the residence of the bride's step-father, near Hopewell, Mr. Joseph E. Leigh, and Lizzie Hoagland, step-daughter of P. V Van Dyke, all of Hopewell.

By the same, Dec. 23, 1869, at the residence of the bride's father, near Hopewell, Mr. Tho. D. Terhune, and Miss Lizzie Leigh, daughter of Nathaniel Leigh, all of Hopewell.

By the same, at the residence of the bride's father, near Mt. Rose, Jan. 19, 1870, Mr. John V. Blackwell, and Miss Jane L. Stout, daughter of C. H. Stout, all of Hopewell.

By the same, Jan. 31, 1870, at the residence of the bride's father, in East Amwell, Mr. David C. Whited, and Miss Elizabeth E. Ceals, daughter of James Ceals, both of East Amwell.

Obituary Notices.

We are called in the inscrutable providence of God to record the death of two children of Ira C. and Fanny M. Horton, of Jersey City, N. J., and grand-children of Dea. Loton Horton, of New Vernon, both died of dropsy of the brain, and both within the brief space of one week.

Willard died December 31, 1869, aged 11 months.

Katy Belle died January 7, 1 70, aged 2 years, 4 months and 21 days.

"'Tis God that lifts our comforts high,
Or sinks them in the grave;
He gave, and blessed be his name,
He takes but what he gave."

BROTHER BEEBE:—Please publish the death of our little daughter, **Emma Augusta McCracken.** She died of grey flux, Sept. 30, 1869, aged 3 years, 1 month and 20 days. Her sufferings were short, but severe, as she only lived, after she was taken, four days. She was a sweet child, and greatly loved. It is hard to part with those little ones, which twine about our hearts; but I would say,

"Submissive to thy will, my God,
I all to thee resign,
And bow beneath thy chastening rod,
And mourn, but not repine."

R. McCRACKEN.

Morrow, Ohio, Dec. 17, 1869,

DIED—At her residence, near McCutchensville, Ohio, **Miss Mary Hershberger**, in the 62d year of her age. Her disease was the dropsy. I do not know the exact time of her death, but it was some four or five months ago. I thought some of the brethren had informed you of the fact. She has been a member of the Old School Baptist church for a long time, and a faithful sister in the faith of Christ until her death.

JOHN WININGER.

DIED—Near Warwick, N. Y., Dec. 13, 1869, **Mrs. Mary J. Linkletter**, aged 48 years, 8 months and 21 days. She has been a member of the Old School Baptist church over thirty years. In her the church has lost an exemplary member, the husband the partner of his life, and the children a kind mother. She gave evidence that her hope was in heaven. She had no desire to stay longer, only to wait the Lord's appointed time. Her end was perfect peace.

"Dearest mother, thou hast left us,
Here our loss we deeply feel;
But tis God that has bereft us,
He can all our sorrows heal."

BROTHER BEEBE:—By request of the Charleston & Sullivan church I send the obituary of sister **Eunice Knowlton**, for publication in the "Signs." She died the 2d day of August, 1869, aged 76 years. She has been a member of the Charleston & Sullivan church for many years, and has been a faithful sister always to meeting, and 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 her loss, but hope that it is her eternal gain.

JAMES CUDWORTH.

BROTHER BEEBE:—Please publish in the "Signs" the obituary of **Arthur Sorter**, who departed this life Aug. 24, 1869. The writer of this knows but little of the history of the old brother, having been acquainted with him but a few years. Since my acquaintance I found him to be, in his walk and conversation, one of those little ones so much spoken of in the word of truth, much beloved, and also loving much.

Brother Sorter was 77 years of age, and has been a member of the Old Regular Baptist church for many years. Since my acquaintance with him he was afflicted with the gravel, which finally took him away. In his last illness I visited him, and found him resigned to the will of the Lord, relying on the blessed Jesus for final and eternal deliverance.

Thus are the Lord's children going at his appointed time to the paradise of God, where sickness, sorrow, pain and death will never come, there to see as they are seen, and know as they are known. Precious in the sight of the Lord is the death of his saints. We feel the loss, but they have the gain.

To the brethren and relatives we would say, Mourn not as those who have no hope, but trust in the Lord, who is able to keep you and give you an inheritance among them that are sanctified, is the prayer of yours in Christ,

S. C. SMITH.

Princeton, O., Oct. 16, 1869.

DEAR BROTHER BEEBE:—Our dear and revered father, **Daniel Durand.** has been called home. He departed this life on Thursday evening, Jan. 20, aged 76 years.

During the past summer and fall he felt much better than he had for some time, and was very active and able to attend to business, until about the first of December, when he began to grow feeble, and to suffer much pain. The inflamation in his eyes, which had been his great affliction for fifteen years, left them entirely, and on New-Years-day he read a chapter in the bible, the first he had been able to read for more than a year. About five weeks ago he had a fall which made him quite lame for a while, and from that time he was confined to the house. His sufferings grew more and more severe, but he was able to hear and enjoy reading for two or three hours every day until the last week. After two weeks of most pitiful suffering he obtained some relief, and on Sunday, Jan. 9th, felt quite comfortable. On that evening he had the fifth and sixth chapters of Matthew read, and then prayed. After prayer he talked some with great solemnity. He spoke of the vanity of all earthly things, and of how soon we must be called to leave whatever we may have in this world. He said he thought this was the beginning of the end with him, and that he should not remain much longer; that the world had lost its charms for him, and that he had no fear of death. He said he had formerly had a good deal of fear and dread of the hour of death, but he could not feel it now. He did not have as bright manifestations of the Savior as he desired, but he thought he had had some view of the glory of God, and of his justice and mercy. It was a solemn enjoyment for us to listen to him, but we still had no thought that he was so near the close of life. The next evening his suffering returned. On Thursday morning in great pain and sickness he asked me to read the hymn beginning, "I would not live always." That evening as he lay down he said, "I willingly give up all the pleasures of the world," and he did not sit up again, being confined to the bed just a week. Friday morning he said, "Life is a burden, and I would be glad if it would please the Lord to let me fly away and be at rest; and on Saturday morning his greeting to his sister was, "The time of my departure is at hand." About that time his suffering subsided, and he did not appear to have any more pain till near the last, but he lost in a great measure the power of speech, and was able to utter a full sentence but a few times more, though retaining his consciousness nearly all the time. On Monday morning as he was groaning, mother asked him where his distress was, and he replied that he had no distress, neither in body nor mind. One night he said I might read the twenty-third psalm; and once when I asked him if he wanted anything, he saidin a low and broken voice, "I want to go to my glorious home to praise my Redeemer." On Thursday evening, he raised himself in bed for a few moments, and then lay down again; and at nine o'clock the conflict was over, and his face, upon which a smile had rested momentarily once during the conflict, was left in peaceful repose, while his spirit was called in triumphant joy to the presence of his Savior. I cannot express how deep the affliction is to us who remain.

He was born in Middletown, Orange Co., N. Y., Nov. 7, 1793. At the age of fifteen he was left fatherless, the eldest of eight children. He experienced a hope in Christ when about seventeen. At the age of twenty-one he was married, and mother, after having shared with him the joys and sorrows of life for about fifty-five years, and having been able to minister to him in his last sickness, is left to mourn. He was baptized at Brookfield, by Eld. Henry Ball, about fifty years ago, and mother a few months afterwards. In 1824 he moved into this country, and soon after came to this place. When he came to this country he made inquiries as to where there were any Baptists, and visited many churches, but for a long time found none to suit him. At length he heard of a queer kind of preacher who had meetings in a school house on South Hill. He walked eight miles through the woods by marked trees to that place; and in telling it over he has spoken of his anxiety of mind being so great as to whether he was at last going to find a people with whom he could associate, that it almost took away his strength. When he entered the house. an old man (brother Jacob Wickizer, who died about two years ago) was speaking. When he concluded. Eld. Hezekiah West began to speak. Father listened with great care, but soon found that he was among his own people. For even then there were many Baptists whom he could not fellowship. At the next meeting he and mother united with that church, which was four miles from this place, where they remained members until it became extinct. They then united with the Asylum church.

Should I begin to write more of what would be interesting in his life, I might make this too long. Besides, I feel too much weighed down with sorrow to write. I feel that the brethren who have known him so long have valued him highly as a counsellor in the church, and as a faithful and affectionate brother and friend, and of all his wide circle of acquaintances not one but would testify that he was a man whose yea was always yea, and his nay, nay.

A very large concourse of people assembled at our home on Sunday last on the occasion of his funeral. A prayer was offered by Elder Schoonover, pastor of the Asylum church, and a sermon was preached by Eld. St. John, from 2 Tim. iv. 6-8.

I will close this with a verse which father wrote in the margin of his hymn book in place of the last verse of the 1210th hymn.

"When will that wondrous morning come,
When earth and time shall cease;
When every ransomed soul 's called home,
To realms of perfect peace?"

Your brother in deep affliction,

SILAS H. DURAND.

Herrick, Pa., Jan. 27, 1870.

By request of the bereaved husband, Morris S. Reynolds, please publish the death of his wife, **Phebe Reynolds.** She died Jan. 11, 1870, aged 53 years. She complained more or less during the summer, and was about the house most of the time. Her disease, it was supposed, settled on her heart at last, and she was confined to her bed only four or five days, and the Lord called her ransomed spirit home, we trust.

Sister Reynolds made a profession of her faith in Jesus about thirty-six years ago, and was baptized by the late Elder David Mead, in fellowship of the Bovina church, where Elder Hobby had formerly been pastor; but the church has since lost its visibility. She was a firm believer in the doctrine of the Old School Baptists, and by her example and deportment she manifested that she loved her blessed Redeemer. Her conversation and her practice was such as becomes the gospel of Christ. She was a worthy member. She leaves an afflicted husband and a number of children, together with an aged mother, brothers and sisters, to mourn their loss; but we mourn not as those that have no hope; for if we believe that Jesus died and rose again, them that sleep in Jesus will God bring with him. May the Lord reconcile the afflicted family to this dispensation of his holy providence, is the prayer of the unworthy writer, for Jesus' sake. We were called to preach the funeral discourse.

ISAAC HEWITT.

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WINTER ARRANGEMENT

FOR

MIDDLETOWN AND WALLKILL CHURCH.

At the Church Meeting of the Middletown & Wallkill Old School Baptist church, Dec. 25th, it was ordered that during the winter, or until farther notice, the stated meetings of this church for public worship be held at our Orchard St. Hall, in this village, every Sunday night, to begin at 7 o'clock, instead of 3 p. m. as heretofore. And on the second and fourth Sunday in January, February and March, our meetings at 10 1-2 a. m. shall also be held at our Hall, on Orchard Street, instead of our meeting house at Wallkill. The meetings of the New Vernon church will be continued at the meeting house as formerly on every first and third Sunday, at half past ten o'clock a. m. The regular church meetings of New Vernon will be continued at their meeting house on the Saturday before the first Sunday of each month, at 1 o'clock p. m.

The church meetings of Middletown & Wallkill church at 11 o'clock a. m., on the Saturday before the fourth Sunday of each month, until further notice, at the Hall.

AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

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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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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 desease 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 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. 38. MIDDLETOWN, N. Y., MARCH 1, 1870. NO. 5.

APPIN C. W

POETRY.

When darkness fills my mind,
And troubles load my breast,
When evidences I can't find,
And am of pleasure 'reft,
Then, then in love, Lord, let me see
That thou dost still remember me.

When Satan, like a lion,
That, seeking for his prey,
Comes roaring in my soul,
To fill me with dismay,
Then, then in love, Lord, let me see
That thou dost still remember me.

When on the ocean toss'd
Of tribulation's sea,
And such huge billows rise
That hide my God from me,
Then, then in love, Lord, let me see
That thou dost still remember me.

When sickness smites my frame,
And prostrate I do lie,
My body filled with pain,
And I afraid to die,
Then, then in love, Lord, let me see
That thou dost still remember me.

When sin doth so abound,
And fill my soul with dread
Lest I should not be found
In Christ the living Head,
Then, then in love, Lord, let me see
That thou dost still remember me.

When, leper-like of old,
I shout and cry, "Unclean,"
And sin infests my soul
With leprosy within,
Then, then in love, Lord, let me see
That thou dost still remember me.

When the reproach of men
Like lead sinks in my soul,
And I forsaken stand,
With grief that can't be told,
Then, then in love, Lord, let me see
That thou dost still remember me.

When lover both and friend
Aloof from me do stand,
While troubles thick and fast
Abound on every hand,
Then, then in love, Lord, let me see
That thou dost still remember me.

When faith, and love, and hope,
Seem cold, and damp, and dead,
And every grace seems stop'd
In Christ the living Head,
Then, then in love, Lord, let me see
That thou dost still remember me.

When I review the past,
And fear it is all wrong,
And unbelief holds fast
My soul in irons strong,
Then, then in love, Lord, let me see
That thou dost still remember me.

When cold and dead I feel
To all that comes from God,
Without salvation's seal,
And trembling at the rod,
Then, then in love, Lord, let me see
That thou dost still remember me.

When my deceitful heart
Doth make me start aside,
And I almost forget
That Jesus bled and died,
Then, then in love, Lord, let me see
That thou dost still remember me.

When my career shall end,
And death, at thy command,
Body and soul shall rend
With its cold, clammy hand,
Then, then in love, Lord, let me see
That thou dost still remember me.

CORRESPONDENCE.

MACOMB, ILL., Feb. 8, 1870.

THE SEALED BOOK.

BROTHER BEEBE:—Brother W. S. Walker, of this State, has recently requested my views, through the "Signs of the Times," on the subject of the "sealed book," as recorded in Rev. v. 1—6, and I send you the following apology, for the information of brother Walker, and all the readers of the "Signs."

I frankly confess to brother Walker, and to all others, that I have no satisfactory views on some of the sublime and wonderful things contained in this vision. The book itself, written within, and sealed with seven seals on the back side, I have thought might represent the dispensation of the gospel, i. e., the things written therein embrace the reign of Jesus Christ in his gospel, and also the reign, or rather the development and opposition of anti-christ. I doubt whether the comma in our common version is placed where it should be to convey the sense of the text. As now placed after the word "backside," we have to infer that the book John saw was written on the inside and outside both, a part of the writing exposed to the view without the opening of any of the seals; but if we place the comma after the word "within," none of the contents of the book were exposed to view till the seals were severally opened. I consider this important, for it appears that all the contents of this wonderful book in the right hand of him who sat upon the throne, was completely sealed from angels, men and devils, until Jesus Christ, the Lion of the tribe of Juda, prevailed to open the book and loose its seals; then life and immortality were brought to light.

We should remember that a *book* in those days was generally a roll of parchment, or other material, written on one side only, and when desired, sealed with one or more seals. If this sheet or roll of parchment was so rolled up as to make seven thicknesses, and a seal placed on each thickness, as it was being rolled up, you would have what I understand to have been seen of John: all the seals on the *backside* of the book or parchment, and yet when rolled together sealing it up into seven distinct apartments. This appears to be the case in respect to this wonderful book; all its contents are a mystery to men and angels till the Root of David prevails to open one seal after another. I shall, brother Beebe, by your permission, give a synopsis of such views as I have of this book and its contents, rather in a general way; for many of its details are yet dark to me, and have not been unsealed to my benighted understanding.

It appears to me that this sealed book in the right hand of him that sat on the throne, contained, figuratively, the eternal purposes which God had purposed in himself respecting the dispensation of his grace in the redemption of his people till the end of time, and also his vengeance that should be poured out upon the ungodly during the same period of time.

He saw a throne set in heaven, (iv. 2) and one sat on the throne, whom he describes in language most sublime, and in awful grandeur behold the rainbow of peace, the lightnings and thunderings of his wrath, and the seven lamps blazing forth the seven spirits or attributes of the "Lord God Almighty." "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."—Psa. lxxxix. 14. All the attendants around the throne, angels as well as men redeemed, are seen casting their crowns before him that liveth forever and ever, and in exalted strains of adoration extol his majesty, and fall in humble submission to his absolute sovereignty and immense glory.

But the attention of John in this sublime and awful vision is attracted by the book in the right hand of him that sits on the throne, with all its mysterious contents sealed up; and a mighty angel with a loud voice proclaims "Who is worthy to open the book and loose the seals thereof." And no man was found able to open the book and to look thereon, neither in heaven, nor in earth, nor under the earth. Angels themselves who desire to look into the wonders of redemption, cannot, dare not pry into the unrevealed purposes of the Sovereign of heaven and earth, and gaze on the secret counsels of his will.

"Not Gabriel asks the reason why
Nor God the reason gives;
Nor dare the favorite angel pry
Between the folded leaves."

Prophets had inquired and searched diligently after the mysteries and glories of redemption; angels had intense desire to fathom the mind of Jehovah respecting his fallen and sinful creatures, and now this exiled disciple in his wonderful vision weeps much that none is found in heaven or earth that is worthy to have the mysteries of the eternal and immutable counsels of Jehovah's will committed to his care; none able to open the book, or to gaze on such an immense ocean of love, and such an angry cloud of wrath and indignation. None able to conjecture, guess or conceive any plan to remove the seals of our condemnation, and cast a ray of light on the dark scene of a fallen world, or to comprehend the secret purposes of him who is inflexibly just, and almighty in power. He surveys the shining ranks of heaven, searches all the kingdoms of the world in vain, none, none is found able and equal to the undertaking. So John wept much.

"Call a bright council in the skies;
Seraphs, the mighty and the wise,
Speak; are you strong to bear the load,
The weighty vengeance of a God?

In vain we ask, for all around
Stand silent through the heavenly ground;
There's not a glorious mind above
Has half the strength or half the love."

The lightnings and thunderings proceeding out of the throne may well indicate the threatenings of the divine law, and the inexorable demands of justice against transgression; for God is a consuming fir through his law to all transgressors. The Almighty, in behalf of his injured justice and law, holds this book of his secret counsels and purposes respecting the destiny of the world, both of his chosen people and of all others, in his own hand; and until one is found equal to the mighty work, the mystery of the book cannot be revealed. But while the beloved John weeps over the dark and deplorable prospects of the future, an elder near the throne says to him, "Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book and to loose the seals thereof." He saw in the midst of the throne a Lamb as it had been slain, having seven horns and seven eyes. To be brief, I understand this Lion, this Lamb, to be Jesus, in coming into the word, assuming his Mediatorial office and work, having all the power of the Almighty indicated by the horns, and all the perfections or the attributes of God, indicated by the seven eyes. At his advent into the world, the command was given, "Let all

the angels of God worship him;" and John saw and heard many angels round about the throne, with the beasts and the elders, saying, "worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strenght, and honor, and glory, and blessing." When this Lamb of God, this Lion of Juda's tribe, approached the throne and took the book out of the right hand of the eternal King of glory, "They sang a new song, saying, Thou art worthy to take the book, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Whether I have fixed the time correctly for the taking of the book, applying to Christ when he assumed our nature and came into the world to save his people, I am by no means certain; but as he is recognized as a Lamb slain from the foundation of the world in a virtual sense, I conclude that the new song was begun by the angels on the plains of Juda when they proclaimed to the shepherds, "Glory to God in the highest, on earth peace, good will toward men," &c. At the opening of the first seal was seen Jesus sitting on a white horse, with his bow and crown, and he went forth conquering and to conquer. The white horse may represent the purity of his character, and the righteousness of his sceptre; and and the bow and the crown the success and the victory of the glorious gospel of his grace. The second seal being opened, a red horse appeared, and his rider had power given him to take peace from the earth, and cause people to kill one another; and there was given him a great sword. This second seal therefore, when opened, discloses a scene and a period of persecution and war. When the third seal was opened a black horse, his rider carrying a pair of balances and weighing and selling the necessaries of life, may represent famine. The fourth seal appears to open a time of great and awful calamities and death in various forms, alluding, I think likely, to the calamities of the Jews at the time of, or at the near approach of their overthrow under General Titus, about the year 70. Some of these suggestions are, to me, not entirely satisfectory, and I present them as the best I can do at this time, without covering too much space. I shall here leave the vision, with the other three seals, and the seven trumpets, for some of the brethren who have more light, and are better posted than the writer, in ecclesiastical history, and the modern history of the world. I should be as much gratified, I presume, as brother Walker, it some of the brethren should take up this whole subject and give us some light.

You ask me, brother Walker, what I think of those who claim to have arrived to a state of sinless perfection in the flesh. I answer, that "If we say that we have no sin, we deceive ourselves, and the truth is not in us."—1 John i. 8. I answer further, that such persons, if they speak the truth, have gone far ahead of the poor, imperfect writer, who cannot do the things he desires, and up to the present day, with his flesh he serves the law of sin; and over this perverseness of his nature he often cries, "O wretched man that I am." The lusts of the flesh war against the soul; but I look for a full deliverance e'er long from sin and from my present darkness of understanding.

"Then shall we see, and hear, and know
All we desire or wish below;
And every thought find sweet employ,
In that eternal world of joy."

In this hope I remain,

I. N. VANMETER.

BRICK STORE, Ga., Feb. 6, 1870.

BROTHER BEEBE:—I have not written any thing for your paper in some years, not because the truths it contains are not still dear to me. Perhaps, cold and dark as my mind is at present, I ought not now to attempt such a thing; but some brethren occasionally, in private, express a desire to see something from my pen. I desire to write some thoughts upon 1 Peter ii. 7. "Unto you therefore which believe, he is precious."

"Unto you." You who? Not every one, nor any one; because Peter is writing to certain persons, to a particular class of people, and the *you* applies to those persons, and to none else. By reading the first verse of the first chapter of this epistle, we readily discover who are addressed. "Peter, an apostle of Jesus Christ, (this is the writer) to the strangers (he now tells where they are) scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, (describes their character) elect according to the foreknowledge of God the Father, through sanctification of the Spirit (for what purpose?) unto obedience, and sprinkling of the blood of Jesus Christ: grace unto you, and peace be multiplied." It would seem that every intelligent, right-minded person could be at no loss whatever, with the scriptures before him, to ascertain who is the *you* in the above text. In any human composition, in law, in logic, in reason, there would be but one opinion. Strange as it may appear, the great majority of the religious world, the ablest theologians, will contend that *you* here has an indiscriminate application—will mean any who are in love with sin, if they will only comply with the terms of the gospel; that it applies to those who are not elect, as well as to the elect; that it is not "according to the foreknowledge of God the Father," but according to their own determinations and resolutions, their prayers, repentance, and their willing and running.

The word *therefore* in the text has reference to "Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." The idea seems to be, inasmuch as you are believers in this chief corner stone, elect, precious, therefore, for this reason, because it is so, it follows that he is precious.

"Which believe." This cannot mean a mere historical belief, for there are but few so hardened in crime that will, in so many words, positively deny revelation, or that Jesus Christ is the chief corner stone. It cannot mean the mere natural belief of men, arrived at by reason and common observation; for then Christ would be precious to all such; and we know he is not. The belief in our text is the result of being *elect;* that is the cause, and belief is the effect. The popular doctrine of the day is that men must believe, that they can believe, and if they do not believe, they ought to be damned; that their belief is first, and that election follows. If any one should from the pulpit take the ground that the rivers were the cause of springs, or that light makes the sun shine, he would be thought a fit subject for a lunatic asylum: and yet these propositions are as absurd as to believe that our belief is the cause of our election. If natural men, without election, could believe, savingly, then their salvation would be based upon their works; and if so, it could not be by grace. Then it would not be true that the *Lord* works in us to *will* and to *do* of his own good pleasure; but it would be true that *we* work in us to will and to do.

It has already been stated that election is the cause of belief; that belief flows out of, or from that, as the effect. If this be true, then none ever will believe, only the elect. Let us examine more particularly the belief here spoken of. In nature, we have a belief suited to our nature; it is depraved, because flowing from a corrupt fountain. We believe we can make our peace with God by keeping the law; that our prayers are meritorious; and that after we have gone through with all the work laid out, that God is merciful and will come to our aid, accept our works, and so be reconciled to us. Thousands, it is to be feared, have no other religion to this day—know nothing of their depravity of heart, nothing of the purity of God's law, requiring truth in the heart, in the inner parts; knowing nothing but Moses for their teacher; knowing nothing, of course, of the christian warfare; live and die in this delusion, hate the gospel, though they profess to preach it, and are the most bitter and implacable enemies to the church of God now and ever. This is the class who were the betrayers and murderers of Christ; and this is the class who would crush out the truth from the earth now, even if our land had again to be drenched in blood. What unpalatable truths! Yet if the Lord did not turn his hand upon the little ones, we should to-day experience all this. Allow me to say that the sort of belief above named, and the acts flowing necessarily from it, making men the sovereign, improving upon God's word, setting aside its plain teachings, and substituting a higher law—all the rankest infidelity, but yet going under the specious name of religion of true believers—has produced all our late troubles; and unless God interposes and arrests the madness of the times, we have but just entered upon the unfathionable ocean of blood. God pity our land, seemingly, doomed to destruction!

Pardon me for this digression. Let us contemplate another, and a more pleasing picture. When the Lord gives life to the poor lost sinner, he sees and realizes something of his condition. He now believes that God is, that he exists, and that he is such a vile wretch that there is no hope for him. He cannot now thank God that he is not as other men, for he can imagine no one so guilty, so undeserving. Once he thought he could do many wonderful works. His strength fails, he can see no way of escape from merited banishment; God is just if my soul be sent to hell. My refuge has fled; all hope expires in this fearful, awful moment, Christ is presented as his Savior, his Redeemer, whispering peace and reconciliation through his blood, even the forgiveness of sins. The evidences, the testimony being presented to the mind by an internal operation of the Spirit, *belief* springs up, or flows out and embraces the Savior. He not only now believes that Jesus is the Savior of sinners, but that he is *my* Savior. His mouth is filled with good things. He can now sing that new song of redeeming grace. All is peace and joy; he can truly say, He hath done all things well. Glory and honor, might and dominion, belongs to God alone. He is a believer, as we conceive, in the sense of the text, and to such a one

"He is precious." Our Savior is elect, precious; he is the chief corner stone. We also are lively stones fitly framed together, and are elect also. There is a fitness, a meetness, a congruity, in the whole plan of salvation as seen and realized by the believer in the revelation which the Lord has made to him. To the unbeliever, this precious, elect corner stone is a rock of offense, a stone of stumbling; nothing lovely, precious or desirable in him. Tongue can never describe the preciousness of Jesus in our first experience; we can find no words to fully express it; time will never disclose it fully; eternal ages will resound in songs to his precious name. He is precious in our daily experience. There is nothing to be compared to him. He was precious in the baptismal waters, in

all his ordinances, in all his ways. The babe, desiring the sincere milk, as well as the old veterans of the cross, of three score and ten years, have received of his fullness, his preciousness. He is precious in the rude hovel to the poor widow and helpless orphan; precious to those abounding in wealth; precious in the lions' den, or reclining on beds of down; precious to those in affliction, and those in prosperity. He will still be precious in life to the way-worn pilgrim; precious as he sinks gently in death, and precious forevermore.

In conclusion, I have written some things without design, and perhaps have been unnecessarily severe; but I believe what I have written is true, and have not written much that I desired to. If this shall afford any of the household of faith a tithe of the comfort I receive from their communications, I shall be content. Of course the Editor will use his discretion in publishing it or not.

WM. S. MONTGOMERY.

CADIZ, Trigg Co., Ky.

DEAR BROTHER BEEBE:—Since the publication of the circular letter of our association in the "Signs," I have received letters from brethren in different parts, requesting me to give my views through the "Signs," at a more extended length, on the subject of the two beasts, recorded by John in the book of Revelation. Though it has been some time since the letters have been received, such has been my condition in having to labor for my support and that of my family, I have not had an opportunity to respond to the brethren until now, and I hope they will accept this as an apology.

The subject is one that ought to be of vital importance to every lover of divine truth in the present day, from the fact that events are developing themselves every day to prove the fulfillment of John's prediction respecting the workings of the second beast. Taking the ground that I did in the circular, that the first beast represented pagan and Papal Rome, I contend that every thing predicted about the beast has been and will be literally fulfilled. Catholicism did not become so formidable, so arrogant, and so persecuting, until they became united with the temporal powers under Constantine, in the fourth century; but as soon as it did attain that power, persecution immediately commenced, and the woman, or the true church, fled into the wilderness, which accounts for the scattered condition of the saints in that and subsequent times. It would be impossible, in a paper like the "Signs," to follow this beast from its rise down to the present time; for I have no doubt that even the unpublished persecutions and atrocities of that beast would fill even a large volnme; for from the first historical evidence, a great deal of it was suppressed; but enough has been written to know that the divine Revelator fully understood the nature and designs of the first beast. It is somewhat remarkable that though her persecutons were not confined to any particular sect that differed from them, but their most virulent persecutions was directed against the true church, or as they termed them, Anabaptists. And why? Because they had declared unfellowship for them, and their law power. They would have nothing to do with them and their idols. This is fully proved by their receiving none into their fellowship but upon profession of their faith in Christ and baptism by immersion. As I before remarked, it subjected them to tortures too horrid to be contemplated even by heathen. Protestantism has ever contended that all the persecution against the church of God has proceeded from Roman Catholics; that *they* have never persecuted. Why then, if all the persecution was confined to the first beast, did John tell us about the rise of the second beast? and moreover, that it was to exercise all the power of the first. And we know, unless all history lies, that the course of the second beast has been as oppressive as that of the first, as I will presently show. If any one doubts that the people of God in their sufferings under the first beast did hold the faith and practice of the Old Baptists of the present day, I refer them to "Fox's Acts and Monuments of the Christian Church." And inasmuch as Fox was an Episcopalian, we may reasonably infer that the account is not overdrawn. In fact, I find in that work the examination of Anabaptists before the infamous and bloody bishops Bonner and Gardiner, and the answers of those dear and precious people of God—corresponding exactly with the Old School Baptists of the present day. How could they talk differently, when the prophet tells us, "All thy children shall be taught of the Lord?" The Holy Ghost teaches them the same divine truths in the nineteenth century, as it did in the other. We have also seen that the first beast has "received a deadly wound," or in other words, his law power has almost become lost to him, notwithstanding the most tremendous energies were put forth for its further propagation. Yet divine prophecy must be fulfilled, and it must eventually fall before the light of divine revelation, which will untimately be the case with the second beast, or Protestant anti-christ. As I have already hinted, it would be impossible for me to trace the rise and progress of this matter, at the length I would desire, in the columns of the "Signs," for it would take too much space—more than would be allowed me. But as the brethren wished the data, I will state that the persecution under the first beast commenced in England, soon after the death of John Wickliffe, which was about the close of the fourteenth century; for I find that in March 1401, William Sawtre was publicly burnt in Smithfield. D. Anbigne tells us that he was the first martyr to Protestantism. Now I have taken some pains to find out what Sawtre did preach, and believe I find in his examination before the bishops, that he denied the doctrine as held by the Romish party, and the very doctrine as held by the so called churches of Protestantism in the present day, which are nothing more than the daughters of the "Mother of Harlots, and the abominations of the earth." Sawtre denied that Rome was the true church: so do we. He denied infant baptism: so do we. He denied the worship of images, and all the idols, even instrumental music in the worship of the true God: so do we. He denied the power of unregenerated men to enter into Christ's visible kingdom at their will and pleasure: so do we. He denied that any but Christ's elect will ever enter into the kingdom of ultimate glory: so do we. Does this not prove the doctrine and principles of the first martyr to the power of the first beast in England? Again, this beast not only united church and state, but it actually perverted the ordinances of God. It taught the real presence of Jesus Christ in the Supper. It perverted the sacred ordinance, baptism, from immersion to sprinkling. This was done by Pope Stephen III, A. D. 754. Thus we see that the first beast did accomplish all that the divine Revelator predicted. None were to buy or sell but them that had the mark in their foreheads. "They dealt in gold and silver, in slaves, and in the *souls of men.*" This was no doubt the introdoction of missionism; for that principle now so popular with Protestant anti-christ, did originate with the first beast, as all history abundantly proves. The great apostle tells us that "The love of money is the root of all evil." We find that in the history of the New World, their vessels were always accompanied by their priests, for the purpose of converting the heathen. If the poor creatures did not adopt their abominable system, they were immediately slaughtered. Thus in their conquests the religion of Rome must be adopted, even at the point of the sword. Such was the unrelenting spirit of the first beast in its crusade against the true church of God, and the heathen, as they termed them; and all for the gold which the continent was supposed to contain. For proof of this look at the history of South America, Mexico, &c., I have given but a glance at the first beast, but submit it to the consideration of the brethren; and in my next I will give my views on the second beast.

Yours in the truth,

JOHN H. GAMMON.

WAVELAND, Ind., Jan. 1, 1870.

BROTHER BEEBE:—If one so unworthy as I may address you by that endearing name, I have been thinking for some time that I would write to you, if I could write as some of the dear sisters do, then it would be worth while for me to write. I read their letters and feast on them, and it seems to me there is some substance in what they say. But such as I have will I give. I will try to give you some of the travels of my mind. If I have ever heard any preaching at all, Elder ——— was the first I ever heard. I never had any desire to hear preaching until I heard him, and that was on the 25th of January, 1868. From that time my mind became exercised about my future state; but I feared that it was only trouble of my own make; if I could only know that it was, I might fight hard against it; but I was afraid to do so, lest I might be fighting against God. I felt that if I should die as I was, I should sink into endless punishment. O what a thought that was to me! I felt at times that my very thoughts and actions were vile, and that every one else was better than me; that all persons could enjoy themselves, but as for me there was no enjoyment. I saw plainly that I was entirely helpless as to any thing that I could do. When the scripture say that God elected his people before the foundation of the world, I would try to ask the Lord to give me an evidence that I was one of his chosen ones. I was afraid the words were only from my lips, and not from my heart. When reading the Testament I could find many precious promises, but O! this is not for such as me, it is for christians. It often seemed to me that I was begging and pleading for what never was intended for me. I felt sometimes that I was quarreling and disputing with God. Jesus said, when led to calvary, "Father, forgive them, for they know not what they do." If I am led to see and feel as a christian does, it is the Lord's work, and not mine; for it is him, and him alone that is able to save. I do not feel that I have ever been brought low enough, that I should think I am traveling the right road. If I could true sorrow feel for sin, I would hope some good had begun. How often has it been with me, O that I had some christian to pray for me; for I could not say anything acceptable to God. In this way my mind would run, until it would come into my mind, Why should I think of man to intercede for me, when Christ is at the right hand of God, and maketh intercession for his people? But am I one that he will intercede for? If it is the work I sometimes hope it is, I am willing to bear double the trouble, yes, more than double, for the sake of a hope of eternal life; for what are all our troubles and distresses, when compared with the sufferings of Christ when nailed to the cross?

"The drawings of the Father's grace
Work sweetly on the will;
Salvation in his name to place,
Who did the law fulfill."

If it is the drawing of the Father's grace, as I sometimes hope it is, it is the sweetest thought that enters my mind. If I am not deceived, my mind has traveled in part the way I hear experience preached. I do love to hear the Old Predestinarian Baptists preach on experience, whether I know anything about it or not. My troubles wore slowly away, and left me with only this hope, "We know that we have passed from death unto life, because we love the brethren." And I do feel that I love the Old Baptists above any other people. I love them with the thought of the hope they have within them, and because I think they are God's people. But do I love them with that unfading love? My fears are that these feelings will all fade away, and then, O then, where will be my hope? I do not feel that I can see and understand as christians do. But when I hear them, tell my own feelings, I hope that I am one of the redeemed. I so often think that there is none like me; I am one alone. My heart is so deceitful and desperately wicked that I think it cannot be possible I am a christian. But all things are possible with God; this I cannot doubt. If I am deceived, there is one that cannot be deceived. Why should I doubt and fear? If I am lost it is but right and just.

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?"

And while my mind was thus traveling, some of the brethren and sisters would ask me why I did not take up my cross and follow my Savior. I felt as though there was a vacant place within my heart. In this condition I was left for several months, until I became satisfied that I had all the evidence the Lord saw fit to give me. I now felt that it was my duty to attach myself to the church; but O my unworthiness; yet, like Ruth of old, thy people shall be my people, and thy God my God. O how I desired to follow my Lord and Master in the ordinance of baptism; but I feared I would only make a mock of Christ's righteous example. I went to the church on the 26th of June last, not knowing that I would join them; but when the door was opened to receive members I felt that I could not stay away any longer. I went forward to try and tell what I hoped the Lord had done for unworthy me. I was received, and went home that evening feeling relieved of a heavy burden, and was baptized on the following day; and O the sweet peace of mind I enjoyed for two months afterward. I then could witness Christ's words where he says, "Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your soul; for my yoke is easy, and my burden is light."

Praise ye the Lord, for his goodness and mercy endureth forever. He has promised he will never leave nor forsake his people; he loves them with an everlasting love, and with his loving kindness he draws them. He loved them from the beginning, and he will love them unto the end. O what a blessed promise this is to the poor doubting, fearing saints of God. I must bring this to a close; I have now lengthened it beyond my expectation; but if there can be as much as one crumb gathered in this for a poor hungry child of God, I am more than doubly rewarded. Brother Beebe, if you think this worthy a place in your paper, please publish it; if not, cast it aside. May the Lord bless and comfort you while in this world of trials and troubles, and when your days are ended here, may he take you home to dwell with him for ever and ever. Farewell.

ELIZABETH DEER.

POTOKA, Ind., Jan. 31, 1870.

DEAR BROTHER BEEBE:—By request I send you enclosed a copy of the experience of sister C. A. Jones for publication in the "Signs of the Times," if you think it is worthy of a place there. Yours truly,

JOHN HARGROVE.

GIBSON CO., Ind., Jan. 29, 1870.

DEAR BROTHER BEEBE:—If one so unworthy as myself may be permitted to call you brother; for I sometimes feel so unworthy that I think I am not prepared to be numbered with the children in the church of Christ militant; yet at other times, small as my hope is, I would not exchange it for all this world's goods. In perusing the "Signs of the Times," I have read many soul cheering narratives of the brethren and sisters with a sympathizing tear occasionally stealing down my cheeks, relating the mysterious manner in which they, as dead sinners, were made alive by the quickening power of God's Spirit, and delivered from the chains of darkness by which they were environed and held in captivity by the devil at his will, and of being raised to the glorious light and liberty of the gospel and kingdom of his dear Son, there to rejoice and give praise to their Redeemer for his delivering grace. It would be very gratifying to me to have an opportunity of giving my hand to many of them, in token of the christian love and fellowship I entertain for them, but that I cannot expect.

I feel truly thankful that we have such a medium as the "Signs of the Times" for a christian interchange of feeling with each other in a general way, while on our pilgrimage in this inconstant world; and if you will pardon this intrusion, I will try to relate in my poor stammering way, how I sometimes hope the Lord called me out of nature's darkness into his marvelous light; yes, what I hope the all wise and ever to be adored Savior who saves to the uttermost all that come unto God by him, has done for me. It is now three years since I joined the militant church of Christ, and now, as a sin defiled worm of the dust, I feel not worthy to be called a member of so holy a body; but the dear Lord's will be done, for he brings the blind by ways they know not, and that is the way, that our dear Savior brought me. At the time the great conflict was going on between the north and south, I went to Tarboro North Carolina to work, and it was there I first heard the gospel preached, and that too by an old school Baptist preacher, and the first time that I had ever heard any other but the Roman Catholic Priest; as I was raised a Catholic and had been made to believe that out side of their pales I surely would be damned. When the Baptist Elder got upon the stand to preach, he opened to Matt. iii. 2.—Repent ye; for the kingdom of heaven is at hand. Does he mean me? I said; for it came to me like a thunderbolt just sent from heaven to warn me to flee from the wrath to come; he went on and preached quite a lengthy sermon, and I felt like he was preaching to me and telling me of all my sins; oh how guilty I felt, for it appeared to me, that all of those old saints knew how vile and worthless I was, and the preacher was condemning me to them; I could not sit still I would look first one way, and then another, but at last I got up and went out; and was made to cry out like the publican, "Lord, be merciful to me a sinner" defiled from head to foot, polluted within and without; but that did not last long, for the time had not come yet for the Lord to fully manifest himself to me, for Satan with all his arts was ready to tell me it was all a delusion of the mind, and then just about that time I went home to my mother in Portsmouth, Va., and when I got home I told her what I had expeireneed, and she began to laugh and said that those old Kehukee Baptists were a set of old fanatics, they thought that no one but them went to heaven. O dear me, what a damper it put on my feelings; I really thought that either the preacher or me was crazy, or it surely was a dream; and here the Lord left me in the dark to group around that awful abyss gaping below just ready to engu'ph me; there I stood two long years groaning and lamenting, wishing that I never had been born, and was trying to comfort myself by accusing this and the other of making me to sin; then I would promise myself to do better, but the more I tried seemingly the worse I got, until I thought that my time had come; for my load of sins would press me down to the earth, then Satan got me so worked up that I went to the old priest, and I said now he will forgive me, for I will tell him every thing I ever done; and while I was going on and telling him every thing as I thought, these words came to me in full force, "There is no God beside me," and this man is a devil; I got up off my knees and went home more depressed than ever, to find no comfort even there, as that was my thought at the time; but the Lord in his mercy came to my aid, for when I was just ready to give up all as lost, and to sink in despair, he sent these comforting words to me "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Oh what a flood of tears streamed from my eyes; it seemed to me that I was standing on the holy mount with the God of love, and O, what sweet music to my ears, to know that the Lord had shown mercy to one so polluted and vile, and had forgiven me. Can it be possible? I stood amazed as one spell bound, and was made to cry out, Dear Lord, come now and take me home, for I do not want to sin any more. O what a calm to the troubled breast, to rest the weary head on Jesus breast; and there came a still small voice, "Peace, be still,"

"Amzing grace! how sweet the sound!
That saved a wretch like me;
I once was lost, but now am found;
Was blind, but now I see.

When you lift up your soul to God in prayer, remember one who feels less than the least of all saints.

CELIA A. JONES.

LACONA, Ia., Dec. 20, 1870.

BELOVED OLD FATHER in ISRAEL:—About sixteen years ago I received my first number of the "Signs of the Times." I was sick at the time, just able to sit propped up in the bed, to read my paper. O with what eagerness, and delight did I read its contents; and I rejoiced in spirit that it had pleased our Heavenly Father to bestow such a blessing upon me; for in reading the 'Signs' I have often been made to rejoice in God my Savior. It seemed to me that I had found the footsteps of my Shepherd's flock, and I longed to find companions who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh; for that people is my people, and their God is my God. I listened for the voice of my Shepherd, and for the trumpet that gives a certain sound, and followed after it as a poor hungry sheep would follow its shepherd' from whom it received daily protection and food. Jesus said to Peter, Feed my sheep and lambs. But poor Peter had nothing to feed them, only as he received it from above. He was just as dependent on the Good Shepherd for food and raiment, as the poorest of the flock. Thus I understand the great and good Shepherd qualifies and sends forth his under shepherds to feed his sheep and lambs. Jesus says, his sheep know his voice, and follow him; but a stranger they will not follow; for they know not the voice of strangers. "He that hath an ear to hear, let him hear what the Spirit saith unto the churches." And the beloved disciple says, "That which we have seen and heard declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." No man can say that Jesus Christ is the Son of God, but by the Holy Ghost. Then to preach the doctrine taught by the Holy Ghost, is

to preach the experience of God's dear children, and they have the witness within them, that these things are so, and their experience continues to the end of their pilgrimage. They travel in a narrow path, that all the wisdom of this world can never find out; for it is spiritualy discerned; therefore none but the living family of God can travel in this way which is hidden from the wise and prudent and revealed unto babes. Yes, these poor, weak and helpless babes have a kind and gracious parent who has loved them with an everlasting love; and none can pluck them, or any one of them, out of his hand. "Who shall lay any thing to the charge of God's elect?" No weapon that is formed against them shall prosper.

"Faith, like an ivy to the rock
That stands forever, cleaves;
And through the tempest's loudest shock
Eternal calm preceives."

But still God's children, in this world, are a poor and afflicted people; they are a tried people; tried in the furnace of affliction; for many are the afflictions of the righteous; but when sufficiently tried they shall come forth as gold. All the hay, wood and stubble, the works of the flesh, shall be consumed, but the pure gold, the work of God, will stand forever.

KATE BARTLEY.

BERLIN, Md., Feb. 4, 1870.

DEAR BROTHER BEEBE:—I have just returned from a visit to Welch Tract and Kingwood churches. At Welch Tract I had a pleasant visit with the brethren and sisters, and tried to preach four times, and had an opportunity of paying a visit to our dear brother Barton. He has been confined to his room for about three months, borne down with the weight of years and infirmities. He suffers much at times from a disease, the seat of which appears to be in the stomach. His mind, on spiritual subjects, is apparently as good as ever it was. I spent Saturday night before the fourth Sunday with him, and he told me a good deal about the present state of the church. He said he believed the doctrine and order of the church was better understood, and more boldly proclaimed now, than at any former period, at least since the settlement of America. That it had been the good pleasure of the great Head of the church to reveal these things more clearly to us, than he did to our fathers, and that the light would continue tc shine brighter, and the church to become more pure, unto the perfect day. The only fear he had was that some of our brethren might indulge too much in speculation about things which had not been revealed, and thereby disturb the peace of Zion. When talking upon these things, he would manifest something of that earnestness and zeal which those who know him remember, in years gone by. I can never forget that worn and wasted form, that head, now being bleached with the frosts of eighty-three winters, as he would rise from his couch, and with his cane, and his son-in-law to support him, tottering as it were upon the very verge of the grave, would exhort to stand fast in liberty wherewith Christ has made us free; to contend earnestly for the faith once delivered to the saints. He repeated what was published in the "Signs" some time last fall, that more than sixty years ago he was enabled to commit his salvation into the hands of the Lord Jesus Christ; and that he had never seen the time since that he wished to withdraw the deposit.

I hope I was strengthened by my visit to this dear old father in Israel. I spent the fifth Sunday with the Kingwood church, arriving there on Wednesday before, when I met brother Francis, and we had meetings almost every day and night, while I remained. Altogether my trip was pleasant, and will not be forgotten by me while memory holds her place. May he who rules all things after the counsel of his own will, make it a blessing to these churches, as I humbly hope he has to me. I arrived home on the first of February, and found my own family all well, but my wife's mother very ill, and I think near her final end.

Brother Beebe, the "Signs" seem to become more interesting to me as they grow older. Several communications which have lately appeared have seemed to be appreciated, among which I would like to mention brother A. S. Cook's, and brother C. B. Hassell's, as particularly bearing on the past and future of the "Signs;" the first as calling our attention to those things which pertain to the present, and the last, to those things which pertain to the future. I felt sorry when I read brother J. F. Johnson's resolution to write no more, for I have enjoyed his writings very much; but as all his brethren cannot agree with him on some subjects, why not let his light shine on those things which he knows will edify and comfort the dear saints?

We have now entered upon a new year, and though our God knows no time—for one day with him is as a thousand years, yet while we live in this world, we are the creatures of time. I cannot but look for developments during the year 1870, that will bring joy to the saints, and trouble to Babylon. May the Lord sustain you, brother Beebe, and all his children, and finally bring us to the enjoyment of that rest which the world can neither give nor take away. Yours in love,

G. W. STATON.

BAPTISTTOWN, N. J., Feb. 9, 1870.

ELD. GILBERT BEEBE—BELOVED BROTHER AND FATHER IN ISRAEL:—I enclose you a copy of a letter written by our nephew, Merritt C. Britten, who was baptized by Eld. Thomas Barton, a year ago last August, and received into the fellowship of the Kingwood church. The letter was written a few days after his baptism, at which time he was just seventeen years of age. Affectionately your unworthy brother,

GEORGE D. CONKLIN.

KINGWOOD, Sept. 5, 1868.

MR. GEO. D. CONKLIN—MY DEAR UNCLE AND BROTHER:—I would have written before, but could not get time enough to think of what I wished. I had often thought of religion, but was in no hurry about it. I thought I could get it whenever I wanted it. But when I began to see my condition, I thought I must go to work, or else I would be lost. But all was in vain; the more I tried, the worse I felt. I would make promises, and then break them. I felt that I was the chief of all sinners,—that I had trampled on God's goodness, and that it would have been just if he had sent me torment. I could not see how God could be just, and yet save so vile a sinner as I felt myself to be. I felt so far gone that I gave up to be lost. I had no hope; all was gone; still I hoped that I would have, at some future time. The thought then came into my mind that, if I am lost, I am lost; and if saved, I am saved;—was saved in Christ before the foundation of the world. These words would seem to comfort me, and my trouble would cease for a little season. Then they would return, dark as midnight, and as trying as ever, off and on, until in the fall of 1867, when Elders Beebe and Durand were here. While Elder Beebe was preaching, a light, a glorious light rose up around me, and all seemed new. It seemed like another world. I could scarcely sit still. It seemed I could see the Savior, and he appeared to me the chiefest among ten thousand, and the one altogether lovely; and that he had come to save sinners, of whom I was chief. It brought joy to my heart, and was inexpressible.

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

My mind was so fixed upon that change, that nothing seemed to be worth noticing in this world. It seemed to press so upon my mind, I thought If I should tell some one, my burden would be some lighter; so I mentioned it to one of my young friends, in March. I did not want any one else to know it, and he said he would not mention it. I felt relieved. I then went on with my work as usual; but it seemed to be still upon my mind. Sometimes I would stop, and conclude I had only imagined it, and that it was not so. Thus it went on till in the summer, when I was in the hay field. It seemed to press so heavily upon my mind, I told it to the man who was working with me, and again it seemed to relieve me for a short time. He went home and told one of the members of the Kingwood church what I had said to him, and on Saturday I saw that member at meeting. He asked me how I liked the preaching. I told him, very well. He said he had been wanting to talk with me for some time, and if I was willing, and felt like talking, he would walk along with me. I told him I was ready at any time. So we went down together, and I told him some of my feelings. He seemed much pleased with what I had said, and advised me to go before the church. He said he did not mean to coax, nor hurry me, only enough to let me know I would be received. I told him I did not feel worthy a place among the dear saints, but thought they were the people of God, whom he had chosen in Christ before the world was. My unworthiness seemed so great that I doubted the reality of my experience. These words came forcibly to my mind,

"Let not doubtings make you linger,
Nor of fitness fondly dream;
All the fitness he requireth,
Is to feel your need of him."

"It is finished! it is finished!
'Tis the Spirit's rising beam."

This seemed to cheer me for a little time. One evening I went over to see Deacon Myers. On being asked by him how I liked the preaching I was accustomed to hear, I replied, it was just what I liked. He said much to comfort and encourage me. He told me I was young, but was one of the blessed of the Lord. I thought it could not be; but if so, I was the least of all God's people. I returned home, took up the bible, and opened to these words, "Blessed be the Lord; for he hath shown unto me his loving kindness in a strong city."—Psa. xxxi. 21. One day the thought came to me, What would my folks think if I should join the Old School Baptists, that people who are so little thought of in the world? The following words seemed to settle my mind, and I was no more troubled in regard to that: "He that loveth father and mother more than me, is not worthy of me: and he that taketh not his cross and followeth after me, is not worthy of me." I trust the Lord has forgiven me, for Christ's sake. God, as I trust, has made me love that which I once hated, and hate that which I once loved. I used to think that the Old School Baptists were an afflicted people, and would soon all be gone. But in regard to the latter, it is not so. I find that they are the people I love, and most dearly too. It seems to me if they only knew me as well as I know myself, they would have no confidence in me. How excellent these words of the psalmist appear to me, "The Lord is my Shepherd, I shall not want: he maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in paths of righteousness for his name's sake." I feel very unworthy a place

among the dear people of God. Such a poor unworthy worm of the dust as I am, is not worthy of God's notice. If he loves me now, it is because he loved me before the foundation of the world. I don't feel as I expected I should, when I was received into the church; but I trust the Lord is with me. May he give me strength according to my day.

Your unworthy nephew and brother, if a brother at all,

MERRITT C. BRITTON.

CANTON, Pa. Feb. 14, 1870.

DEAR BROTHER BEEBE:—As I have to write to you on business, I would say, that I often feel, while reading such excellent communications in the "Signs," as though I would like to express my heartfelt thanks to you and the brethren and sisters, for such a valuable medium of correspondence, through which we may speak often one to another with words of comfort and consolation, and which always comes laden with excellent sermons, and many precious words of experience which express my mind so much better than I can myself. But I shrink, when I think of dropping a line among them, feeling that it would crowd out better matter. They are to me a very welcome messenger, and which brings nearly all the preaching I have, although we are within the sound of four church bells, which ring from two to three times every Sunday; and for the last six weeks three of them have had meetings every night, and sometimes every day. So it appears we are in a church-going community. But I feel that though "ten thousand all around, poor soul, all alone;" and I cannot sit by and see them perform, so I stay away entirely. I hope to be kept, as I ever have been, from being tempted (though often solicited) to be numbered among the more popular styles of religion of this trying day, when there seems to be some being drawn away. But my whole trust is in him who is able to keep, and whose plans are not to be thwarted by the cunning craftiness of puny man, as nothing but His strong power can keep my wicked heart from being led away by the vanities of this world; and if left one moment by him, how soon I would deny him. When I hear the bells ringing so loudly, it sometimes makes me feel sad, wishing that just one of them were to call us to hear the solemn bible truth proclaimed; then how gladly would I hasten there, and but very seldom be absent; while now I have no such anxiety, and can better enjoy myself at home, hearing from brethren and sisters, through this valuable medium, which I have so great reason to prize, and would feel lonely without, having been a constant reader of them for twenty years. I know they contain the sound doctrine of the bible, in which I trust my soul delights.

Owing to my feeble health I have been deprived of meeting with the brethren and sisters of late years, at our associations, but have a hope of meeting where parting is not known, and where we shall all unite in singing praises unto the Lamb forever. But I will close these scattering thoughts, hoping the Lord may sustain you in your editorial labors, and preserve you as a watchman on the walls of Zion, for many years yet.

From an unworthy sister, if one at all, MARY E. KNAPP.

DEAR BROTHER BEEBE:—At intervals since July last, I have been a reader of the "Signs of the Times," which comes to my husband, laden with good things from the saints scattered through out the length and breadth of our country. I feel constrained to exclaim, Behold what a cloud of witnesses encompass us about! Although I so recently commenced reading their communications I feel as though I am acquainted with them, their doctrine and experience are so congenial to my own. I accord with, and can reiterate the language of sister Norwood, of Arkansas, and say, although I have never seen many of them, and never expect to in this life, yet when I hear them tell their travels, I feel drawn out to them; and a flow of love is kindled toward them." They seem like members of the same family, and though distantly located, I can embrace them in my affections, and desire to cast in my lot with them, though in much meekness and imperfection, and reverberate the sound in a harmonious strain. I hope the strong will bear with the weak, and, in this instance, hear patiently what I relate of my travels, and of my present state. It may be wrong for one so diminutive as I am to make the attempt; but I desire to impart to the scattered saints such as I have through the "Signs of the Times," which I regard as an excellent medium of correspondence for the saints through which to impart some spiritual gift, and by mutual faith comfort one another. Now, brethren and sisters, bear with me while I attempt to write of the goodness of God, and of the glory of his kingdom. I believe that our duty and interest are sometimes agreeable to our feelings. I think the Signs of the Times are a more blessed and opportune medium for the communications of the saints than any other publication extant. They put to silence the gossip of enemies who are constantly representing that there are no such Baptists to be found elsewhere as those in this country, so selfish conceited, contracted uncharitable; but the communications from so many correspondents, are calculated to silence those idle talkers.—But I am occuupying too much space, I will proceed and give you something of a detail of my travels, from nature to grace, if indeed I have had any.

When I was quite young, I had thoughts of death and judgement, and believed that all who died without religon were forever lost, and I thought that before I died, I would get religon; but would wait until a more suitable age. I thought it would make me too melancholy to enjoy young and gay company, and I would first take my fill of the enjoyments of this world. My parents were non-professors, but attended meetings, and allowed their family to do so. I took the opportunity of hearing the different denominations hold forth; but my partiality was towards the Old Baptists, although I could not understand the mystery of grace. But I could find their professional name in the scriptures, but the names of other denominations only chronicled in the byography, and successors of some man, or set of men. But when I grew up I was no better prepared than in early life; for in my nineteenth year I was married, and the cares of life and my household duties more fully devolved on me. My mind was almost wholly engaged in pursuit of earthly gain, so that I scarcely found time to go to meeting, as that much time would be lost. so I had no time to get religion, even when my mind was momentarily so inclined, my inclination was soon crossed, and my plans thwarted. Thus I procrastinated from time to time, and made no approach to a readiness to serve God, until one night I had a dream, in which I was told that I craved the things of this world too much; for both them and I could be destroyed in a moment; and to show me how easily the destruction could be performed, the world seemed to be wrapt in a general conflagration, and the flames drawing close around me; I saw no way of escape, I fell to the ground and tried to pray, but could not, and the flames still approaching I knew not what to do. But just in time by the goodness of God, I was enabled to cry, Lord save, and instantly he raised me above the devouring flames. Here I was taught the power of God, for I had witnessed his power in this deliverance.

When I awoke I believed that the vision was true, and I had received a solemn warning; but I was still a sinner, and saw to what an end I was swiftly drifting. I was destitute of religion, and knew not how long before the decisive hour would come. My vision troubled me continually until I was induced to tell my husband's mother, as she was a baptist, I thought by telling her I might gain some relief; but there seemed to be no reief for me. I then felt sorry I had divulged my thoughts; for I wanted no one to have the slightest thought that I was thus concerned. In the former part of my life I thought my intentions were honest, and my heart very good, and that I needed but a little reform to make me acceptable to God. But alas! I was all impure and could do nothing that was good: every effort failed and all my hopes were crossed. I could see nothing good in anything I thought or done. My thoughts were constantly directed to God for salvation, though I had never got down on my knees to supplicate. I thought the day of grace was past, and that I was afflicted with a disease that would soon terminate my life. I was afraid to retire to bed for fear I should die before morning. One evening my husband returned home from business and found me up, and asked why I was not asleep. I told him I was up to set his supper. He told me that I should always retire at the proper time, and he could wait on himself. But instantly the light shown on my countenance, and I had to confess the cause of my grief. My husband said he had met with such in his track. I thought that he had seen the right way, but was mistaken as to what ailed me. I had an awful burden at my heart that seemed to be sinking me down, and I seemed to grow worse and worse, and more fitting for destruction. I had another dream, in which I saw that I had been traveling up slippery steeps all my days, suspended over an awful gulf or lake, and had tried to grasp every shrub or growth to hold on to for security, but all gave way, and only the preserving mercy of God had prevented my plunging in to it and being lost forever. Such dreadful scenes were presented, that terror and torment had by anticipation already seized me. But I thought I was turned and carried to a splended mansion prepared for the blessed, and saw the redeemed of the Lord dressed in robes which were clean and white, and decorated with gold; and they were singing praise to God. Their faces were smiling and they seemed to beckon me to come to them; and I thought I went to them and was dressed like them, and was one of their favored member; and O how inexpressibly astonished and pleased was I in the blessed state, that I was with the people of God. I then seemed to be carried to a different assemblage and saw the wicked throng, all in a state of carelessness and death. They were as I also had been in total depravity and death, I awoke, and it was a dream; and I conld not claim release; for I was still burdened, and still lingering with my desease, and upon my bed. But suddenly the burden was taken away, and I was in good health clothed and in my right mind, as I hope, and with the poet could in my soul sing!

"What a mercy is this!
What a heaven of bliss!
How unspeakably happy am I,
Gathered into the fold,
With belivers enroll'd
With believers to live and to die.

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

But soon I had doubts and fears; I then loved the Baptist people, and

on Saturday before the first Sunday in October, 1857, I told my expeirence to the Fellowship Church, and was received, and on Sunday I was baptized by Elder Wm. Lawson, the pastor of the church, and I have been a stumbling member ever since. To will is present with me, but how to perform that which is good, I find not.

Brother Beebe, do with, this as you think best; correct and publish, or lay it aside, and it will be satisfactory to yours, most unwortnly,

MALESIA JANE WEBB.

MATTOON, ILL., Jan. 19, 1780

DEAR BROTHER BEEBE:—When I have been reading in the "Signs" the communications of brethren and sisetrs who are deprived of gospel preaching, and church privileges, I am forcibly convinced of the truth of the promise, "And I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand."—John x. 28. Scattered as they are thorughout our land, and exposed to all the temptations, and mockings of a self-righteous and gainsaying people, it would seem, to all human reason, that there was no possibility of their escaping the popular current of the delusions of the times. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. This being true, it is impossible for men, naturally, to love the way and truth of God, much less are they able to resist the temptations of the day, while they are so naturally inclined to love them. When these thoughts of the utter helplessness of man comes to our mind, how blessed the privilege to look away from all human helps, and by the gift of faith to look unto Jesus, the author and finisher of our faith. He has promised to keep his people, and his word cannot fail. "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out."—John vi. 37. Can the prayers of Jesus fail of being answered? "And now I am no more in the world, but these are in the world; and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Neither pray I for these alone, but for them also which shall believe on me through their word."—John xvii. 11—20.

Dear Brother Beebe, I will close these few lines by sending you and all my dear brethren my best regards.

S. OWINGS.

PLATTE CITY, Mo., Jan. 24, 1870.

MUCH ESTEEMED BROTHER:—The infirmities of age admonish us that here we have no continuing city. This tabernacle must dissolve and crumble to earth; but we trust we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan. O, my brother, how often do we experience this groaning, this fearful trembling of heart, for fear we are poor deceived and deluded creatures. How often are we made to mourn and groan under the effects of indwelling sin, and desire the influence of that heavenly light that flows to the poor and wretched sinner, and which shines in the face of the blessed Jesus. My hope is too small, and my faith too weak, to exclaim with the holy apostle, "For we know." We have a small hope, and sometimes a comfortable trust, that we have an interest in the blood and righteousness of the risen and exalted Savior. We have labored under great darkness for some time, but have to ask with humility that the dear Lord would grant us a refreshing from his divine presence. Remember us, my esteemed brother, at the throne of grace, that the kind Lord would shine upon us, for we truly say that his loving kindness and great forbearance has been truly exercised toward us through all our pilgrimage here. I trust our dear brother J. F. Johnson will maturely consider his duty, and not withhold his light from his precious brethren, through the medium of the "Signs." I trust I have received considerable encouragement and sweet comfort from reading his able and precious letters pablished in your excellent paper. May Israel's God, my precious brother, uphold and sustain you in your great labor, and enable you to still speak encouragingly and comfortably to the Zion of our God, is the desire of your weak and afflicted brother in much tribulation,

JOHN T. MURDOCK.

BROTHER BEEBE:—Please say, through the "Signs," to the many brethren who have condescended to notice, and some of them gently to reprove me for withdrawing my name as a correspondent from the "Signs of the Times," that I thank them for their kind attention, and that I have been very far from disregarding or inconsiderately passing over their requests, and very mild reprehensions. But who can say that our medium of correspondence has received the slightest injury in consequence of the absence of my clumsy and poor productions? There appears to be no scarcity of able contributors to your columns. It seems to me, and probably to many others, that the space that I might have occupied, and that others might have used in their replies, has been better filled by others.

Should I think it necessary or expedient to resume my pen, with the hope of comforting or instructing the dear children of God, I am not bound by promises, either good or bad, that would forbid the attempt; but as yet, I cannot see either the necessity or expediency of so doing, in my present benighted condition. But David says, (Psa. civ. 10) "Thou makest darkness, and it is night, in which all the beasts of the forest do creep forth." Thus it has seemed to be with your very dim-sighted and feeble servant for a considerable time past.

My dear brother Patman, I have not attempted to comply with your request published in the first number, current volume of the "Signs," because I have not felt that I had sufficient light on the passage referred to, that would enable me to edify you or others. I have felt, too, that I have need to be taught of thee; and comest thou to me? I hope you will excuse me,

I hope I may profit by the advice of brother C. B. Hassell, in number two, present volume, but am not quite certain that you, brother Beebe were entirely justifiable in publishing what he requested you not to tell.

May the Lord sustain you, my dear brother and cotemporary, in your arduous labors; may he put it into the hearts of our brethren and correspondents to contribute richly to your columns, comfort and instruct the household of faith, and thereby perpetuate and make profitable the "Signs of the Times."

Your friend and brother, as ever, but in deep tribulation,

J. F. JOHNSON.

KIRKSVILLE, Mo., Feb. 3, 1870.

DEAR FRIEND, AND BROTHER IN CHRIST:—If one so unworthy as I feel myself to be, may claim that relationship with the people of God. I know that of myself I am not worthy; for there is no worthiness in self; but because my Savior is worthy, I take the liberty to call his children my brethren and sisters; for I hope that through the Spirit I am one of the little ones who, through grace have been enabled to trust in him who give himself for us, that we might be made the rightousness of God in him. For of God's servants it is said, "And their righteousness is of me, saith the Lord." He is truly worthy of all the praise, honor, might majesty and power that poor ransomed sinners can ascribe to his holy name. Sometimes it seems to me that I can praise him with my whole heart and soul, and give thanks to him for his great mercy and love to me, and then again I get in such a frame that it seems I have no word or song to praise him with. My harp is hung upon the willows, and I set sighing and mourning his love to know; and feel in my heart, Why this dull and and lifeless frame? If I am one of God's dear children, can it be that I should feel so unworthy? O that I may be enabled by grace to live in the fear of the Lord, and know the power of that faith that works by ove aud purifies the heart. I do desire to love the Lord in sincerity and truth. And I do love his children. I know it is all of his love that he has given me these desires, and I hope I shall be kept by his power, through faith, unto salvation, ready to be revealed in the last time; and that time is fast approaching. I am now in my 80th year, and when I look over my long travel of fifty-six years, since I first had hope that I was a little scholar in the school of Christ, I have to say, O how little I have learned how small has been my growth in grace, and in the knowledge of the truth as it is in Jesus. I have need to sit at his feet and learn of him every day, and to ask him to guide me continually in the way I should go, and when done with me here below, to receive me into that glorious inheritence which is laid up for all them that are sanctified.

Brother Beebe, pardon me for taking this liberty, I did not intend to write but a few lines, as I was about to send a remittance for your paper; I do not feel that I can do without them as long as I live, and am able to read them. The doctrine they contain is so sound. O I love the doctrine of Election and Predestination, it is food to my poor soul.

The Editorials and all the communications from the dear brethren and sisters are so good, I love to read them; for they encourage me to hope that I am one of God's chosen ones, for there are few others that will read them at all.

Brother Beebe, will you please give me your views on Pslam lxxxvii. 4,5, 6, as they are all in connection. You may publish this if you think it worth a place in your paper; if not, throw it aside. Now, may grace, mercy and peace ever attend you, Farwell,

MASSA MATHEWS.

(Editorial reply on page 56.)

WILDERNESS, Jan. 16, 1870.

Dear Brother Beebe:— I intended when I should write for the renewal of my subscription, to write something for publication; but, alas! I have nothing to write but complaints to make, for I still groan under this heavy load of sin, I often stumble, for it is hard to travel alone, in this dreary wilderness. I occasionally see the footprints of those who are in advance of me. I occasionally see such waymarks as these "I will lead thee in the way thou shalt go; I will guide thee with my eye." Were it not for such encouragment, I should almost despair of reaching the celestial city.

The last number of the Signs, for Jan. 1. came laden with precious fruits, how eagerly I devoured its contents, especially the article on "The Poor of the flock," written by brother Wm. L. Beebe. I always think when I read his communications, how I should like to read his first religious exercises. I think they must be something like my own. Will he not favor us with them? That you may be long spared to wield "The sword of the Lord and of Gideon," is the prayer of the

LONE PILGRIM.

TESTIMONIALS.

The Hickory Creek Regular Baptist Church of Christ, Jasper Co., Ill., to the household of faith, sendeth christian salutation and love, and hoping that the grace, mercy and peace of God our heavenly Father may abound among you. Forasmuch, dear brethren, as certian evil and injurious reports have been secretly put in circulation against our dear brother, Elder David Bartley, and as this course has been pursued against him for several years, until those reports have gone abroad and been widely circulated, thus prejudicing many against him, where he is not well known, and so disturbing and hindering his usefulness, and being reproachful and hurtful to the precious cause of Christ, and to the visible church in which he is a member and minister of the true and living God, as we humbly trust and firmly believe: therefore this church feels called upon to give and publish the following statement of facts in behalf of himself and the church.

When this church was constituted, in 1855, brother David Bartley was one of its members. (He having been Baptized a few months previously, in the Conns Creek church Ind,) and he was soon afterwards Licensed to preach the gospel, and then in January, 1857, ordained to the work of the ministry; and he continued with and served this church until the spring of 1863, up to which time about twenty members had been added by baptism, and about fifteen by letter. From the spring of 1863, until the summer of 1868, he lived with and preached for our brethren in Harrison Co., Ind. And then by our request, he moved back here, and again became a member with us; where his labors have again been useful, profitable and blessed, and the church greatly revived, built up and established in the most holy faith of the Son of God.

By request, the brethren among whom he lived in Ind. have sent the following certificates of his character, standing and christian fellowship among them.

"To I. B. Parr, and all whom it may concern: The undersigned, having learned with the deepest regret and astonishment, that the tongue of slander has assailed the personal character and behavior of Elder David Bartley, while he lived in this vicinity: we therefore feel it to be our duty to inform our brethren of Illinois that the charges we have heard are utterly with out foundation. While he lived in this county, we, as members of the chrches, and as neighbors, were on terms of intimate acquaintance and intercourse with him, and can speak from an understanding of the subject, and we assure our brethren, that the conduct and deportment of brother Bartley in the presence of brethren and sisters, was marked with respect and propriety. And, from our confidence in him, founded upon personal knowledge and intimacy, we can not believe that he has ever departed from that moral, virtuous walk so becoming the followers of our Savior. We tender our kindest sympathies to our afflicted and tried brother; and would implore the mercy of our God upon those who wound his cause, by bearing false witness against his servants.

ALEXANDER A. McRAE.
SAMUEL B. LUCKETT.
SARAH M DOUGLASS.
DEA. PHILIP ZENOR.
FRANCIS M BRUCE.
FRANKLIN McRAE.
ELD. WM. SAFFER.
RACHEL McRAE.
MARY LUCKETT.
KATE BARTLEY.
LAVINA BOONE.
ELIZA BRUCE.
JACOB BRUCE.

"TO ALL WHOM IT MAY CONCERN.

LANESVILLE, Ind., Jan. 3, 1870.

I hereby certify, that, I became acquainted with Rev. David Bartley in the fall of 1865, and until he moved from our state to his present home, his conduct, walk, talk and deportment before the world in general, and his associates in particular, was that of the Christian Minister and gentleman. And I do not hesitate to say further, that no man could have been more upright. He was honored, loved and respected by all the unprejudiced and fair minded people, without distinction of sect. I am a Methodist, but I can give the right hand of fellowship to all such good men as I believe, and I think I have sufficient reason to know, Dr. Bartley to be. I am your friend and brother in the Lord,

Dr. J. S. Horner."

And this church now certifies, that having long and intimatley known brother David Bartley, we have always found him to be moral, sober and upright in character and striving to walk in the humble fear and love of God. And upon, the most conclusive and satisfactory evidence we assure our beloved brethren abroad, that the slanderous reports against him here and elsewhere, are basely false and malicious, and utterly without the least semblance or shadow of truth, and should be speedily rebuked and condemed.

And therefore, we do most cordially and kindly recommend our tried, and meek, and afflicted brother, David Bartley to the high respect, confidence, sympathy and love of our brethren and friends every where, as a true, and humble, and devoted servant and follower of the meek and lowly Jesus.

Orderd that brother Beebe be requested to publish these testimonils in the "Signs of the Times."

Done by the unanimous consent and voice of the church, of fifty odd members, and officially signed by order of the same while in session the Saturday before the first Sunday in February, A. D. 1870.

ELD. J. E. ARMSTRONG, Mod.
I. B. PARR, Clerk.

SOUTH PLYMOUTH, Ohio, JAN 23, 1870.

ESTEEMED BROTHER BEEBE:—I wrote a short communication which appeared in the 23d No of the Signs, I added by P. S. that I contemplated going west and wished some of the western brethren to write me as to their location, &c. I have received letters from several brethren in answer to my request and, with your permission, I wish to tell them as well as my friends and acquaintances who are readers of the Signs, of my misfortunes, since my communication referred to. About the 1st of Sept., 1868, I took all my means and invested in a country Dry Goods and Grocery store. I don't know that I was making very much money, at the business, but I was making a living for my family. I had concluded to sell out about the 1st of March and go west to hunt a home and invest what I had in a piece of land. But on the night of the third instant, all my earthly goods were swept away; my store house, together with all it contained, lay in ashes before me, a great deal of the family clothing and provision, together with my carpenter tools, were kept in the back room of the store. But all were burned. I am left without any thing but my naked hands to support myself and family with, and in debt for goods seven hundred and fifty dollars; I feel truly to be left in a penniless condition, but I ought to be thankful that it is as well with me as it is. I would say to the brethren that have written from the west, that I am very thankful for the favor they have bestowed upon me, by giving me the information I desired. When they have read this they will see at once, that my prospects of going west now are hopeless.

Brother, Beebe, I firmly believe that God in his wisdom sees fit to chasten his children while in this world, for their disobedience, sometimes he sees fit to lay them low. on beds of desease; take from their embrace a near and dear earthly friend, at other times to take away all their earthly possessions, and all for what? for their disobedience, to make them humble, that they may know that all that this world calls good and great is vanity and less than vanity. I firmly believe that God has brought about my present misfortune, or suffered it to be so, all for my disobedience as a child, if a child at all; and now, while writing this, I feel to say, Great God I yield; give me grace and strength sufficient that I may be able to live in the discharge of my duty unto thee, and to my fellow man. Great God, help thou mine unbelief.

Brother, pray for a poor worm.—It is said that the prayer of the righteous availeth much; therefore, dear brother, do remember me.

I am, I humbly trust, yours in Christ, J. H. YEOMAN.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1870.

REPLY TO SISTER MATTHEWS, On Psalms lxxxvii. 4–6.

It this short but beautiful psalm the rich and discriminating grace of God is very clearly set forth, by unequivocal demonstrations of his peculiar regard for his chosen people. His foundation, which is the only foundation on which any can securely trust for life and immortality, is in the holy mountains. Other foundation can no man lay, than that is laid, which is Jesus Christ. And he is the sure foundation which the builders refused, and which God has made the head of the corner, and a stone of stumbling, and a rock of offence, even to them that stumble at the word, being disobedient: whereunto also they were appointed.—1 Peter ii. 6. God has not laid his foundation in Babylon, Sodom, or Egypt, but in the holy, consecrated mountains of Zion, where God commanded the blessing, even life forevermore.—Psa. cxxxiii. 3. God's special love to Zion is the reason given for providing her with this precious, tried, and sure foundation; for, "The Lord loveth the gates of Zion more than all the dwellings of Jacob." The mountains on which Jerusalem was located, were specially consecrated to God, and were ceremonially holy, and that place was more signally favored than any other city or dwelling place of his chosen tribes, under the old dispensation; and this peculiar regard was to foreshadow his special love for the New Jerusalem, or that mount Sion to which the members of the gospel church have come, as described, Heb. xii. 22, and Rev. xxi. 1, 2 & 10. Her gates are described, Rev. xxi. 12–14 & 21, and through them the blessed who do his commandments, and have right to the tree of life, enter into the city, and participate as citizens with all their favored fellow citizens. There surely was nothing in all the dwellings of Jacob, under the legal dispensation, to equal the gospel position occupied by the spiritual or anti-typical Israel of our God. "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King."—Psa. xlviii. 2.

"Glorious things are spoken of thee, O city of God. Selah." And among the glorious things spoken, her foundation, and God's special love for her gates, are among the most prominent. But to them that know the Lord, mention is made of "Rahab, and Babylon." Rahab is one of the names given to Egypt, and Babylon was the place where the children of Israel were held in captivity. They who know the Lord are witnesses of the wonders which God wrought when he broke the Egyptian yoke, and brought his cho-

sen people out of the house of bondage with a high hand and an outstretched arm,—when he "cut Rahab, and wounded the dragon." The carnal Israelites, in the type, were often reminded by Moses and all the prophets, of their deliverance from Egypt, and of the glorious display of the power and majesty of God in the wonders which he there wrought by the hand of Moses and Aaron. Glorious things were there portrayed of Zion. There the paschal lamb was slain, and the passover feast was instituted; there the blood of the lamb slain was applied, and the peaceful sign regarded by the angel of wrath, for he entered not where the blood was applied. In Babylon also God displayed his peculiar regard for his captive people, not only in preserving them in the long and tedious years of their captivity, but in their final deliverance, when he raised up Cyrus to be his shepherd, to perform all his pleasure, even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid: holding his right hand, loosing the loins of kings, to open before him the two-leaved gates of Babylon, breaking in pieces the gates of brass, and cutting in sunder the bars of iron.—Isa. xliv. 1–3. Glorious things, by all these types, were spoken of the city of our God.

"Behold Philistia, and Tyre, and Ethiopia." These nations were situated around about the people of Israel in their day, and like all other nations, were their enemies, often in open hostility, and at other times making with them treaties of peace, alluring and drawing them away from the law of the Lord into idolatry. God's judgments were often sent on these heathen nations for their opposition to Israel. Thus indicating by the type the judgments held in store for those heathenish denominations who, in the present dispensation, are around about, and in opposition to the spiritual Zion of our God.

But what seems to be more especially presented for our contemplation, in regard to Rahab, Babylon, Philistia, Tyre and Ethiopia, is that it shall be said, "This man was born there." This psalm is supposed to have been composed and sung by the sons of Korah, at the time of the return of the Israelites to Jerusalem, after their seventy years captivity in Babylon; and a large majority of them had been born in Babylon, during their captivity; but it is worthy of note that their being born there did not make them Caldeans, or Babylonians; for they were no less Hebrews for being born in Babylon. So also may it be said of all the people of God, that in their earthly or fleshly birth, they all were born in Rahab, Babylon, Philistia, Tyre or Ethiopia; but, as we shall see, they all are, or shall be born again, in Zion. *This man* may embrace the whole church of God, as a body, with all its numerous members; in the flesh they were all born aliens to the commonwealth of Israel, and strangers to the covenants of promise; and we, all the members of the body of Christ, were by nature children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, hath quickened us together with Christ, and hath raised us up together, and made us set together in heavenly places in Christ Jesus. What is truly glorious in this saying which is spoken of Zion, is that, although all her members were born of the flesh aliens, and in an enemie's land, yet the Lord shall count, when he writeth up the people, that this and that man was born in her. God's people are too precious in his esteem to be taken in the gross, or in any uncertain or indefinite way; but, "The Lord shall count;" nor will he make any mistake in counting, for he shall say to the north, Give up; and to the south, Keep not back; bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory; yea, I have made him. When he writeth up the people. For he will take account of their coming to Zion, and the sum total shall be written in Jerusalem, and there engraved upon the palms of his hands, and recorded as in eternal brass. This writing is, we think, when he writes his law in their hearts, and in their inward parts, and quickens them by his Spirit, and by the new birth makes them manifest as his children, and brings them with singing to Zion, and with everlasting joy upon their heads. Then shall they be counted and recognized as the children of promise, as Isaac was, and as the children of Jerusalem which is above, and is free, which is the mother of us all. Written up, counted, gathered into his fold, and endowed with birthright privileges. No more strangers and foreigners, but fellow citizens with the saints, and of the household of God. It will be seen by reading the second chapter of Ezra, and the seventh chapter of Nehemiah, that when the Jews were delivered from Babylon, and returned to Jerusalem, they were counted, and their exact number was written; and to this the psalmist undoubtedly alluded; and by the unerring spirit of prophecy, predicted that God will gather his captives, who are Jews inwardly, and whose circumcision is of the heart, from all the nations and tribes, from whence he has redeemed them, and will see that every one of them is forthcoming, in the day when he makes up his jewels. And the record shall not be written, or summed up by guess; nor shall the estimation be left to another, but the Lord himself shall count them, and declare their first and second birth, with unerring exactness. These are truly glorious things, but they are spoken exclusively of the city of God.

But how shall all this be accomplished? Will it not require missionary societies, missionary labor, missionary boards, and missionary funds? O no. "The Highest shall establish her." True, but will he not accomplish it by the use of means, instrumentalities and agents, or, in other words, by proxy? No. Glory to God in the highest. "The Highest HIMSELF shall establish her." Well, then, if the Highest does it himself, it will be well done; for what he doeth is forever; nothing can be put to it, nor any thing taken from it; and the Lord doeth it, that men may fear, or be humbled and abased before him. What man or set of men could be trusted to write up the people of the living God, and to establish the city of our God? How many names would be entered upon the sacred register, who know not God, and how many of the poor weak, tempted, doubting saints, would be left unwritten, if the book of life were kept by finite men. But it is cheering to know that our Witness is in heaven, and our Record is on high. And the foundation which is in the holy mountains "stands sure, having this seal, The Lord knoweth them that are his." Carefully counted, and accurately written, by the pen of God, the Highest God, the powers of earth and hell shall rage in vain, for they can never erase, blot out, or obliterate a single name.

"When God writes up the full account,
Of natives in his holy mount,
'Twill be an honor to appear
As one new born and nourished there."

How highly then should the children of the New Jerusalem appreciate their sacred birthright, and not, like Esau, sell their birthright privileges for a mess of pottage, or for any carnal gratification. Born in Zion, of incorruptible seed, to an incorruptible inheritance, we come, not to the mount that burned, unto blackness, and darkness, and tempest; "But 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, that speaketh better things than the blood of Abel. See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, (Moses) 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, (Jerusalem, or the church.) And this word, Yet once more, signifieth the removing of those thing that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire."—Heb. xii. 18-29.

Circular Letter.

The Mount Pleasent Association Of Regular Baptists, now in session with the Church at Sulphur Fork, Henry County, Kentucky. To The Churches Comprising our body, and to those with whom we correspond, sendeth christian love and salutation:

DEAR BRETHREN AND SISTERS IN THE LORD.—We are continually under obligations to our gracious covenant keeping God, to praise and give thanks to His Most Holy name for all the blessings and favors so bountifully received from His hands all the days and moments of our lives.

Brethren, the subject of good works should be of great interest to the people of God; therefore we will address you upon that subject.

The Apostle to Titus speaks thus, 3d chap., 8th verse; This is a faithful saying, "And these things I will that thou constantly affirm, that they which have believed in God, might be careful to maintain good works. These things are good and profitable unto men." There is an abundance of proof in the Scriptures to show that the people of God should be careful to maintain good works. Like causes produce like effects; if the tree is bad, the fruit will also be bad, and if the tree is made good, the fruit will be good. Being made free from sin ye become servants to God; ye have your fruit unto holiness and in the end everlasting life. Good works we understand to be walking in all the ordinances and principles of the doctrine of God our Savior, with faith in our Lord Jesus Christ. All the sayings of our Master are faithful and true, and if we continue in His sayings [illegible] then are we His disciples indeed. Shall we be of those that profess to know the Lord, but in works deny him? "Oh, no," says the poor tempest-tossed child of God, "let me rather follow and walk in obedience to all of his commandments, thereby showing forth the praises of Him who has called us out of darkness into his marvellous light; for we were sometimes darkness, but now are ye light in the Lord. Let us therefore walk as children of the light. James has said, "Yea, a man may say, Thou hast faith and I have works. Show me your faith without your works, and I wil show you my faith by my works." Let us understand and know that faith without works is dead, being alone. Works will not produce faith; but faith will produce good works; and if we are

what we profess to be, we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. If we live in the Spirit let us also walk in the Spirit, for "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." We believe that the inquiry and the desire of every heaven-born soul is "What wilt thou have me to do?" and the answer is, "Follow me, for as I have kept my Father's commandments, even so ye should keep my commandments; and if ye keep my commandments ye shall abide in my love. And in all things," says the Apostle, "showing thyself a pattern of good works." In doctrine, showing incorruptness, gravity and sincerity. Let us contend earnestly for the faith once delivered to the saints, and stand up against every species of error; for it is good to be found fighting against false doctrine. But we should not wrestle against flesh and blood, but against principalities and powers, and spiritual wickedness in high places; and walking in love to one another, exhorting one another to love and to good works; and so much the more as we see the day approaching. Let us have one mind and one judgment, living in peace, striving together for the faith of the gospel; endeavoring to keep the unity of the Spirit in the bond of peace. And we should not forget the assembling of ourselves together, as the manner of some is; but exhort one another; and so much the more as we see the day approaching. Let us therefore stand fast in the liberty wherewith Christ has made us free, and be steadfast, immovable, always abounding in the work of the Lord, inasmuch as we know our labor is not in vain. These things will we do if the Lord will please lead us by his Holy Spirit, that we may show for th his praise; and when we have done all that we can do, shall we not say that we are unprofitable servants at last, and have done nothing more than our duty? May the Lord give us an understanding how to appreciate and where to place good works, and may we all be found doing those things that would be an honor to His name and cause, and a comfort to one another. And now may our Lord Jesus himself, and God, our Father, who hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work. Amen.

N. A. HUMSTON, Mod..
J. B. TURNER. Clerk.

MONIES RECEIVED FOR "THE EDITORIAL."

Eld R M Simmons, Ill, 6 90, Wm C Thomas, Ga, 13, Nathan Perry, Ill, 2 30, Mrs M Brooks, Mich, 2 30, Mrs Mary Tompkins, Pa, 2 30, Thos Peterson, Ark, 11 50, Wm A Foster, Cal, 2 30.—Total $40 60.

Subscription Receipts.

New York:—Wm O Beakes 2, Wm Smith 2, A B Dickerman 2, Theodore Uptegrove 2, John T Bouton 14, H Fisk 1 50, L H Terwilliger 9, R Woolworth 2, Mary M Kendall 2, O L Newton 2, Eld I Hewitt 5 10, David C Hix 6 50, Wm E Hull 6 25, Mrs P Horton 2, Mrs Eliza Blain 2, Mrs Rebecca Vail 2, Mrs Fanny Shute 2, Mrs Olive E Bowen 1	$65 35
New Jersey.—Eld P Hartwell 97 75, Miss Sarah A F Conklin 7 75, Mrs N W Hoyt 2, J W Elston 2	109 50
Pennsylvania:—E K Bunnell 2, Mrs M Tompkins 1 50, Mrs E E McPherson 2, Eld Wm J Purington 3 75, Wm Durand 2, J W Elliott 3 50, A E Carpenter 2	16 75
Maryland.—Jas C Con 2, Maggie F Kemp 2	4 00
District Columbia:—Eld John Bell	2 00
Virginia.—Mrs Mary Glass 2, Washington Cool 2, Jas Snider 1 50	5 50
North Carolina.—Eld C B Hassell 2, Miss C Jones 2, Mrs Tho H Peters 1 50, John Reeves 10, Mrs Lucy Batts 2, E S White 1 50	19 00
Georgia:—Eld D W Patman 2, W C Thomas 7, B F Chambliss 2, W R Fenn 4, A D Aderhold 1, J G Barrow 2 50, A David 5	23 50
Florida:—Chas E Jones	2 00
Alabama:—John N Hurst 10, Eld R T Webb 5, Wilson Dyches 11	26 00
Mississippi;—John C Wilkinson 6, E Brister 1 50, Green Cagle 1 50, Tho Thornton 1 50, E C Brister 1 50, E J Johnson 1 50, E D Green 1 50, C McCullen 2	17 00
Arkansas:—Alfred Gay 18, E Moseley 4	22 00
Texas:—W H Jennings 4, I S Meadows 5	9 00
Oregon:—J K Gribble 2 50, J J Wheeler 4	6 50
Washington Ter.—R H Espy	2 00
Tennessee.—J H West 12 50, T B Yeates 2, C W West 3 50, W W Freeman 4	22 00
Kentucky:—A L Woodson 17, Jas Martin Sr 2, R H Paxton 20, Wm T Barigar 18 50, Eld N A Humston 6, B Tompkins 2, Polly Proper 2, B W Sherman 2, Eld J H Gammon 4, Eld T P Dudley 2, Eld John Underhill 2 25, J B Sallee 11, Eld J H Wallingford 14 50, Some one, wishing his paper to be sent to Florence, who forgot to give his name, 4	107 25
Ohio:—S G Supplee 3 50, G D Burley 2, John Brown 7 50, Wm Miller 6, Mrs C Norton 1 50, D M L Singrey M D 2, Eld L B Hanover 8 68, A J Whight 1 50, E C Wright 2	34 68
Indiana:—R M Bartley 3, Chilion Johnson 6 50, Ross Clark 2 10, A McMichael 2, Jas M Johnson 11, Wm Cockerill 2, S McDonald 1 50, Wm H Beck 2, J F Sutton 2, Wm A Gwaltney 4, R Brumfield 2, Miss Lucy Odell 4, Geo Ringo 7 75, John Hargrove 4 50, David Patton 2, Henry Hoffine 1 50	57 85
Illinois:—Elisha Cool 2, Nathan Perry 8, J Barry 2, A Vandike 3, Mrs R Boggs 2, Mrs E Stout 2, A Wood 6 10, Mrs E Hopkins 2, Mrs S N Johnson 1 50, Wm L Campbell 2, A Reeder 2, Flora Gates 1 50, W S Walker 4, Jas Jeffers 2	40 10
Missouri:—G Shifflett 2, Mrs M H Chancellor 2, J T Murdock 2, Wm G Howard 1 50, John B Durand 1, Eld John Martin 5, J Clevenger 6, James Sommerville 2, Mrs Sarah Durand 1 50, Peter Hess 1 50	24 50
Iowa:—Wm Smith 1 50, Tho Shearer 1 50, Matilda Monasmith 2	5 00
Michigan.—Martha Brooks 1 50, Eld Tho Swartout 1	2 50
Ontario Prov:—Archibald McArthur 2, Wm Scates 2	4 00
Total	$623 93

The Cuvre Siloam Association meets with our little church at Bryans Creek, the first Saturday and Sunday in June, this year; and I, for one, should be most happy if you could be with us at that time, and would extend an invitation to brothers Hartwell and Purington, and any other of the dear brethren who could make it convenient to meet with us.

Our little church is gradually diminishing as our Father calls our brothers home. Come, and with your words of comfort help to revive the few who remain. I will meet you at any time, at Falmouth, on the Mississippi River. It is the nearest point accessible by River, and we are nearly thirty miles from any depot on the rail-road.

Your friend and brother.

THOMPSON COX

I shall do what I can to extend the circulation of the "Signs," and would be glad if all its friends would do likewise, and especially our brethren in the ministry. With a general effort your subscription would soon be more than double, which would enhance the usefulness of the "Signs," four-fold, because it would then visit twice as many readers and twice as often as now. Having sent you a club of twenty odd names for the current year, will you allow me to add to it, at the club rate, one dollar and fifty cents for each additional subscriber which I may procure? If the Lord permit, I contemplate traveling in the ministry a good deal the present year, and may be able to obtain some new snbscribers, and shall be glad to do so.

Your friend and brother in the afflictions of the gospel,

D. BARTLEY.

AGENTS WANTED.

We have just received from the bindery a new lot of books of Editorials, which we are anxious to dispose of as soon as possible, in order to commence the second volume of the work, as there are many anxiously awaiting our next volume. We therefore would like to have as many responsible persons as think they can sell any of our first volume, to send us an order to forward them as many as they think they can sell, and to act as our agents in selling the same. We feel confident the book will recommend itself on examination, and hope to receive orders from enough to give our book a good distribution. We require no money until the books are sold, except the thirty cents postage, which we must pay in mailing the books, and will allow ten per cent commission to all who require it.

Address

B. L. BEEBE,
Middletown, N. Y.

Marriages.

Sept. 29, 1869, at the residence of the bride's father, by Eld. L. Gass, Mr. John D. Shaffer, to Miss Laura C. Livingstog, both of East Cobleskill, Schorarie Co., N. Y.

Jan. 31, 1870, at the residence of the bride's brother, in Otego, by the the same, Mr. Wm. Whitney, to Miss Rovillia Bunday, both of Otego, Otsego Co., N. Y.

Feb. 12, 1870, by Eld. Isaac Hewitt, at Margarettsville, Mr. William J. Warren, to Miss Martha Jenkins, both of Andes, Delaware Co., N. Y.

Feb. 21, at Orchard St. Hall, by Eld. Gilbert Beebe, Mr. John Cook, and Miss Anna McGoglin, both of Wallkill, N. Y.

Obituary Notices.

DEAR BROTHER BEEBE:—Please publish the obituary of our darling boy, **John Erwin Patterson,** who died Feb. 4, 1869, of congestion of the lungs and brain, and the spotted fever also set in. His age was 2 years, 6 months and 22 days. His sufferings were intense. He was spared just long enough to gain the affections of parents and children. Oh, it was so hard to part with him, for he was a dear child; but I know the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

CATHARINE PATTESON.
Bloomville, Ohio, Feb. 4, 1870.

DEAR BROTHER BEEBE:—By request, I send you the following obituary notice for publication:

Eld. Benjamin Jones died at the residence of his son-in-law, brother Wm. Richardson, on Monday, Oct. 18, 1869, in the 75th year of his age. His disease was said to be flux, with symptoms of typhoid fever. He was confined to his bed but a few days. He bore his affliction with fortitude and resignation to the divine will, until God was pleased to remove him from his earthly tabernacle, to that celestial city where God the Savior reigns. He made a public profession of religion in 1825, by joining the Regular Baptist church of Christ at Antioch, Rush Co., Ind., and was baptized by Eld. John Bladee; after which he commenced exercising a public gift in the church, and was liberated by the church to preach the gospel. In 1829 he was set apart to the work of the gospel ministry, by solemn ordination, by Elders J. Blades and U. Edwards. He continued forty years or more proclaiming the unsearchable riches of Christ, much to the comfort and edification of the saints. Some years ago he removed his residence from Rush, to Boone Co., Ind., and placed his membership in the Eagle Creek church, where it remained up to his death. He was an able minister of the gospel of Christ, and through all the divisions and controversies that came up, having a tendency to disturb the peace and fellowship of the church, he stood firm in the doctrine of salvation by grace. He seemed determined not to know anything among his brethren save Jesus Christ and him crucified. His speech and his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that the faith of his brethren should not stand in the wisdom of men, but in the power of God. He lived an exemplary life, was a good neighbor, a kind husband, and a tender parent. He left nine children—seven sons and two daughters, (four of whom were members of the same chuach with him) to mourn their loss, together with many other dear relatives nnd friends, as well as his spiritual kindred in Christ, But they mourn not as others, who are without hope, for it may be truly said of our deceased brother, that he fought a good fight, that he finished his course, and kept the faith. Then, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

May the Lord sustain his dear children, and give them a resignation to his will in all their trials, and prepare them for usefulness in his visible kingdom, for Christ's sake.

Your brother in tribulation,

A. B. NAY.

Lebanon, Ind., Feb. 14, 1870.

BROTHER BEEBE:—I am requested by a bereaved husband to send you an obituary notice of the death of his wife.

DIED—Jan. 27, 1870, in the town of Galen, Wayne Co., N. Y., **Mrs. Charlotte Maria,** wife of Mr. Edward Burrell, aged 39 years, 5 months and 5 days.

Sister Burrell's disease was congestion of the lungs, and her death was sudden. She was the daughter of brother David Odell, and as far as I could ascertain, she was an amiable woman, and a sound Old School Baptist. Her funeral was attended in the village of Clyde, by a vast concourse of people, and a discourse delivered by the writer of this notice, in the Methodist meeting house, from Rev. vii. 14. "These are they which came out of great tribulation," &c. THOMAS HILL.

Utica, N. Y.

BROTHER BEEBE:—By request of the surviving daughter I send you the following notice:

DIED—At her residence in Vienna, Rush Co., Ind., Oct. 23, 1869, sister **Elizabeth Davis.** She was baptized by Elder Stephen Gard, at Trenton, Ohio, and afterward she and her husband, brother Jackson Davis, were for many years members of the Regular Baptist church at Hamilton Ohio; but for several years she has been a resident of Indiana, and at the time of her death was an esteemed member of the church called East Fork of Flat Rock & Zion. She was truly an unwavering Baptist, and by the faith of the Son of God, patiently enduring, and looking for that city which hath foundations, whose maker and builder is God.

Your brother,

HARVEY WRIGHT.

Ogden, Ind., Feb. 4, 1870.

DEAR BROTHER;—Please publish the following obituary notices:

DIED—At her residence in the county of Caldwell, Texas, sister **Ann M. Crurk,** in the 58th year of her age. She was born in Washington Co., Va., March 19, 1811, and died Aug. 26, 1869. She joined the Primitive Baptists and was baptized on the second Sunday in October, 1866, by our beloved brother John G. Stewart, of Williamson Co., Texas.

ALSO,

In the same county and place, my dearly beloved mother, and sister is Christ, on the 31st of August, 1869, in the 84th year of her age. She was born in Sullivan Co., Ten., and was baptized in 1817, in Garrett Co., Ky., by Eld. Elijah Foley. She died in full confidence of a happy admittance into the celestial church with all the sanctified in Christ. W. H. JENNINGS.

DIED—At her late residence in the city of Philadelphia, on Wednesday morning, January 26, **Mr. David Mahew,** aged 78 years. Mr. Mahew has been extensively known of late years as a faithful and devoted friend of the Old School Baptists. His house has been always open to receive and entertain them, and a cordial welcome always awaited them. He appeared to understand and enjoy gospel preaching, and to prize very much the company and conversation of those who called upon him. His health has been failing for several months, and on Sunday, Jan. 2, he was attacked with pneumonia, under which he rapidly sank, until the above date, when his spirit took its immortal flight.

Sister Mahew, who is now called to mourn the loss of a faithful and kind husband, has been known as a prominent member of the Salem church since its organization. The Lord hath set apart him that is godly, for himself; and he is able to repair the breach, and sanctify the affliction.

E. RITTENHOUSE.

DEAR BROTHER BEEBE:—I send you the following obituary for publication in the "Signs of the Times."

Departed this life on the 15th of January, 1870, at the residence of her son, Oabney Phillips, in Anderson Co. Ky., sister **Mary Phillips,** in the 94th year of her age. Our dear sister had been a member of the Baptist church over fifty years; was baptized into the fellowship of the church at Goshen by Elder John Penney, and has remained a true and faithful member of said church up to the time of her death. She had no particular disease, more than old age; was confined to her bed about four weeks. I saw her frequently, during which time, (as I live but a short distance) and heard her speak often of her hope in Christ. She appeared anxious for the time to come that she should depart and be with Christ, which is far better. She often spoke of that beautiful robe of righteousness reserved for all the saints; that if she could be clothed with that robe when her Savior called her, then all would be well. She retained her mind and speech to the last moment, dying in the triumphs of faith, without a struggle or a groan.

Thus ends the pilgrimage of one who was so much beloved by all who knew her; not only by the brethren and sisters with whom she had often met and taken sweet counsel together, but by both saint and sinner; for when able it appeared to be her great delight to aid and give comfort to the needy. I have been acquainted with her near forty years, and I can say of a truth, I never heard any person say aught against her; neither did I ever hear her speak against any person. Therefore we can adopt the language and say, Blessed are the dead that die in the Lord from henceforth; for they rest from their labors, and their works do follow them.

She leaves several children, grand-children, neighbors and friends, together with the brethren and sisters at Goshen, to mourn our loss; but let us not mourn as they who have no hope; for we verily believe our loss is her eternal gain; therefore let us be still and know that he is God.

As ever your brother in hope of eternal life, A. J. BICKERS.

She's done with sorrows and with pain,
Afflictions long she knew;
But now, we trust, she's gone to reign
Where health is always new.

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

Departed this life Jan. 8, 1870, **Mrs. Ellen A. Morrison,** aged 67 years and 1 month, wife of Judge Joseph Morrison, of Northampton Township, Bucks Co. Pa. The subject of this notice was a faithful wife, an affectionate mother, and a devoted christian; and although she was afflicted a number of years and suffered much bodily pain, having that fatal disease, consumption, she bore all her pains and sorrows with calmness and resignation to her heavenly Father's will, showing to her husband, dear family and friends, that she knew the sweet, powerful, soul-cheering and heart-felt consolations of her precious Savior's love and power, which only can bind up the broken heart and cheer the bed of death with the prospect of a blessed immortality.

Her funeral was on the 12th inst., at the Southampton Baptist meeting house, and was attended by a very large concourse of people. The funeral sermon was preached from 2 Tim. iv. 5-7; and hymns No's 1249 and 1252 (Beebe's Collection) were read and sung. It was a solemn time; for one of our best citizens had been called away from the cares, sorrows and afflictions of this life to her heavenly home, where sickness, sorrow, pain and death are felt and feared no more. The speaker, in addressing the husband and children of the deceased, as well as the church, of which Mrs. Morrison was a member, spoke with much feeling of the humble christian walk, the meekness of mind and bright example of the deceased, during the time of her connection with the church; exhorting with much earnestness the members of the church to remember the example she had given, and strive to live like strangers and pilgrims in this world, as their dear departed sister had; and hoped that through grace they might individually be as well prepared to meet the king of terrors as she was.

WILLIAM J. PURINGTON.

Southampton, Pa., Jan. 25, 1870.

BROTHER BEEBE:—Not having seen anything in your paper with regard to the following event, we have addressed you the following:

Last November, the 17th, the residence of Dr. Daniel Guard, of this place, was burned. It was a large three story frame, built mostly of pine lumber, and consequently soon perished. The Dr., whose sleeping apartments were on the lower story, discovered the fire first, (2 o'clock a. m.) and his cries of alarm awakened the rest of the family—eight in number, four of whom were sleeping up stairs. Fairy, the little two years old daughter, slept in an adjoining room, separated by a wide hall. (Mrs. Gard departed this life September previous.) As soon as the Dr. fully realized that the house was burning, he tried to pass across the hall to save his child; but the inside hall door having been left open the preceding night, the flames were so thick and hot, and the smoke so suffocating, that he was choked down, and nearly all his flesh literally burned raw before he succeeded in getting across the hall. He did, by some means, get out of the house. The child, Fairy, in the mean time had been helped out of a window. Mrs. Ryan, sister-in-law to the Dr., was badly burned, and also two work hands, but they have since recovered. The rest of the household, four in number, escaped without being burnt. The Dr., after the most intense suffering, died the following morning at 8 o'clock. His funeral was attended by a large concourse of mourning friends.

The Dr. has been for years a firm and consistent believer in the Old Baptist faith. I understand he has been a subscriber of your paper for twelve or fourteen years. He has been engaged in his profession here for over a quarter of a century, during which time he has endeared himself to almost every member of this community, by some act of kindness. His death is mourned by a large circle of relatives and friends, among whom are the members of the Medical society of this county, of which society he was President, and one of the first members. Respectfully yours,

J. COMSTOCK, M. D.

DEAR BROTHER BEEBE:—Please publish the following:

DIED—In this town, on the 7th of February, 1870, **Mrs. Sarah H. Britingham,** wife of James Britingham Esq. Her disease was protracted for several months, and much of the time she sufferid greatly, but bore all with true christian resignation, looking forward to the time when she should break the fetters of flesh and be free. A calm and heavenly trust in the finished redemption of Christ seemed to pervade her mind during all her sickness, and she would frequently talk of that beautiful river. If she had any trouble, it was that she was not troubled. She had been for many years with the Presbyterians. Her view of the great plan of salvation through a Mediator, seemed to be clear, and to grow brighter as she approached her end. She quietly passed off in her sleep, and we believe is now with Jesus. She leaves a husband and five children, one of which is my wife, besides many friends, to mourn their loss, but not without hope. Yours in love,

G. W. STATON.

Berlin, Md., Feb. 11, 1870.

"Behold, I will extend peace to her, like a river."—Isa. lxvi. 12.

Mother, you speak of a beautiful river,
While under your Father's afflicting hand;
Say, is it that wonderful love the giver
Bestows on a meek and suffering lamb.

Methinks it is love, your beautiful river,
Whose gentle flowing enrapture the soul,
Whose healing, pure and heavenly water
Makes a poor leprous sinner whole.

You say that "trials and temptations, children,
You 'll meet in your journeyings on the road;
But at last this stream, this beautiful river,
It is said, will make glad the city of God."

You say, we must "bear each other's burdens,
For life, at best, is but cold and drear;
That 'twill be sweet to feel, as we near death's river,
We cherished and loved the brethren here."

Well may you say, Poor, frail human nature,
So sadly depraved, can nothing do;
Our hope, "It is finished," the bleeding Savior,
Dying, groaned! before we were, or knew.

Dear mother, the river, you cannot describe it,
You bathe in, while here, your sufferings you bear,
When you think of this love, as only a foretaste;
O tell me, say, what will it be to be there?

Methinks there this stream, this beautiful river,
From the bosom of God a great ocean doth roll;
The expanse of its waters no angel can measure,
Its depth eternity alone can unfold!

O pray that a breeze from your beautiful river
May be felt, as in this parched desert I roam,
Or a taste of its water, to soothe my faint spirit,
While in sorrow I weep, and sigh for my home.

The above lines were written by sister Sarah A. Britingham, daughter of the deceased, on hearing her mother so often speak of bathing in that beautiful river. She asked her what that river was like, and has expressed her answer in these verses, which are submitted to your disposal.

G. W. S.

DEAR BROTHER BEEBE:—Again I am requested to fill a place in your obituary departure, to record the death of **Charles R. Tinsley,** the son of our late brother James tinsley, and sister Betsy Tinsley, his wife, who departed this life July 21, 1869. Mr. Tinsley was born in this county, July 22, 1839; consequently he lacked one day of reaching his 30th year. As I have been a frequent visitor at his father's house for many years, I was intimately acquainted with him, and can say that he was a most estimable gentleman, and a firm friend of the Old Baptists. His father's residence being near Dry Creek meeting house, he always took a great interest in the meetings, and was always glad to see the brethren visit the home of his father, and to take care of them. I had thought for some time that he had received a hope in Christ, and in conversation with sister Tinsley I learned that a year or two ago, being in company with brother Bowden, he acknowledged the fact of God's goodness and mercy unto him, the chief of sinners. He had been afflicted for a long time previous to his death, and from the nature of his disease the brain was very much affected; but notwithstanding this, the great consolation to his companion and mother is that he has left them in hope of eternal life through Jesus Christ our Lord. I feel most deeply to sympathize with his companion and our dear young sister Tinsley, as he has left her with four little children; and I feel to hope that the words of divine writ may be applied to her, "For widows trust in me;" and O that the sad bereavement may work for her a far more exceeding and eternal weight of glory. And with our dear and aged sister Tinsley, I know she must feel sadly bereaved in the loss of a dear and precious husband and her children; the blow has fallen heavily upon her; but I can rejoice to say that she bears it with the utmost christian fortitude. In conlusion, may the God of all grace comfort and support her and the dear family, and give them grace equal to their day and time, in this poor, sin polluted world, and finally to appear with that blood washed family, in that eternal rest, where parting will be no more. So prays your unworthy brother in Christ, I hope,

JOHN H. GAMMON.

Trigg Co., Ky.

DEAR BROTHER BEEBE:—I am requested by sister L. F. Page, of Logan Co. Ky., to inform you of the death of her husband, our dear brother **Samuel Page,** who departed

this life Nov. 15, 1869. Our dear and beloved brother was the son of Samuel, and our dear and venerable sister Mary T. Page, of Logan Co., where he was born March 4, 1830. I have had the pleasure of an acquaintance with him from his youth up, in consequence of frequent visits to his mother's house, and can say that I never knew a more honest, upright, sober and industrious young man, in my life. Several years ago it pleased the Lord to bring him to a knowledge of the truth as it is in Jesus, and on Saturday before the third Sunday in October, 1866, he publicly put on Jesus by baptism, in the Predestinarian Baptist church at Providence, Logan Co. Ky. His death was somewhat of a sudden nature; he was almost deprived of his speech; but previous to his departure he was enabled to say, "Jesus, Jesus," which shows, even in the hour of death, where his desires were. With our dear sister I truly sympathize, having known them both for many years, and having united them in marriage in the days of their youth. I sincerely hope that the dear Lord will afford her much of his divine presence, and enable her to rejoice in his glorious promises, knowing that our dear brother lived an ornament to his profession, and died in hope of everlasting life through the merits of a dear Redeemer. Therefore we sorrow not as those who have no hope. With his mother, our dear and venerable sister Page, I also feel to sympathize, knowing something of the many trials she has had to pass through in this wilderness of sin.

ALSO,

By request of our dear sister Terry, of this place, I send you a short obituary notice of her son-in-law, **Edward T. McCarty Esq.,** who departed this life in the town of Cadiz, Nov. 22, 1869. Mr. McCarty was born in this county, or Christian, I am not certain which, Nov. 2, 1838, so that he had just entered his 31st year. I united him in wedlock with Miss Martha Terry, Nov. 3, 1863. He was not a professor of religion, but I am told by his lady that he often conversed on that subject, and seemed to regret that many who bore the christian name were a disgrace to their profession, which is undoubtedly true with numbers in the present day. He bore the name of an honest, upright gentleman, by all the town and his associates. With his lady, Mrs. McCarty, I feel to sypathize, in the loss of the husband of her youth. May the dear Lord in mercy remember her and her little children; may he give her to see the uncertainty of all earthly arrangements, and the certainty of his second coming to judge the world in righteousness by that man whom he hath ordained.

In hope of eternal life through Jesus Christ, I remain your brother in affliction,

JOHN H. GAMMON.

WINTER ARRANGEMENT

FOR

MIDDLETOWN AND WALLKILL CHURCH.

At the Church Meeting of the Middletown & Wallkill Old School Baptist church, Dec. 25th, it was ordered that during the winter, or until farther notice, the stated meetings of this church for public worship be held at our Orchard St. Hall, in this village, every Sunday night, to begin at 7 o'clock, instead of 3 p. m. as heretofore. And on the second and fourth Sunday in January, February and March, our meetings at 10 1-2 a. m. shall also be held at our Hall on Orchard Street, instead of our meeting house at Wallkill. The meetings of the New Vernon church will be continued at the meeting house as formerly on every first and third Sunday, at half past ten o'clock a. m. The regular church meetings of New Vernon will be continued at their meeting-house on the Saturday before the first Sunday of each month, at 1 o'clock p. m.

The church meetings of Middletown & Wallkill church at 11 o'clock a. m., on the Saturday before the fourth Sunday of each month, until further notice, at the Hall.

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., T. J. Foster, Calhoun, Columbia Co. Ark., Thomas Peterson, Holly Springs, Dallas Co. Ark., A. Tomlin, Monticello, Drew Co., Ark. R. H. McGinty, Moulton, Lavaca Co., Texas,

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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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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 desease 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 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. 38. MIDDLETOWN, N. Y., MARCH 15, 1870. NO. 6.

Samuel McCall Library

CORRESPONDENCE.

CHIPPEWA, DEL., Feb. 8, 1870.

DEAR BROTHER BEEBE:—My mind has been lately led to contemplate the subject of the resurrection of the dead, more particularly and devotedly than perhaps ever before. This prominent point of gospel doctrine, like every other point, is disputed. And we as Old School Baptists may say with the apostle, that "Touching the resurrection of the dead, we are called in question." Even believers are not always proof against the vain speculations that they may encounter, and we undoubtedly do well now and then to look up the old landmarks, and exhort and admonish one another, lest we fall into some of the errors of the wicked, or be moved away from the hope of the gospel.

For the examination of this subject a good text is furnished by the apostle, 1 Thess. iv. 13 14. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The doctrine which the apostle here presents, he presents not as a mere conjecture, nor even as an opinion or expectation, nor yet as a hope; but as an existing and fixed fact of which they have only need to be informed. He would not have them to be *ignorant*. If they were informed of the standing of the saints, and the necessary results of their union with Christ, and the basis upon which this doctrine rested, they would not *sorrow* as they might otherwise do, and as others did who had not this knowledge, and consequently had no hope. This instruction concerns only those who are said to be *asleep*, or, as in the next verse, *asleep in Jesus*. As was said of the Lord Jesus when he informed his disciples, "Our friend Lazarus sleepeth." *Howbeit Jesus spake of his death*: so the apostle in the term *sleep* here used, speaks of their death. But he discriminates by this term between the death of believers in the Lord Jesus, and that of men of the world. He would give them to understand that the union of believers with Christ was an everlasting union, and one that death could not dissolve. Death, as the sentence of the law and the penalty of transgression, they could not suffer. The curse has been borne for them, the sentence has been executed, and the transgression finished. Hence, in the sense in which the scriptures use the term *death*, they are not *dead*,—they have been redeemed from death. They go down to the grave as the property and purchased possession of the Lord Jesus. They sleep in him. As they lived in union with him, they die in union with him. So that whether they wake or sleep, whether they live or die, they are the Lord's. We all know that sleep is a term used in reference to the suspension for a time of our senses in rest in slumber; but simply dormant, not ceased to be. It is not only common to all men and animals, but necessary and essential to their condition and being. The same senses and faculties that sleep are expected to awake. The very same powers that are locked in slumber will burst their fetters; and all of the man that has gone down in slumber will arise again to activity. If we were ignorant of this, we might sorrow when we see our little ones fall into slumber. But having this knowledge we have also this hope, and consequently sorrow not as we might otherwise do. But instead thereof we hush and compose them into slumber without one solitary pang or tear, oftentimes rejoicing to see them fall into this peaceful repose.

For if we believe that Jesus died, &c. We are not to understand that it was a matter of doubt with the apostle whether Jesus died and rose again, or that he had any question about his brethren at Thessilonica believing it; but as he knew that they believed it, and that they had professed and maintained that faith openly, he appeals to their faith on this subject as the basis of faith and hope for their own resurrection. It is then as though he had said, *As ye believe* that Jesus died and rose again, &c. If Jesus died, he died unto sin,—died as the victim representing his people. It requires no stretch of faith or understanding to believe that Jesus died, because everybody dies, and we shall die ourselves after a while. But the point is whether we believe and understand that Christ stood in that union and vital relationship with his people that he could legally represent them. How was it that his obedience satisfied the law for them? How was it that the law took hold of him instead of them, inflicting its penalty and pouring its curse upon him? And how is it that the benefits of his passion all result to them, he bearing their sins and enduring the curse, while they are justified in his righteousness? If we so believe that Jesus died, and that going down under a broken law with the guilt of all his people upon him, he nevertheless rose from the dead,—rose from under the power of guilt and the sentence of death, it will follow that there is really no death to his people, but that they only *sleep* in Jesus. As he burst the pains of death, it not being possible that he should be holden of it, so he triumphed over death and the power of death in behalf of his people, and made a shew of them openly. We may observe here while passing, that that union with Christ which would legally place the obligation and penalty upon him, and by virtue of which his obedience and righteousness could possibly accrue to them, must necessarily so result. This is an attribute of justice recognized in all laws, both human and divine. If it is lawful at all for the husband to be held responsible for his wife, after he has paid the claim it is not possible that she should be holden of it. If the father is responsible for his children, then that responsibility avails them, and each and every one of them, and that forever. If we then believe that Jesus died and rose again, *even so* them that sleep in Jesus. Completely and perfectly identified. Just *even* with his release and with his triumph: with all the palms of victory, with all the life and immortality that he has brought to light. So complete and perfect is the union, so vital and endearing the relationship, that if we be not ignorant of it, we shall believe as we believe of him, that wherein he died unto sin once, and death hath no more dominion over him, but raised incorruptible, immortal, and glorified, *even so* of them that sleep in him will God bring with him. Not only so, but as thou, O Father, art in me, and I in thee, that *they* may be one in us. But some seemed disposed to query, How are the dead raised up, and with what body do they come? In answer, it may be observed that there is no one thing more positively and emphatically declared in the scriptures, than that there shall be *a resurrection of the dead*. Not only is this asserted with regard to the saints, that they shall be raised from death to life, and from corruption and mortality to immortality and glory, but that there shall also be a resurrection of the *unjust*. Not, it is true, a resurrection from under the curse, or the power of corruption and death, but a resurrection of death unto death and damnation.

This resurrection which was always embraced in the preaching of Jesus, was preached as an event which *shall be*. Either to saint or sinner, young or old, it was to be in the future. Settling for ever all question as to whether it is fulfilled in the experimental quickening by the Spirit; it is declared to the brethren and to the churches that it *shall be*. Not only so, but the time when it shall be when this resurrection shall take place, is particularly given. It is at the final coming of the Lord. When the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God. There can be no mistaking the time or the character of this event. Some are spoken of as still being alive and remaining of the saints, but there is no advantage to either the one or the other. Those that are alive shall not prevent them which are asleep; neither shall those that are asleep prevent those that are still alive. The living are mortal and corruptible, and their vile bodies must be fashioned like unto his glorious body, just as much as those who have previously fallen asleep. "Then cometh the end." The finality now appears. We, together with them shall be caught up to meet the Lord in the air, and so be forever with the Lord. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The objections, when objections have been raised, have probably been confined principally to two grounds. One that the man that dies is entirely *Adamic*, the spiritual and eternal life which he has in Christ not being involved; and the other that the body is entirely earthy, and of the dust of the ground. If the scriptures do not furnish an answer or solution of these difficulties, we shall be and remain involved in them. The whole matter is a subject of revelation, and we can know

nothing about it only what the Lord has been pleased to reveal. Now if here is any meaning in terms, and if the scriptures mean what they say, does it not follow that just that and so much as was under the law is redeemed from under the law? That upon which death passsed is delivered from death. If it was the Adamic man (soul and body if you please) that fell and became involved in sin and death, it is the Adamic man, and just that which is redeemed; and the redemption is plenteous and complete. The apostle asserts most distinctly and positively *the redemption of the body.* If the body is redeemed, it is redeemed from that and from all that in which it was involved. Is it natural, depraved, corrupt, earthly, weak, mortal, and involved in death? All these are specially named as those things from which it is or will be redeemed. The giving of another's or different body would not be the redemption of *the body.* If that which was involved was just that which was redeemed, then that which dies is just that which is raised up. We may philosphize upon this subject and say that death is only a separation of parts. The force of truth is not very readily evaded in this way. death is an end of life. In all cases of death there is a life that ceases. If it was not death, there could be no resurrection from the dead. If life had not ceased, there could not be a raising unto life. It is the man all the way through. The man that was under the law, the man that transgressed and fell, became subject to death, and the curse passed upon him. The same man is redeemed, otherwise there needed no redemption. The man that dies is the man that lives again. Unless this is so, it seems to me absurd to talk about a resurrection from the dead. How else shall we comfort one another with the assurance that our departed brethren and sisters are *asleep* in Jesus? If there are any that undertake to teach that all the spiritual body there is goes with us when we die, or that the resurrection with believers is past already, we should bear in mind these plain declarations and teachings of the scriptures, and let the words of truth decide for us. Does any Old School Baptist inqnire, "How are the dead raised up? If the apostle could challenge an unbelieving king thus, "Why should it be thought a thing incredible with you that God should raise the dead?" this challenge would still be pertinent to all such inquirers. The source and foundation of all speculation and and scepticism upon this subject is undoubtedly in questioning the power of God to accomplish it. They doubt his being able to raise the body. And yet he has builded our present temple. The only difference would seem to be in regard to time. Our earthly houses may have been (some of us at least) like the Jewish temple of old, forty and six year in building; while *in a moment, in the twinkling of an eye,* we shall put on immortality.

Not only does the Lord declare his power and his purpose in his word, but in the order of nature and providence he has set forth the doctrine and his power to accomplish it, continually before our eyes. "Day unto day uttereth speech," as each returning day dies, to revive and return again. Each returning year witnesses the death and returning to earth of the varied and beautiful verdure; but it dies to live again. The seasons themselves encounter a *night* of winter, during which their energies are locked in slumber; but they wake to the same beauty and activity, and live again. That which thou sowest, thou sowest in hope. The grain, whether of wheat or corn, must die and dissolve in the earth. But those who sow, bury bushels of their valuable grain in the earth, and they do it without a tear and without a pang, fully believing that in due time *it shall rise again.* Every seed has its own body, just as it had before. And however it may differ in form while growing, or after maturity, it is still vitalized by the very same life, and the identity preserved. It never differs so widely in form but what it can be recognized even by skeptics and unbelievers. So we bury our several bodies of seeds in the earth, believing that God has quickened them, and that if so, that they will rise and live again. So the insects about our pathway are continually dying and living again, some of them in their second life, instead of their groveling in the dust, are clothed with wings and adorned with beauty, to live and soar in a purer and more exalted element. Still in all these emblems of nature there is no immortality; they are but emblems. Man is redeemed from the earth, redeemed unto God, and destined to be fashioned like unto the glorious body in which John saw the Redeemer in the midst of the golden candlesticks. The principle upon which this will be accomplished will be "according to the working whereby he is able even to subdue all things unto himself."

One question yet presents itself, and that is touching the intervening time. As to this, while the body returns to the earth as it was, the spirit returns to God who gave it. The apostle speaks of *himself* in distinction from the body, and talks of being absent from the body and present with the Lord. He speaks also of a desire to depart and be with Christ.

What is here written is of course submitted to the law and the testimony. From yours in the gospel,

E. RITTENHOUSE.

LOXA, ILL., Jan. 23, 1870.

DEAR BROTHER BEEBE:—The following thoughts and reflections on the subject of my connection with the church of God, as a minister, were written some time ago, as will be seen by the date, and being laid aside, the manusript was never read until a short time since, whereupon I concluded to copy and send to you, and if you think it worthy a place in the "Signs," you are welcome to it; if not, cast it aside, and entertain no fears of giving offence. Grace and peace be with you and all the household of faith. Yours in gospel bonds,

JOHN G. SAWIN.

Friday, Jan. 25, 1867.

To-day I have been meditating upon the subject of my connection with the church of Christ as a minister, *professedly*, whose duty it is to feed the flock of God, comfort those that mourn, proclaim good tidings to the meek, and declare the way of life and salvation to the "ends of the earth." I am made to consider first my inaptness to teach according to the divine rule; second, the responsibility resting upon the ministers of Jesus; third, the result of their infidelity and disobedience to their lawful Master.

In ths first place how little do I comprehend and think about the eternal sufficiency, unsurpassed love, and incomprehensible greatness of my heavenly Father. How little my defective mind takes hold of the sacred oracles, and treasures the potent draughts of divine love exhibited therein. How very few of the precious golden sheaves of a rich ripe harvest of spiritual fruit do I receive and properly estimate from my Master's wide spread fields. How seldom do I find myself in the path of righteousness, or beside the calm still waters of life, faithfully adhering to the timely charge given by Paul to his son Timothy, viz: "I charge thee before God and the Lord Jesus Christ, preach the word, be instant in season out of season; rebuke, exhort with all long-suffering and doctrine." I know I am slow to do what I have sometimes felt to be my duty. The spirit may indeed be willing, but the flesh is weak. But might I not also plead my inefficiency, the uncompromising obduracy of my deceitful heart, and say that on account of my weakness I have failed, signally failed to discharge the heavenly duties that seem incumbent upon me? Ah! but I *am* too unworthy, impure and rebellious to assume such a high and holy vocation; "and the Lord delighteth not in the ways of the rebellious ones." At least so it seems from my present surroundings, as the light enables me to discern my moral defects, and causes me to feel that remorse of conscience, that knowledge of weakness and imperfection, and that evidence of ingratitude, nothingness and spiritual poverty, which forces me in my extremity to adopt as my own the language of the apostle, when he says, "O wretched man that I am! who shall deliver *me* from this body of death?" A body *full* of wounds, bruises, and repulsive sores, from the feet even unto the head, and there is no soundness in it. The mind is carnal, is *enmity* against God, and not subject to his law, neither indeed can be. It is distrustful, treacherous, and *full* of unbelief, and ready to sink into slothful inactivity. And while thus pinioned and bound by the fetters of unbelief and sin, giant dispair, always lurking nigh, seizes hold upon me, and then I am made to lament my thraldom. My soul, why art thou cast down? why art thou disquieted within me? The terrific waters sweep threateningly over me. The warring elements grate harshly on my soul. Darkness steals upon me, "as the night cometh upon the wicked." And thus bowed down, how *am* I to engage the attention of those who desire the sincere milk of the word that they may grow thereby? How am I to stand upon the sacred rostrum and teach those whose minds, I have reason to believe, are enlightened to a greater extent than that of my own? And how can I instruct the blessed followers of Jesus who already comprehend more of the heavenly sweetness, the inexhaustible fullness, and unparalelled richness contained in the holy volume of truth? When such a picture of myself is presented, I am ready to conclude that I have certainly misunderstood my calling, and that God never intended for me to fill so important a place in his church. But nevertheless I desire always to say, The will of God be done. Teach me, O Lord, to know thy will, and give me grace to do thy pleasure. Heaven is his throne, earth is his footstool, and all things therein contained were created by and for his special glory. Therefore it is his legitimate and just right to command and work all things after the counsel of his own will. Justice and judgment are the habitation of his throne; and that which he orders he certainly will do. To Jeremiah, whom the Lord sanctified and ordained to be a prophet unto the nations, the word of the Lord came, (even while the prophet was bewailing his incapacity to undertake so great a work) saying, "I have put my words in thy mouth," and, "Whatsoever I command thee, *thou shalt* speak." Be not afraid of the faces of kings, rulers, princes, monarchs, "for I am with thee to deliver thee, saith the Lord." Then if I am his, and am needy, weak, and in distress, and God orders me fresh supplies, I know that they will flow like waters unto me; while my soul, elevated by the exceeding riches of his grace, and sheltered under the wings of his love, can but wonder and ad-

mire the eternal excellencies of her King. And now I am reminded that not many of the rich, great and noble of the earth are called to minister in holy things; but to the contrary, God chooses the weak things of the world, the poor in spirit, to confound the mighty, that no flesh should glory in his presence. He hath said, "I will destroy the wisdom of the wise, and bring to nought the understanding of the prudent."

In the second place, I am made to consider the irrevokable order and the sublime importance that attaches to the commands that apply exclusively to the servants of God, in connection with some of the responsible duties thereunto belonging. The command comes not from the head of an earthly tribunal, nor from any organized would-be ecclesiastical count on earth, but directly from God, who holds the reigns of government both in heaven and on earth. He is the Lord God; yea, "The God of the whole earth, shall he be called." His orders and commands therefore are absolute. When he says, "Go ye," we are to understand that he not only implies, but intends obedience. And when he says, "Preach my gospel," "Feed my sheep," "Feed my lambs," "Feed the flock of God which he has purchased with his own blood," or deliver the messages of grace, the treasure in earthen vessels, that the excellency of the power might be of God, and not of us, we are also to understand that the royal mandate must be obeyed. Now in order that his servants, when impressed with the nature of their high calling, should see the responsibility resting upon them, they have only to turn to the complete Statute Book and there find the law by which they are to be governed, fully set forth. It is equivolent to every emergency, condition or circumstance experienced by them in the world. That they might understand that law more perfectly, he has promised to write it in their hearts, and imprint it in their minds. The solemnity of that law written for the order and government of Zion, is clearly seen. Zion is a city of solemnities. Her ordinances, sacrifices, laws, statutes and municipal arrangements, are all to be recognized with deep, solemn and impressive awe. "Look upon Zion, the city of our solemnities." Regarding the above as corresponding with the word of God, yet I feel grossly negligent in my researches after the truth. How often is my mind vigorously employed with the transcient cares of the world when I ought to be engaged in prayerful examination of the scriptures, according to 2 Tim. ii. 15. I trust however that my desires are to know the truth—to know Christ, whom to know is life eternal. I conclude too that there must be an affinity or relationship between the true servants of God and those whom they are called to serve; or, in other words, "The husbandman must first be partaker of the fruits." Surely he must be thoroughly conversant with the experience of the saints, in order to be able to sympathize with and comfort those in trouble. This is also the work of the Spirit. "All thy children shall be taught of God." And God is a Spirit. Then pastors, teachers, deacons elders, bishops, members, all are taught the same lesson regarding the salvation of God's people. If the ministers of Jesus have not then the Spirit of Christ, how shall they describe the lengths, and breadths and heights and depths of the rich graces that belong legitimately to the kingdom? Unless they have passed through afflictions, "thorny maze," how shall they comfort and console the afflicted? And unless they have experienced the alluring wiles of Satanic influence, passed safely the destructive reefs of temptation, and come once in a while in contact with the mystery of iniquity, and the prince of the power of the air, and through divine grace overcome its unscrupulous assaults, how little are they predared to comfort the poor tempest-tossed and tempted pilgrim, whose only hope is grounded upon the immutable promises of God, but who, beset by the "bulls of Bashan," swayed by the tempter's skillful movements, and hard pressed by their own carnal and deceptive nature, need the encouragement God's servants are authorized to give. The question often comes to my mind, Have I received all this necessary instruction? Sometimes I have indulged a faint hope that I have had a slight foretaste of the solemn responsibilities of the holy calling; but again, I am made to doubt, when I look at myself, the reality of it. Sometimes, too, the command, "Go preach my gospel," comes with much force to my mind, but "how to perform that which is good I find not." The commad is to "GO." And what must I do? What can I do? It seems easier for me to tell what I cannot do, than to describe what I can do. I cannot preach myself, salvation "by the deeds of the law," human perfection, nor yet the ability of men to work out their own righteousness. I can tell too that I desire to "preach the gospel,"—preach Christ and him crucified, in harmony with the language of Paul: "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus sake." And how shall we preach the gospel if we be ignorant as to what it is? But I am ready to admit that every true servant knows what it is—knows that it is the power of God unto salvation. He knows it by experience; for it was that power and grace that plucked him as a brand from the burning, that rescued him when he was about to be swallowed up in the dark abyss of death, and it was that power that transplanted his rebellious feet upon the Rock of Ages. Now it is evident that all the dear people of God have a knowledge of that power, a spiritual understanding of it, and the rich blessings encircled within its radius. Therefore a minister *must* study to shew him self unto you a workman approved, who needeth not to be ashamed, rightly dividing the word, &c. They are not called upon to tell the saints about Christ because of their ignorance concerning him, his character, his laws and his divinity, but because they do know him as as the Word of life, and are thus qualified to hear of his worth, of his mercy, and of his exalted goodness. Then I conclude it is the duty of all faithful servants to stir up the pure minds of the saints by way of remembrance of the things of which they themselves have been partakers. But how far short I fall of this humble duty. My heart, at times, almost despairs at the thought. The deep and heart-felt desire of my soul is, if God for Christ's sake hath called me from the error of my way, from darkness to light, and from the fabulous works of the flesh to serve the true and living God, and to bear among the nations of the earth the glad tidings of salvation, that he may thus enable me to cause the saints to remember his mercy, glorify his name, and strive together as one man to perpetuate the peace and welfare of the Zion of our God.

Then whilst the heavens drop down their vitalizing dews, and the substantial and saving doctrine of grace descends as the gentle rain upon the earth, we shall be filled with rejoicing, and behold "how good and how pleasant it is for brethren to dwell together in unity." Then, too, our hearts filled with inexpressible delight, and a joyous recognition of the divine rule and government, we shall see eye to eye, and look upon Jerusalem as a quiet habitation, an immovable tabernacle that shall never be destroyed. Her builder and maker is God. Ample stores are provided for her inhabitants. The broad living stream of mercy flows in the midst of her, while "the righteous nation that keepeth the truth" go in at her gates, and, seeing him that speaks in righteousness, unite in singing the heavenly anthem, "Glory to God in the highest; on earth peace and good will toward men."

Brother Beebe, I have perhaps extended the above article too far already, but will, if you see proper to publish this, promise to send the remainder (or that part which relates to the third proposition) at some future time.

JOHN G. SAWIN.

LAWRENCEBURGH, Ky., Feb. 28, 1869.

DEAR BROTHER BEEBE:—I am requested to send you the following extract from a letter written more than twelve months ago to my brother, James E. Paxton. If you think it worthy a place in the "Signs," you can publish it; if not, cast it aside, and I will not be the least offended.

Yours truly,

JOHN W. PAXTON.

HAMILTON, Mo., Jan. 17, 1869.

DEAR BROTHER:—Although it has been some time since I received your letter, it has not been forgotten nor passed unnoticed. I have been very unwell for the greater portion of the time since the 1st of last October, besides being crippled in my hand for several weeks, so that I was unable to work, or even write.

I sometimes find myself grumbling and repining at my misfortunes and disappointments; but when I take a retrospective view of my sinfulness, I am constrained to thank God that it goes as well with me as it does.

Again, I sometimes find myself indulging in anticipations of the pleasures and comforts of this world, when all at once I am arrested by the thought that I am placing too much estimate upon the things of this world, which is not in conformity with the scriptural injunction, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." I infer from this that we should make the kingdom of God and his righteousness our first or paramount object, and let the things of this world be subordinate to it, or of minor importance. We should not place too much estimate upon the perishable things of this world, for "Where our treasure is, there will our hearts be also." "No man can serve two masters." "Ye cannot serve God and mammon." If we are children of God, we possess two distinct natures, which originated from two distinct seeds, the corruptible and incorruptible, which have directly opposite natures; "These are contrary the one to the other." The one is pure and holy, the other is corrupt and wicked. When we are led and directed by one, we walk differently, or travel a different road to what we do when led and directed by the other. We cannot be under the influence of both at the same time; for we cannot travel two roads at once, especially when they lead in opposite directions. The more we indulge and follow after the one, the less we are influenced by the other. "His servants ye are to whom ye yield yourselves servants to obey." The stronger and more ardent our affections are for the one, the weaker and less ardent they are for the other. Then if we would "lay up for ourselves treasures (that is, fruits of the Spirit) in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," we should be careful not to foster our affections for the things of this

world, or be led into the paths of unrighteousness. Follow not that which is evil, for the end of these things is death; but follow that which is good, and ye have your fruit unto righteousness, and the end everlasting life. "Having food and raiment let us therewith be content." "For we brought nothing into the world, and it is certain we can carry nothing out." "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."—1 Tim. vi. Such a departure from the faith or path, of righteousness, must result in the destruction of the fruits of the Spirit, which are love, joy, peace, &c.

While reading Paul's letter to the Galatians, not long since, I was forcibly struck with an idea that was new to me, though it may be easily comprehended by other Old School Baptists, and that was in relation to this passage of scripture: "Ye are fallen from grace." I had never noticed it with its connections closely before, but knew there was such a passage of scripture, and had heard it alleged by the advocates of the doctrine of "falling from grace," that it was taught in the scriptures in plain language, doubtless referring to this passage. I was not seeking a solution of the question at the time, and was not aware of where this passage was to be found; but when I came to it, the subject and object of Paul's letter was so thoroughly impressed upon my mind that the correct import of the passage was as clear as the noon-day sun. But to take this passage, and perhaps a few others, abstractly, as arminians are in the habit of doing, and are compelled to do to sustain their theory, it might appear that the doctrine of "falling from grace" is actually taught and sustained by the scriptures. But that is no way to arrive at a correct conclusion or perfect understanding of any thing. We should always endeavor to ascertain as near as possible the character of the individual making the address, and that of those addressed, and also the subject and object of the address. All scripture is given by inspiration of God, and consequently does not conflict in a single instance.

It is a popular idea in the world that any individual can so reform, or by their own good works, merit and obtain the grace of God, and after it is once obtained, they can by their wicked acts lose it, or fall from it. I suppose by becoming a recipient or possessor of the grace of God, they mean becoming an heir of salvation, or child of God. There is an erroneous opinion entertained by some, who think we are all alike children of God, from the fact that we were all created by him; and that we are all saved or lost, according as we obey or disobey his laws. Paul speaks very definitely and positively upon this subject when he say, "The children of the flesh, these are not the children of God." It is a self-evident truth that we are, or we are not a child of God. And we must be a child of God before we can see or inherit the kingdom of God. "Except a man be born again he cannot see the kingdom of God." And, "Flesh and blood cannot inherit the kingdom of God." We are not children of God until we are born again. "Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Born, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." Here is where they have a chance to pervert the scriptures again: By what word? By the gospel? By no means. But by the *word*, which by the gospel is preached unto you; and that is Jesus Christ; that Word which was made flesh, and dwelt among us. And when we are born of the incorruptible seed, by the Word of God which *liveth* and *abideth forever*, we have *eternal life*. And if it is eternal, it can never perish. In fact our Savior said, "I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand." Their most favorite text is subversive of their theory: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized *shall* be saved." Not will be if he holds out faithful. I cannot see any conditions in that. The language is positive, and is spoken by one who has authority. The question arises, What does it take to constitute a believer? and I think it is answered in this: "He that believeth on the Son hath everlasting life." "Whosoever believeth in him shall not perish, but have eternal life." "No man can say that Jesus Christ is the Lord, but by the Holy Ghost." Then in order to be a believer we must believe on him, or in him, in his true character, as the Lord our Savior. And we must know him in that character before we can believe on him in that character; and this we cannot do except through the Holy Ghost. "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." We must first be born of the Spirit, (God is a Spirit) of that incorruptible seed, then with that Spirit the laws of God are written, not on tabes of stone, but in the fleshly tables of the heart. Then the conclusion is, before we can be a believer we must be born again, or have eternal life; and when that is the case, we will never perish; neither can any puck us out of the Father's hand.

I will now notice the subject of Paul's letter. Paul addresses his letter to the churches of Galatia, and not to the people indiscriminately. He addresses no one outside of the churches; and those whom he is addressing he frequently calls brethren; consequently his language is not directed to those who might have gone out from them, because they were not of them. He bears them record that they received him as an angel of God, even as Christ Jesus, and that it it had been possible they would have plucked out their own eyes and given them to him. "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" They have known God, or rather are known of God, having been "called into the grace of Christ." "But there be some that trouble you, and would pervert the gospel of Christ." It seems there were some in those days as well as in these, who would pervert the gospel of Christ, and were troubling those Galatian brethren with their heretical theories, to which they were giving some credence. They would feign make them believe that they were to be justified by the law of Moses, or by their good works. And that is the very error that Paul is contending against. "For by the deeds of the law shall no flesh be justified." He contrasts the two doctrines, the doctrine of justification by the works of the law, and the doctrine of justification by the grace of God, through the redemption that is in Christ Jesus. He tells them that the inheritance cannot be of the law, for it was given to Abraham and his seed by promise, four hundred and thirty years before the law was given. And though it be but a man's covenant, no man disannulleth or addeth thereto; for it was confirmed before of God in Christ: that is, as I understand it, when his people were chosen in him before the foundation of the world. And now it having been given to Abraham and his seed, which is Christ's by promise, how does it extend to us? "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Who are Christ's? It is those whom God "predestinated unto the adoption of children, according to the good pleasure of his will," whom he gave to Christ. Our Savior said, "All that the Father giveth me shall come to me." Then if the inheritance was given to Christ, embracing all his people, by promise, the law, which was given so long after the promise was made, can have nothing to do with ascertaining or determining who shall be the possessors of it. But it is reserved in heaven for them who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. If the heirs of the inheritance were given to Christ, and he saved them from their sins, and said they should come unto him and he would in no-wise cast them out, neither should any pluck them out of his hand, and furthermore they are kept by the power of God through faith unto salvation, how can they fall from grace?

But here is the way these Galatians fell from grace. They had embraced the truth as it is in Jesus, and fully endorsed Paul's doctrine of salvation by grace, and grace alone, which is "the doctrine of God our Savior," and comes down from him; and they had subsequently been induced to somewhat believe the doctrine of works, which is the doctrine of men, or of this world; and the one is as much higher than the other as the heavens are higher than the earth. Hence if they had "removed" or turned from the doctrine of God, which is from above, "unto the weak and beggarly elements of the world," which is the law, they had departed, receded, or falled from the doctrine of grace, and had not perished, or fallen into wickedness. None of us are infallible, but all are liable to err. And if any of us have known God, or are known of God, and have been taught that salvation is of the Lord, and then seek to be somewhat justified by the works of the law, in order to be saved, we have, like those Galatians, "fallen from grace."

Affectionately your brother,

J. W. PAXTON.

HERRICK, Pa., Feb. 23, 1870.

DEAR BROTHER BEEBE:—I have received of late quite a number of requests for my views, to be given through the "Signs," on portions of to which I will try to respond as I may have light and opportunity. When I remember how anxious I have been at times to hear the views of ministering brethren upon some text that has lain upon my mind, I can more easily understand why one who has occasion to write to me may make such request. But it seems to me if they knew how utterly poor and unworthy I am, and how ignorant in regard to spiritual things, they would hesitate about asking me in regard to the meaning of scripture. And although I must acknowledge that the fellowship thus expressed gives me much encouragement and comfort, yet the comfort is disturbed by much distrust and fear in regard to myself, lest brethren may be deceived in me. There are some things that I do know. I know the vile and utterly helpless condition of man by nature, and especially of myself; and that the only way of salvation is through the Redeemer, who saves and receives to eternal glory all whom he has redeemed. But how much of my time I am unable to say, I know that he has redeemed me. God in infinite mercy grant that it may be so. How often I think of the expression which our dear father in Israel, Eld. Conklin, once made to brother Risler: "I

know that I am a sinner, but I do not know that I am a saint." What an encouragement to the weak and doubting ones to think that such a spiritually minded christian as he was could even feel so. "Less than the least of all saints," is an expression that has a pleasant and comforting sound, but it seems too good and too high for me, because Paul said it.

Yet in the midst of all my depression and fear, which are sometimes so heavy that it seems as though my life could hardly bear up against them, causing me to cry out with Hezekiah, "O Lord, I am oppressed; undertake for me." I have some sweet seasons of peace and exultation of soul, when I cannot choose but exclaim, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." These delightful seasons, like that first peace which I received nearly six years ago, I cannot understand as from any natural cause, and it is greatly encouraging that Paul has by inspiration described the peace of God as passing all understanding. There is a sweet feeling of sins forgiven and blotted out in these times of refreshing.

As I watched the face of our dear father while he met the last enemy of the saints, in the inexpressible anguish and tumultuous confusion of my soul in that solemn hour, my utter weakness and ignorance in regard to spiritual things were manifested to me. When the painful struggle ceased I knew beyond the shadow of a doubt that he had entered upon the enjoyment of eternal rest and blessedness. But what gloom and sorrow weighed upon my spirit as I looked upon the things that are seen, thought of the pain and suffering he had undergone, saw our poor mother bereaved and lonely, though yielding with quiet resignation to the will of God, and felt how lonely our home had become. I have thought much since then and with deep sympathy of the many bereaved and sorrowing ones among the brethren and sisters.

Since I have spoken of father, I will mention the excellent letter of sister Witherow in the "Signs" of January 1st. It was among the last things we read to him during his sickness, and when we read her touching remarks concerning him, and the beautiful and familiar lines she sent to him, he was much affected, but his only remark was, "She does not know what a poor, weak creature I am, or she would not speak so." We feel thankful to the Lord that he put it into her heart to speak those words of fellowship and comfort to him. He needed the comfort that brethren can give then; but now he is above the need of any of it any more forever, in the presence of the God of comfort. The "Signs of the Times," which he took uninterruptedly from about the first of their publication, were a source of great satisfaction and enjoyment to him always, and he regarded them so highly as a valuable medium of correspondence among the brethren, that it gave him great anxiety to suggest a possibility of your having to stop their publication; and when there seemed danger of it during the war, he advised the raising of the subscription price to what it now is, in a letter published in the number for May 15th, 1864, and sent what would be due from him according to that proposition. I hope they may long be sustained under your editorial care, to be for the comfort of brethren in the future, as they have clearly been in the past.

One of the portions of scriptures upon which my views have been requested, is that recorded in Mark x. 21. "Then Jesus beholding him loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me."

The incident in the relation of which this passage is connected, begins at the seventeenth verse. "And when he was gone forth into the way there came one running, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternal life?" It is evidently the same incident which is referred to in Matt. xix. 16, and Luke xviii. 18. But there is a slight difference in the relation in the different places, though no confliction, and this difference is important, making prominent in each place the particular truth or truths designed to be more particularly taught by that relation. In this place we are informed that the young man *came running, and kneeled to him*, which is not stated in either of the other places. Matthew records the question of the young man thus: "God master, what *good* thing shall I do that I may have eternal life?" But Mark and Luke have both omitted the word good.

Now in perfect harmony with the entire relation of the incident here, we are told in this place exclusively that Jesus loved him, which is satisfactory evidence to me that he is presented as a child of God, and as illustrating and teaching christian experience; for I certainly cannot believe that the scriptures would say expressly that Jesus loved one who was not a subject of redemption. He loved his own, and he loves them to the end. It would be enough for me I am sure, to have it said in truth that Jesus loved me; for his love is stronger than death, and all upon whom it is placed will surely come off more than conquerors through him that hath loved them, and be raised to a throne of glory. In the tenth chapter of Luke a similar question was asked by a lawyer, but he was not the same with this young man. We are expressly told that he *stood up* while he asked the question, and that he did it to tempt Jesus; and his character as a self-righteous pharisee is still farther manifested by his being willing to justify himself, and for that purpose asking, "And who is my neighbor?" This young man, instead of standing up coolly to present his question, came running to him as he was in the way, showing great earnestness and anxiety of mind, and kneeled to him, thus expressing deep humility and reverence for the person of Jesus. Jesus' reply is first to the form of address. "Why callest thou me good? there is none good but one, that is God." He does not say this as though the title did not belong to him, but to rebuke that reverential regard for human teachers, as being better than others, which is natural, and which was eminent among the Jews; and to show that he as the good and holy One was himself "God manifest in the flesh." The lawyer used the same form of address, but evidently not as an expression of his own regard for Jesus, but as a customary form necessary for him to use in asking his tempting question. In replying to him Jesus does not speak of this. But the young man evidently spake sincerely, having that feeling toward Jesus which would cause him to say as he kneeled to him, "Good Master." The Savior will therefore instruct him as to why he is entitled to be called good, and why that feeling to so address him has been inspired within his heart; that he is not good as one eminent in the Jew's religion for learning or piety, not as a priest among the Jews, nor even as a prophet; for however great among them, and however distinguished by the Lord as a prophet to speak his words to the people, he would still be but a man of the fallen race of Adam; but that he is good as being the Son of God, and that the goodness of all who shall be accepted in the sight of God, shall be his goodness received by them through a vital relationship,—that none of the human family can ever be or become good upon any principle of works, but only as by the grace of God they are enabled to discover and realize a dear and inseparable life union with him who has perfected all goodness in the eye of a holy law, and has brought in everlasting righteousness for the arrayal of all his people.

Jesus then refers him to the law, and names the six commandments which refer to man's relation with his neighbor. The young man replied, "Master, all these have I observed from my youth." We have no reason to suppose that he said this in vanity and self-confidence, for he is evidently in great perplexity. I think it is clearly intended that we shall regard him as having spoken the truth in regard to having kept the letter of the commandments, and that like Paul, "touching the righteousness which was in the law he was blameless." He is now, however, a quickened soul, and has begun to feel that there is something lacking with him; that all his observance of the commandments is not sufficient to entitle him to eternal life; that the trighteousness which is of the law is but an external righteousness, and does not affect or change the depraved character of the heart so as to render us acceptable in the sight of God. Still supposing that he has kept the law fully, he yet is dissatisfied with his works, evidently feeling that they lack the very principle of holiness which God requires, and that something is necessary which they do not possess. But what is that which is still to be done? Having kept the law, what else can he do? This is the hour of extremity, of deepest discouragement, not when we are considering and bewailing our vilest traits and actions, but when we are contemplating our best works, and the very best we can possibly do or can see any way of doing, and find them altogether unworthy and vile. The young man is upon the same road that Paul was when the commandment came, sin revived, and he died. The insufficiency of his best works becoming manifest to him, he is evidently in the death struggle as to any hope through keeping the law, is experiencing the truth that he is dead in trespasses and in sins, and so cannot work righteousness. He manifests the perplexing trouble and anxiety of his mind by the haste with which he comes running to Jesus. If he were a pharisee he would have been too well satisfied with himself to have made such haste, and to have knelt to the Savior. He is one of the redeemed, and is being led in a path which he has not known, the same path in which all the saints are led from drrkness to light. He has already learned, as we have said, that God requires something more than he has done, but he still supposes that what is lacking is to be supplied by himself. He is yet ignorant of any other way of obtaining eternal life except as a reward for something done, and so he comes to Jesus with the prayer that he will instruct him what to do. He has given up confidence in his past observance of the law, or else why come in such haste with such a question? He has given up confidence in his own wisdom to discover what else to do, and appeals to the wisdom of the Savior, thus acknowledging him. But he is not quite dead yet. He still struggles in the hope of what he may yet do when Jesus shall point out the necessary work to be performed. He has not yet come to the place where the poor publican stood, where the prayer for assistance ends, and the prayer for

mercy begins; but he is on the way.

"Jesus said to him, "One thing thou lackest." This one thing the young man may be impatient to hear described, supposing it to be some particular and essential work which he has not performed, and the lack of which has caused him this trouble. But he is to learn that the one thing is an essential element in every thing that he has done. It is "the one thing needful." The fact that Jesus declares him to be lacking, is not to be regarded as proof that he is not one of his people. The time comes in the experience of every saint when he finds that he lacks one thing, and that in lacking that he lacks everything: and this is the time when Jesus conveys this knowledge to the soul. One thing, only one thing lacking! How easy it will be certainly to supply that! But when that one thing is presented, it is found to be as high as heaven, a barrier which all the power and wisdom and goodness of man cannot surmount. It reaches to the whole extent and breadth of God's commandment, which is exceeding broad, and discovers an end of all human perfection. The commandments which our Savior there mentioned, he in another place speaks of as one commandment, viz., "Thou shalt love thy neighbor as thyself." Now this requirement which our Savior made of him is like a key that shall open his heart to his own view, and show the one thing, the one very principle which this commanement requires, to be lacking there. It is vain for him now to begin to consider whether he can perform the allotted task, for suddenly he has all his past work thrown upon his hands as worse than worthless, and he must begin again from the first. But he cannot begin until atonement is made for the transgressions so suddenly discovered. For how has he manifested that love for his neighbor which the spirit of the law requires, while gathering and keeping worldly possessions? If he loved his neighbor as himself, he would be as poor as any one around him.

When he hears the requirement to sell all that he has and give to the poor, he was sad, and went away grieved. I do not understand this sadness and grief to be because he cannot have eternal life without giving up his own possessions, but that he is sad and grieves because of the revelation which is thus made to himself of his depraved and disobedient heart. Probably a part of his sadness and grief are that he sees within himself even now that principle of covetousness and that selfish desire for earthly riches and gratification, which has just been discovered to him in his past life, and for which he abhors himself. He sees a reluctance in himself to part with his earthly possessions, he hates himself for that very reluctance. And so he is made to see himself as a poor helpless sinner. By this one thing, this requirement of Jesus, the law has said to him, "Thou shalt not covet," as he never heard it before, and he knows sin. For Paul says, "Unless the law had said, Thou shalt not covet, I had not known sin."

Now I feel sure that this command of our Savior, although impossible for the natural man to obey, as the commandment whose spirit it embraces never was obeyed by the depraved carnal heart, was yet finally fulfilled in that young man, as it is in all the people of God, who walk not after the flesh but after the Spirit. These great possessions, representing all earthly riches, and including herhaps the riches of legal righteousness, must all be parted with, or the attachment to them fully broken, before we can enjoy treasure in heaven. This treasure in heaven is not eternal life, for that no one can lay up or obtain for himself, but it is the same that he tells his disciples in another place, to lay up for themselves. It refers to those spiritual enjoyments of the gospel which are to be entered upon and fully realized only as we become separate from the world. We cannot, as the saints have well learned by experience, enjoy at the same time the riches of the world and the riches of the kingdom of Christ, the pleasures of the world and the pleasures which are at God's right hand. When we lay up treasures here, that is fix our hearts and affections upon things below, so that they become treasures to us, we find them not only unsatisfying, but a source of great trouble and anxiety, for moth and rust corrupt them, and thieves break through and steal. But when we lay up treasures in heaven, setting our affections on things above, on the things that belong to the gospel church, walking as becometh the gospel, and seeking first the peace and good and enjoyment of Zion, no such dissatisfaction and anxiety results from this, but abiding confidence, patience and peace, for these things moth or rust cannot corrupt, nor can thieves break through and steal them. Of ourselves we cannot break earthly fetters, but Christ breaks them all for us. How often we turn away sad and grieving, like this young man, when God in mercy takes earthly treasures from us, or causes that we find pain instead of pleasure in them. It was painful to the flesh when we learned that we must part with our own righteousness, no hope of any other appearing to us then, and with all worldly possessions. But we rejoice when we know that all this is to prepare us to enjoy in heaven "a better and an endearing substance," "an inheritance incorruptible, undefiled, and that fadeth not away."

Our Savior never commands in vain. If there were not power in his word of command to effect obedience to it, we never should obey it in our own strength. But where the word of a king is there is power, and and in the day of his power, that is, when he sends forth his word as a king, his people shall be willing. This young man turned away, but that he must necessarily do as the first step in obedience. He must go and sell all that he has. He must hold all his possessions to be disposed of as Christ directs, according to the spirit of the second commandment, "Thou shalt love thy neighbor as thyself." As the disciples in the first days of the church sold all their possessions and laid the proceeds at the apostles' feet, to be disposed of by the law of Christ. He must fully experience a separation from the world, and from all hope through the law, and then in obedience to that command which never fails he will come and take up his cross and follow the Savior.

Jesus loved him. So he loves his people while they are yet self-willed and ignorant; yes, while they are even enemies to him. That love never will be taken away from them, but through its power they will be made worthy of it, so that he will rejoice in them. But O what tribulations and fiery trials they must pass through before they can enter upon the full enjoyment of it. Our Savior however has been through all before them, and opened a way so that they shall meet no final hinderonce, but shall in due time enjoy the fullness of his love, behold his glory, and praise him in a boundless eternity.

I have done the best I could in giving such views as I have at present, but I feel conscious that I have but an imperfect and partial view of this great subject. I leave it with my inquiring correspondent, and with the brethren, trying to pray that the Lord will be graciossly pleased to anoint our eyes to see the beauty of his word, enlighten our minds, comfort us in tribulation, and lead us in paths of righteousness, for his name's sake.

Your brother in tribulation and hope,

SILAS H. DURAND.

HERRICK, Pa., Feb 20 1870

DEAR ELDER BEEBE:—Mother wishes me to send you a copy of some lines she has received from Sister Murray, they were not intended for publication, but permission has been obtained to have them inserted in the Signs. They are very touching and beautiful, and truly expressive of the closeing scene of our dearly beloved and highly honored father. It is hard to know that he has gone to return to us no more, that we shall no more see his face, no more here his voice again. And you, Elder Beebe, have in this world, one less friend, a true and faithful friend. He has gone and can no more rejoice in your comforting and instructive presentations of truth, and we can never again see the lightening up of his contenance as he listens to the words of some dear brother or sister that we read to him from your colums.

Though our home is now so lonely, and so large a place is left vacant, yet we know that for him to depart and be with Christ is far better, than to remain in this suffering world; for he now dwells in that land where the inhabitants shall no more say I am sick, and where his choicest treasures were. Still we cannot help but mourn though Christ has said, If ye loved me ye would rejoice."

If we could see our dear father as he now is, clothed in immortality, and illuminated with the effulgent rays of the Sun of righteousness, then our poor hearts would be filled with gladness. Could we behold the glorious scene that was opened to his view when the curtain was drawn aside that hides from our feeble vision those things that the Lord hath prepared for them that love him, then would our mourning be turned into joy, and our heaviness into praise.

In looking over some of the beautiful hymns to night, that father used to sing so sweetly, I thought how can we bear that we are done hearing the melody of his voice, that it is silent on earth forever; then I remember that he can now raise his songs of praise in far diviner strains, and in unfaltering tones sing the song of Moses and the Lamb. In deep affliction I remain yours affectionately,

BESSIE DURAND.

LINES WRITTEN UPON THE DEATH OF BROTHER DANIEL DURAND OF HERRICK, PA.

He lived a stranger and a pilgrim here;
He lives above, through Christ a conqueror.

Again there's sorrow in that stricken house;
Disease invades, lays low a cherished form
Convulsions shake, pain racks the noble frame;
The dying saint lisps the Redeemer's name;
Says calmly to the anxious, mournful band,
"The time of my departure is at hand."

"I fear no evil in the dying hour."
O sovereign grace! how wonderful thy power!
God manifest, dispels the gathering shades;
His Spirit cheers, his light the gloom pervades;
The chilling hand of death is at the door;
O welcome guest: a smile, and all is o'er.

The struggle past, the happy spirit fled,
Sadly they gathered round their honored dead,
And thought his spirit, lingering on its way
Had left its impress on its kindred clay.
In silent grief they gently laid him down,
No murmur there, but "Lord, thy will be done."

They meet at evening time for solemn prayer,
And O! how desolate the vacant chair;
The voice well tuned in melody is hushed;
Frail nature sinks, and hearts bereft are crushed;
Repeated strokes, O Lord! are hard to bear,
But thou dost make the sore bereaved thy care.

A pilgrim father sleeps in peaceful rest,
Ended his journey through this wilderness,
Finished his course, the mortal vail withdrawn;
"For him to live was Christ, to die was gain;"

Fearless he met the surging waves of death,
In Jesus trusting to his latest breath;
And with the crown of righteousness in view,
Whispered, "My glorious home," and bid adieu.
The freighted spirit burst its cage of clay,
Triumphant soared to realms of endless day;
There ceaseless praise will be his sweet employ,
Undimmed his vision, and unmarred his joy.

Sunday Evening, Jan. 30, 1870.

MRS. DANIEL DURAND:—Bereaved sister, I felt this morning it would be a relief to me to write to you expressive of the sympathy I feel for you and yours in your late bereavement. As I took my pen to write, my thoughts began to flow in rhyme, which I send, hoping you will accept as a token of sympathy.

MARIANNE MURRAY.

MIDDETOWN, N. Y., Feb. 1870.

DEAR BROTHER BEEBE:—This year, 1870, makes twenty-five years since I became connected with the Baptist church, and when that dear servant of the Lord, Eld. Gabirel Conklin, gave me the hand of fellowship and bid me welcome to all the joys and sorrows of the way; he kindly admonished me of the dangers that would beset my pathway. In the simplicity of my heart, I then thought I would live more like a christian; but alas! what a failure. In the happy golden days, I thought I would shun every appearance of evil, and run with patience the race set before me, and that I would meet in the assemblies of the saints, and if reviled I would not revile again. I would visit the fatherless and widows in their affliction, and keep unspotted from the world. I would take heed to my steps, and keep in the strait and narrow way, and in the way of holiness which is cast up for the ransomed of the Lord to walk in. But reviewing my life, I see many departures from the pathway of holiness; when I have attempted to make haste, I have plunged into the ditch and defiled my garments with mire and dirt, I have been unable to extricate myself, and wounded and helpless have had to wait until the "Good Samaritan passed by, and took me up out of the horrible pit and miry clay, and established my goings, and put a new song in my mouth, and then I could sing.—

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

I can see nothing that I have ever done to boast of, but rather find occasion to put my hand upon my mouth and cry Unclean! Unclean! I desire to render thanks to the God of all grace for the many blessings bestowed on one so very unworthy. He has spared my unprofitable life, and kept me from going so far astray as to turn my back upon these dear brethren who have so kindly borne with all my infirmities and short comings for a quarter of a century. My husband has also been a member of the church nearly half that time, although he feels himself to be less than the least of all saints. We have many ups and downs, and hopes and fears; but still the Lord has been gracious to us in this dark and cloudy day. Many precious brethren and sisters have manifested their love for us in visiting us at our humble abode and among them whom we esteem highly for their work sake, are Elders Badger, Francis, St.John, Purington, Benedict, Durand, Harding, Leachman, Conklin, and Beebe. Some of these we shall see no more in the flesh, but they still live in our remembrance. Their words of wisdom we shall not forget while we retain our senses. We were also greatly refreshed by a visit from brother Wm. B. Slawson, last summer, as also many other dear brethren and sisters. It is to us pleasant and profitable to hear them converse on the things of the kingdom. We love to mark the footsteps they have trodden, and we often say, O, if we could speak, and sing, and pray like this or that one, we would make the heavenly arches ring. But if I attempt to speak, a trembling takes hold on me, and my prayers oft seem but a chattering noise; and when contemplating some heavenly theme, some worldly care intercepts my meditation, so that, what I am, 'tis hard to know. I sometimes wonder what makes me differ from the multitude we meet when on our way to our meetings, as they hurry on to their costly houses with lofty spires and noisy bells, and though separate in their forms, yet all united against the truth, counting us far behind the age. But O, my soul, come thou not into their secret, to their assemblies be not thou united. How many are in the broad way that leads to destruction. But let me be numbered with the few, whose dear familiar faces I meet when we gather in our large upper room" where we hear the truth proclaimed.

"There would I find a settled rest
While others go and come;
No more a stranger nor a guest,
But like a child at home."

To praise God for his goodness, and express our desire for the continued fellowship of the saints, is our object in writing these lines. Yours,

WM. P. and MARY CAREY.

RUSSELL CO., ALA., Jan 16, 1870.

MUCH ESTEEMED IN THE LORD:—I feel unworthy to call you brethren; yet I love the doctrine published in the "Signs of the Times," and I want you to continue to send them to me, for they contain nearly all the preaching I have. I feel tempest-tossed and sinking almost in despair. Sometimes my mind seems to be depressed and every thing seems dark and gloomy, and I am constrained to cry, Lord save, or I perish. There is no help in me, I am full of pollution; from the sole of my feet even to the head, there is no soundness in me, nor is there anything good that I can do. But I read in the precious word of God that the blood of Jesus cleanseth from all sin; and also that he shall save his people from their sins. But, without the shedding of blood, there is no remission of sins. Jesus has lived, and died, arisen and ascended to his Father. He has conquered death, hell, and the grave, and is now seated in the throne of his glory, and shall reign until all his enemies shall become his footstool. He says, he came not to call the righteous, but sinners to repentance. He came to seek and to save that which was lost.

My brother, if I may so address you, there was once a time when I could see no way of escape; I was a poor sinner, solitary and alone, no earthly friend was near, when there was a way revealed to me. It was Jesus, living and dying, and arising, and ascending to the Father, and I was saved by, and for what he had done. My sorrow left me, and I tried to praise God. I thought then if I could meet with a christian I could tell him of this way. It was christians I desired to see. But soon trials came, and something seemed to say to me, you are deceived; you have made a mock, and you are worse than ever. I then thought if I had that burden back I would know better how it left me. And I still fear and tremble lest I may be decieved. Yet there are times when I am premitted to hope that Jesus is my Savior and my Redeemer; then I mount with wings as an eagle, and rise above all my sorrows. Sometimes I feel that this world has no charms for me, and that I would rather depart and be at rest. I desire an interest in the prayers of God's people.

Brother Beebe, I have had a passage of scripture on my mind for a long time, and I think there is a great deal in it for the children of God. Please give us a sermon on it. The words are these, "As ye have therefore received Christ Jesus the Lord, so walk ye in him, Col. ii. 6.

ELVY MYHAND.

(*Editorial reply on page* 69.)

ARCOLA, Va., Feb. 24, 1870.

DEAR BROTHER BEEBE:—I arrived safely home yesterday, having abundant reason to be thankful to the good Lord for all the kindness shown to me. During my visit north I traveled over eight hundred miles, and preached on an average about five times a week during the three months. Sometimes, I think, that I felt sensibly the presence of God, while at other times I was left to grope in the dark, trembling at the word, and fearing that I had run before I was sent.

Enclosed you will find a letter written by brother W. F. Kercheval, to brother C. Myers, containing a relation of his experience. You are at liberty, by brother Kercheval's permission, to use it as your jmdgment may direct—to publish a part, or the whole, or none of it.

Give my love to your family, and all the dear saints.

Yours in hope,

A. B. FRANCIS.

PIEDMONT, Va., Sept. 8, 1867.

DEAR BROTHER MYERS:—I received your letter of March 1st in due time. Much time has elapsed since then, and I reckon you have thought I had forgotten your request; but it is not so. After reading your most excellent and spiritual letter, I really felt like I was so small, and had so little of an experience, as compared with yours, that I felt, and still feel that I have nothing that you could deem as worthy to be called such. Yet the apostle has directed us "to be ready at all times to give the reason of the hope that is in us, with meekness and fear." And, my brother, it is always with fear, if not with weakness, that I speak of what little hope I possess. I fear lest I have mistaken the subject altogether. I have read many minute and detailed accounts of the exercises of the children of God, and have often thought if I only had such an assurance, O how I could rest upon the hope it would afford me. But when I refer to my own, the way in which I hope the Lord has led me, I am fearful that I know nothing of it as I ought to know. From early age, about fifteen years, I have had at times, and indeed I may say most of the time, much reflection upon my condition as a sinner before God, and thought all the while I would get better, and made many mental promises that from the then time forward I would try and live a more holy life, or sinless life, (not that I ever was profane, or addicted to any of the open vices of the times,) yet I found that I was a sinner, but viewed myself actually, not knowing or realizing that I "was altogether born in sin," and had a corrupt and depraved nature, that required something more than a reformation, or a ceasing to sin; for it seemed to me then that if I could in the future live right, all would be right; and I often strove hard to that end; still I never was able to satisfy myself in regard to it; and I often thought I would like to be a christian, but had only a very vague idea of what constituted one. I supposed it was to be good, and to live so continually. In this way I lived very many years, constantly looking forward to some time in the future when I would be what I desired. I used to attend preaching regularly, generally the Baptist, as my parents were such, but heard others also, and did not see much real difference in their preaching, except that one held the doctrine of election, and the others did not. That doctrine I thought was true, as I had been so instructed, or had so learned from the preaching. All this was before the division among the Baptists, and as one after another of the preachers went

over to the arminian system, I would fall back upon some other one whom I deemed sound, and finally said, if a certain one went over I would give up all, and abandon the prospect that I would sometime have a hope, and be brought to a knowledge of the truth; for all this time, although I had no idea of the plan of salvation by grace alone, still I looked forward to the time when I hoped I would be a christian. Yet after this certain one did go also, I still was, from some cause, constrained to continue in the same direction as before, and in the process of time I was led to see more and more of my depravity by nature; and I have sometimes thought and hoped that I had been something like the man whose eyes our Lord opened. When he touched them, he asked him if he saw aught. He said, "I see men as trees walking." So have I hoped, and still hope, that mine eyes have been touched, and I faintly "see men as trees walking." All this while I had no idea of the spirituality of the law, but thought it took cognizance of my acts. But I was farther led to see and feel that I was a sinner by nature as well as by practice, and that no reformation would avail me; and I had all the while heard it preached that Christ was a Savior, and that I must look to him; but how, I did not know, nor could I give up the notion that I had something to do in the matter, but could not find out what to do. Yet my burden, or my trouble still rested upon me, and seemed grievous to be borne; still I never felt that dreadful impending destruction that many have felt, but continually felt the desire to be relieved of my guilt and condemnation, and to have a hope in the Lord; in fact, to be a christian. I can remember no particular time when I was delivered from this burden of guilt, and condemnation, but I was led about and instructed, as I hope, to see that all I could do or think could not avail me anything, and thatI should look to Christ as my God and my Redeemer, and trust in his all-sufficient righteousness; and when I looked at myself I was made to abhor myself, and repent in dust and ashes. And, my dear brother, if the Lord has led me, and has again touched mine eyes, so that I can see clearly that I am a sinner by nature, lost and ruined, and enabled me to rest and trust in his atoning blood, still I carry about me this body of death, and find daily and hourly that "when I would do good, evil is present with me;" and continually I feel to "abhor myself," and to "hate my own life also." If in all this I could confidently feel that I am a subject of his grace, and and heir of his kingdom, then could I indeed feel to rejoice with joy unspeakable and full of glory. With this very unsatisfactory experience I am often greatly tried, and am led into many doubts and fears in consequence of its insufficiency. Yet I have nothing better, and I trust that I know that if I am a subject of grace, "my sufficiency is of God," and when I look about for better evidences of my acceptance with God, and an interest in his name, I can find nothing better (and would I did not desire any better) than the apostles of our Lord have left on record for our comfort and consolation. Paul has told us that "We know that we have passed from death unto life, because we love the brethren." And when I bring that test to bear, I often feel that I can claim that I have been born again; for the saints of God are my people, and I think I do really love all those who bear the marks of the Lord Jesus. The gospel affords me, many times, real joy and consolation, and I can rejoice with them that rejoice. Only yesterday, I heard our beloved brother Leachman preach from the words of the apostle John, "But if 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." As he spoke of that blessed fellowship, I could really, then at least, feel that I was interested in it, and see how that the blood, the sacrifice of our Lord Jesus Christ, cleanseth us from all sin. There is no need for any of our righteousness, if we had any; that blessed and all-sufficient one is more than a match for all our transgressions and sins, innumerable as they are. O that I could rest there always; but how soon am I again turned to the "beggarly elements." Brother Myers, I am a mystery to myself, sometimes, and hardly know what I am; bnt if I only know that my Redeemer liveth, all else will not harm me. May it be the pleasure of the Lord to grant me a more satisfactory evidence of an interest in his name, and that I may honor and adore his name for his unspeakable gift.

I have written very hastily the foregoing lines for your perusal, and for such others as you deem proper, and to have your conclusions. I have never before attempted to write anything like an account of how I trust the Lord has led me, and in doing so now, it is with much fear and trembling. May the Lord grant to all his poor and tried children such evidences of an interest in that blessed and eternal inheritance reserved in heaven for them, so they may be enabled to "run and not be weary, walk and not faint," while in this tabernacle of flesh, and may his name have their undivided praises now and forever.

With much love to you, sister Myers, and all the dear saints, I remain, yours unworthily,

W. F. KERCHEVAL.

ABINGDON, ILL., Feb. 25, 1870.

DEAR BROTHER BEEBE:—I should have sent to renew my subscription for the "Signs" long before this, but was not fully determined to take it this year. But as you have sent as usual, and I have been a subscriber some thirty years, I feel yet like I should like to take it. But to tell you the truth, I thought you ought to publish my answer to your exposition of Eph. ii. 1, in reference to what was quickened; but it may be all for the best. But I want you to know I did not put that question to you with any thought of differing with you, but fully thought we agreed on that point. It was put because there seemed to be some little difference on a matter, as I thought, connected partly with the one I put to you, and the whole thing would be settled by it, as I thought. But now I have your answer to E. H., a brother at Cincinnati, in No. 4, present Vol., in the following language: "We assume, in our understanding of this subject, it is the very identical man that was chosen of God in Christ, predestinated to the adoption of a child, created and fell in the earthly Adam, was condemned by the law, was dead in trespasses and sins, was by nature a child of wrath even as others, was redeemed by the blood of Christ," &c.; which about covers the ground under consideration in the subject referred to in my former letter, and, in fact, is about what I thought you believed. But it seemed to me in your exposition of Eph. ii. 1, you held that there was no part of the first Adam that constituted the child of God. But I believe even the body is chosen, being the vessel which he hath afore prepared unto glory. But it must be changed from a natural to a spiritual body, which will be done in the resurrection. I have said more, that is, I believe there was a mind in man, but not until renewed, which will be carried through from a time to an eternal state, so that it will realize that it was once a lost sinner, but now saved in the eternal state by the precious blood of Christ, which was offered without sin unto salvation. But in connection with this, brother Beebe, I believe there was no eternal life in the first man, or first Adam, when created; for he was not spiritual, but natural, and now is only made spiritual by the agency of the Holy Ghost, which plants the divine life in all the chosen ones of God; that Christ is the life of all his children legitimately, and that the whole family of the redeemed are members of his body, of his flesh and bones, as Paul informs us; he being the seed which fell into the ground and died, but was quickened again, being the germ from which the whole crop spring; that they were all embodied in him when he arose from the grave a mighty conqueror of death, hell and the grave, and were all chosen in him from before the foundation of the world, brought forth in time, and by the receiving of the eternal life, as above stated, will finally be brought home to glory, when God shall gather all the ransomed in the great day. I hope, brother Beebe, to be there, unworthy as I know I am, when the children all get home. May love and mercy fall gently upon you in your declining years, is the wish of your unworthy brother in the Lord. Farewell.

B. BRADBURY.

HALTONSVILLE, Lawrence Co., Ind., February 21, 1870.

ELD. GILBERT BEEBE—We wish to commnnicate through the "Signs of the Times" our present condition as a church.

Our church is called Gilgal, and consists of forty members. We have been entirely destitute of a preacher since two years ago last June. We are getting very hungry for preaching, but will receive none but the Old School Predestinarian Baptists; and if there are any ministers wishing to locate among such a people, let them pay us a visit, or write, if they wish any further information. Write to brother Tyre Henderson. We pray God to direct the matter according to his will.

Done by order of the church.

TYRE HENDERSON, Mod. pro tem.
J. W. EASTON, Clerk.

DEATH OF OUR GRAND-DAUGHTER.

DIED—At her late residence, near Castleman's Ferry, Clark Co., Va., Mrs. Phebe Frances Dorsey, wife of Capt. James P. Dorsey, daughter of Mrs. Harriet M. La Rue, and granddaughter of Elder G. Beebe, aged 21 years, 10 months and 5 days. Her disease was somewhat complicated; she had been complaining for the last year, and for a few weeks before her death she declined rapidly. Her mind seemed lucid and clear to the last. She never made a public profession of religion, but was evidently very thoughtful on the subject. She was remarkably amiable, confiding and loving in her disposition, and was loved by her acquaintance, especially by her husband, relatives and connections, and unreservedly devoted to her husband, children and mother, who lived with her. Her husband, with whom she had lived from the time of their marriage in the most uninterrupted conjugal happiness, is overwhelmed in grief at his present bereavement, and her widowed mother feels most deeply the loss of her loving and only daughter, yet seems greatly supported in her affliction by the sustaining grace of her covenant God.

Mrs. Dorsey has left two children, a daughter and son, the latter about thirteen months old. We received a telegraphic announcement of her death, and hastened to the house of mourning, arriving in time to attend the funeral, on Sunday, March 6th, and at the request of the disconsolate husband and mother, preached from Job i. and last part of the 21st verse, a text which the deceased had recently dreamed of repeating to console a dear friend in affliction.

[ED.]

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1870.

REPLY TO SISTER MYHAND

On page 67.

The apostle having set forth the attributes and eternal perfection of our Lord Jesus Christ, in the preceding chapter, and testified of the all-sufficient fullness that dwells in him as the Mediatorial Head over all things to his church, and of the manner in which he has reconciled his people to God, in the body of his flesh through death, to present them holy and unblamable and unreprovable in the sight of God, shows that it is, and was, in all this perfection and fullness that his people have received him. Knowing the influences by which the saints are surrounded, while in the flesh, tending to allure, beguile, seduce and betray them, he gives them the important admonitions to beware lest any man spoil, (or rob) you through philosophy and vain deceit, after the traditions of men or rudements of the world, and not often Christ. And as a good and sufficient reason why they should avoid the philosophy, deceit and rudiments of the world, and rely alone on Christ, he adds, "For in him dwells all the fullness of the Godhead bodily, and ye, the saints who have received him, are complete in him which is the head of all principalities and power." The carnal or fleshy mind of the saints is strongly and strangely inclined to adhere to the philosophy, and human reasonings which are based upon the rudements of the world. The rudements of the world are the elementary principles on which philosophy and human science are based. But the christian cannot adhere to and be governed by the rudiments or philosophy of this world without departing from Christ. For all the treasures of wisdom and knowledge that the christian can possibly need are here hidden in God, and in the Father, and in Christ. And as all the fullness of the Godhead dwells in Christ; he is therefore, of God, made unto us wisdom and righteousness, sanctification, and redemption. The apostle John assures the saints, that they have an unction from the Holy One, and know all things. And farther, he says. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John, ii 20 & 27. These two apostles, Paul and John perfectly agree in their testimony, Paul says. "And this I say, lest any man should beguile you with enticing words," John says, "These things have I written unto you concerning them that seduce you." To avoid such seduction John exhorts the saints to, "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.—1 John ii, 24. And Paul testifies substantially the same, and by apostolic authority commands the saints. 'As ye have therefore received Christ Jesus the Lord, so walk in him."

The church of God, as a body, have received Christ Jesus the Lord just as God gave him; that is "to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all." Then having received him to be the head over all things, to her so, as a church, she is commanded to walk in him. Every individual member of the body of Christ has in like manner received him, as both Lord and Christ; renouncing all other lords, and bowing their neck to his yoke, and to have no confidence in the flesh.

When we received Christ Jesus, experimentally, as our Lord, all other dependences were cut off. We were sinking in despair, there was no eye to pity, no hand to deliver us. All our former hopes had perished, and there was no strange gods with us, they were all renounced. All human policy, philosophy and vain deceit had proved vain and delusive, and were fully renounced. We received him as the only name under heaven given, whereby we must, or could possibly be saved. How are we now walking? Have we now any other trust or confidence for salvation? Are we relying wholly on him, as our Prophet, Priest and King? If we are walking in him as our Prophet, we must renounce all false prophets, and receive him as the only medium through whom spiritual communication can come from God to us. If we walk in him as our Priest, we are relying confidently on the efficiency of the atonement he has made for us, discarding the thought of gaining the favor of God by any offering we can make for ourselves. If we are walking in him as our King, we must recognize, receive and obey all his laws ordinances, and institutions.

When we received Christ Jesus the Lord, we received him as a whole, perfect, complete Savior, mighty and "able to save them to the uttermost who come unto God by him, seeing that he ever liveth to make intercession for them." Yea, and we received him by the power of the same endless life, by which he holds his priesthood. So then we are commanded to walk in him.

To walk in him, is to walk within the precincts of his church, for the church is his body, over which he alone is the Head.

When we received him, we deeply felt, and humbly acknowledged our need of him. He was to us the only being in heaven or earth on whom we could rely; should we not in all our walks cherish the same feeling, and make the same humble acknowledgement?

When we received him, he was to us the cheifest among ten thousand and altogether lovely; and we without reserve gave up ourselves with all our interests for time and eternity into his hands, to pass through flames or floods, if he directs, confidently relying on his word of promise that he will never leave or forsake us. So then let us endeaver to walk in him, in obedience to the imperative command in our text.

ULSTER CO., N. Y., Feb, 1870.

ELDER G. BEEBE:—Will you please give your views on Ezekiel iii. 18. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning nor speakest to warn the wicked from his wicked way to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand."

R. W. E.

REPLY.

The preceding part of this chapter contains an account of the calling, qualifying and special mission of Ezekiel and a very definite statement of the field of his labor. He was sent by the Lord, exclusively to the house of Israel, to his kindred and brethren, and to no other people. And he said unto me, Son of man go get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech, and of a hard language, but to the house of Israel; not to many people of strange speech and of a hard language, whose words thou canst not understand. Surely had I sent thee to them they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me; for all the house of Israel are impudent and hard hearted." &c.

Israel, to whom Ezekiel was sent, was separated and distinguished from all other nations on earth, as lineal descendants of Abraham, embraced in the covenant of circumcision, and circumcised in the flesh, and held under a covenant of works, which covenant provided temporal rewards of corn, wine, oil, long life in the land of Canaan, with peace, health and security, for their fidelity and strict obedience to the requisitions of the law of carnal commandments which they were under, and for their disobedience, they were to suffer a just recompence, of temporal judgments, provided in their law and covenant, of sword, pestilence and famine, and they were to be deprived of providential protection, and ultimately be cut off from being a nation. Under this law, which was given exclusively to the house of Isarel, he that despised Moses law, died without mercy, for it was not in the nature or provisions of that covenant to show mercy to transgressors of its precepts. No Gentile alien was required to keep the laws which were given to Israel; nor were they blessed for observing, nor cursed for failing to observe the provisions of the covenants which pertained exclusively to the commonwealth of Israel. No Israelite was entitled to any of the rewards by that law for, or in consideration of being born of the Spirit; for if they were born in Abraham's house or bought with his money, and were duly circumcised in their flesh, with the circumcision which was made with hands, then they were recognized as members of the house of Abraham, or house of Israel, and legally entitled to all the privileges, and subject to all the penalties provided in that covenant. If a Gentile had come to Moses, or to Aaron, and related a gospel experience, such as now would be a sufficent passport to the fellowship of the saints of the gospel dispensation, it could have gained for him no admission to any of the peculiar provisions of the old covenant, any more than the evidences which the phairsees and saddusees brought to John the Baptist, that they had Abraham to their father, could entitle them to gospel baptism. No more grace or spiritual life was required to qualify one for recognition in the house of Israel under the old covenant of works, than is now required to make an arminian convert, or proselyte to the religion of any of the numerous branches of anti-christ at the present time.

Let it be observed that eternal life was never promised for obedience, nor eternal death threatened for disobedience to the provisions of that law. "For if there had been a law given which could have given life, (eternal. or spiritual life) verily righteousness should have been by the law."—Gal. iii. 21. "I do not frustrate the grace of God; for if righteousness came by the law, (or old covenant) then Christ is died in vain."—Gal. ii. 21. And if eternal death had been the consequence of a failure to keep the requisitions of that law, no Gentile could ever be saved. From the time we all fell in Adam, the sentence of death has rested on all his posterity, and that death has passed upon all men, for that all have sinned: and from that sentence and death there can be no deliverance but by the redemption that is in Christ Jesus. The organization of the Hebrew nation, the laws, ordinances and covenants given to them, were not given to seal the damnation of any to whom it was given; for all were condemned and under wrath before that law was given; and we are expressly informed, as we have shown, that it was not given to give spiritual life, or with any possibility that by its deeds any man could be justified in the sight of God.

Having been thus particular in showing from the scriptures the real position of the house of Israel, to which Ezekiel was sent to be a watchman, and that the law that they were under in their covenant relation could neither save them from that death which they were under, and which had reigned from Adam to Moses; nor could it inflict as its

penalty a repetition of that penalty which they were already under, in common with all the race of mankind, and had been under more than two thousand years before that covenant was made with them; we will now attempt to show that the house of Israel, to whom Ezekiel was made a watchman to speak God's words, was organized and constituted, with all their laws, rites, ceremonies and priesthood; as a shadow or type of good things which were to come; and in all their history, prefigured the spiritual Israel, which are not Jews outwardly, but inwardly, and whose circumcision is not made with hands, nor outward in the flesh, but is inwardly, in the heart, and by the spirit, and whose praise is not of men but of God. Israel in the flesh, typified the children of God. The children of the flesh, these are not the children of God, but the children of promise are counted for the seed. In Isaac, who was the child of promise, the true spiritual seed are called. Hence Paul, by inspiration, declares to those of the gospel church, and under the new covenant. "Now we, brethren, as Isaac was, are the children of promise."—Gal. iv. 28. Observe this declaration is made of Gentile subjects of grace, who are children of the free woman,—not the old Jerusalem in the type, which was in bondage with her children, but of the new Jerusalem, which is above, and is free, and is the mother of all the children of promise. This new Jerusalem is the anti-type of the old Jerusalem; and the gospel church in her organization under the new covenant is the anti-type of the fleshly tribes of Israel under the old legal covenant. The Levitical priesthood was typical of the priesthood of our Lord Jesus Christ, who is made a priest forever, by the power of an endless life; not after the order of Aaron, but after the order of Melchisedec. And the apostle says, "For the priesthood being changed, there is made of necessity a change also of the law."—Heb. vii. 12. The law which was under the priesthood of the sons of Levi, and identified with that priesthood, was also typical; for the same inspired writer says, "For the law having a shadow of good things to come, and not the very (or the exact) image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect."—Heb. x. 1. As the priesthood under that covenant was typical, so was the law, and the covenant which contained it; and so also were all the ordinances, ceremonies and rites thereunto pertaining. The tribes of Israel, in their fleshly generations, as we have shown, prefigured the kingdom of Christ as a spiritual or gospel organization. The old covenant was but a type of the new covenant, or New Testament. The Levitical priesthood and law foreshadowed the priesthood and law of him whose name is the Branch, who shall sit a priest upon his throne,—shall build the temple of the Lord, and shall bear the glory.—Zech. vi. 12, 13.

These carnal Israelites were not under a gospel, but a legal, conditional covenant; their temporal prosperity depended on their obedience to the law that was given to them; and the penalties of that law were executed for their disobedience. Ezekiel, not as a gospel minister, but as a vigilent watchman, was sent of God to them, to warn them of the inevitable consequences of disobedience, and to speak with God's words to them. In every case where God had said the offender, or transgressor of that law should surely die, Ezekiel was required to reiterate what God had spoken in his law, and thus to give them warning of what puishment would be inflicted on them if they turned not away from their transgression. For in that conditional covenant God had said, "When a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sins, and his righteousness which he hath done shall not be remembered." This warning Ezekiel was solemnly charged to give to the offender, and if the offender should disregard the warning, the watchman was clear. Indeed the Lord knew beforehand that they would not heed the warnings of the watchman, for they did not heed the voice of God himself. But the prophet was himself also under the same law and conditional covenant, and hence he was admonished, that if he failed to warn the transgressor, that transgressor should suffer the penalty of the law, which was death, but his blood God would require of Ezekiel as the watchman. That is, God would hold him, as a watchman, responsible for the consequence, and he also should die.

The gospel church is organized under a new, a better, and an unconditional covenant, in which God has promised that he will be the God of those whom he has embraced in it, and that they shall be his people. It is a covenant of life, in which there is no death: it is ordered in all things and sure. It provides chastisement in love, for his disobedient children, but a pledge that he will be merciful to their unrighteousness, and their sins and their iniquities he will remember no more. As the former covenant and law was a ministration of death, the new covenant is a ministration of life. Yet, although the two covenants were so dissimilar in their nature and requirements, still the former was typical of the latter.

Leaving now for the present the typical relation of the old to the new covenant, lest we should extend this article to too great a length, we will endeavor to show that the law of the Levitical priesthood, with its conditions, its pains, penalties and rewards was typical of the laws of the kingdom of Christ under the gospel despensation. And this point we must necessarily treat in a general way. It is not expedient for us to speak of every precept of the law under which the fleshly tribes was held, and show its distinct bearing in reference to what it prefigured; but a law is indispensible for the discipline of all organized governments. The chosen tribes of national Israel were distinguished from all other nations as God's peculiar people, and the precepts given for their government were of vital importance in keeping up that distinction. By their law, they were forbidden to intermingle with the nations around about them. So under the new dispensation, the members of the church of God, are by the law of Christ commanded to come out and be separate from all the religious denominations of anti-christ, and to have no fellowship with the unfruitful works of darkness. As by the law of Moses, every transgression and disobedience received a just recompense of reward; so under the gospel a just recompense of reward is inevitable to all the subjects of Christ's kingdom who transgress the law of Christ. But the delinquents under each covenant were tried, convicted and adjudged by the provisions of the law they were under respectively. "He that despised Moses law, died without mercy, under two or three witnesses." For there was no mercy provided for them under Moses. Death was the fixed sentence of that law, for disobedience of its precepts. And the offender being duly convicted by the requisite number of witnesses, must be stoned to death, and all Israel were to stone him, and unite in administering the penal sentence of the law. It is true, provisions through that priesthood were made for sin-offerings, and for many of their offences atonement could be made ceremonially, by bringing such offerings and sacrifices to the priest as the law required, when they were duly offered by the consecrated priest, upon a duly consecrated altar. So under the new dispensation, there is a sin that is unto death. We do not say that he who commits shall be prayed for, but for the offences of the people of God the law of Christ provides, through the priesthood and one offering of Christ, a deliverance. The law of Christ for the discipline of the church, requires perfect and perpetual obedience. Any member of the church who offends, is to be reproved, admonished, and if possible, reclaimed, prayed for, labored faithfully with according to the laws of Christ, and if he cannot be reclaimed he must die, be put to death; not literally, as under Moses, but by expulsion from the fellowship of the saints. In the righteous administration of this sentence, every spiritual Israelite is to participate. The ministers of the gospel who stand as watchmen on the walls of our new and spiritual Jerusalem, are charged to warn the unruly. And in doing so they are to speak with God's words to the sinners in Zion. And they are held responsible to God for any dereliction from this duty. And so fearful is the responsibility resting on them, that if the disobedient are not warned by those who have the oversight of the flock of God, that if any are cut off from the fellowship of the church whom they have failed to warn; they are themselves by the same law of the kingdom to be adjudged as unfaithful, and to suffer the same reward, of expulsion from the fellowship of the church. The minister of Christ, and especially those who occupy the place of pastors or bishops, are to warn the church against all disorder, heresay and disobedience, with all authority and doctrine, and if they neglect to do so, the Lord will remove the candlestick, or church from their charge, and they shall become castaways. This is not what is called falling from grace, for those who are born of God can never be finally lost. But many of them have learned to their sorrow that they can fall from their standing in the church, their usefulness in the ministry, and be denied the peculiar privileges of the house of God, for their disorderly walk and conversation.

But we may not confine the charge to the ministers of the gospel, who, as having the oversight of the flock of God, are to watch and be sober, but our Lord has said, Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey who left his house, and gave authority to his servants, and to EVERY MAN his work and commanded the porter to watch, Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock's crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch." Mark, xiii. 33,—37. The charge to watch is not confined to pastors or bishops, but all the children of the Kingdom are commanded to put on the whole armor of God, always with all prayer and supplecation in the Spirit, and watching with all perseverance and supplication for all saints. Eph. vi. 18. All the saints then, like Ezekiel; or rather as that which is prefigured by the charge given in our text, are called to be watchman to watch over one another, and to pray for one another, to strengthen the feeble, confirm the wavering, and suffer not sin to rest on one another; to warn the unruly, and to exhort, and admonish each other, and much more as they see the day approaching. But in adminis-

tering their solemn warnings, they should carefully observe the charge to Ezekiel, to speak only with God's words. We are to make no new rules, enact no new laws, but remember that the law of the Lord is perfect, and cannot be improved amended, abridged or added to, lest God shall add to him who shall so offend, the plagues written in his book.—Rev, xxii. 18.

In the death of our venerable brother Daniel Durand, we are deeply sensible that we are called to part with a valuable and dear friend, with whom we have enjoyed a long and loving acquaintance, and most sacred christian fellowship. He was born in the village in which we now reside and received a hope in Christ, and was baptized in the faith and fellowship of the Primitive Baptists while living in this country. We became acquainted with him about forty years ago; and our acquaintance for the last twenty years has been intimate, pleasant and profitable. He has been a patron of the "Signs of the Times" from the commencement of its publication, and has rendered efficient aid in sustaining them. Since the beginning of the late cruel war, he has been called to part with four sons, all of whom had attained to years of manhood, and occupied positions of high respectability, and all died in hope of a better resurrection. They were, Joshua, Warren, James and John, three of whom had follwed the Redeemer in Baptism. The surviving members of the family have drank deeply of the cup of affliction, but do not mourn as they who are without hope. Our aged sister, left now in widowhood, feels deeply her bereavment; but we are told, she bears her affliction with christian fortitude. May the kind arm of our God support her as she treads the downward pathway of her remaining days, and minister consolation to all the surviving members of the afflicted family.

WINTER ARRANGEMENT

FOR

MIDDLETOWN AND WALLKILL CHURCH.

At the Church Meeting of the Middletown & Wallkill Old School Baptist church, Dec. 25th, it was ordered that during the winter, or until farther notice, the stated meetings of this church for public worship be held at our Orchard St Hall, in this village, every Sunday night, to begin at 7 o'clock, instead of 3 p. m. as heretofore. And on the second and fourth Sunday in January, February and March, our meetings at 10 1-2 a. m. shall also be held at our Hall on Orchard Street, instead of our meeting house at Wallkill. The meetings of the New Vernon church will be continued at the meeting house as formerly on every first and third Sunday, at half past ten o'clock a. m. The regular church meetings of New Vernon will be continued at their meeting house on the Saturday before the first Sunday of each month, at 1 o'clock p. m.

The church meetings of Middletown & Wallkill church at 11 o'clock a. m., on the Saturday before the fourth Sunday of each month, until further notice, at the Hall.

Marriages.

Near Sugar Loaf, Orange Co., N. Y., at the residence of the bride's mother, March 2, by Eld J. N. Badger, Mr. W. W. Elmer, and Miss Carrie Knapp, daughter of Mrs. Maria Knapp, both of Sugar Loaf.

Obituary Notices.

DIED—At her residence in Schoharie, N. Y., Dec. 9, 1869, sister **Ann Whitbeck,** in the 56th year of her age. She was baptized in the fellowship of the Schoharie Church, by Eld. Isaac Hewitt, April 15, 1855, and has continued a regular member ever since. She has left numerous connections, as well as the church, to mourn their loss; but they mourn not as they who have no hope, for their loss is her gain. A discourse was preached by the writer, from 1 Thess. iv. 14, to a large and attentive congregation. May God sanctify the bereavement to the large mourning circle.

LAMBERT GASS.

Barnerville, N. Y., Feb. 8, 1870.

Please publish in the "Signs of the Times" a notice of the death of my father, **Peter Hess,** who departed this transitory life December 1, 1869, aged 74 years, 3 months and 23 days, being born August 8, 1795. He had been a member of the Old School Baptist church for some forty years, and was a firm believer in the cause it espouses. He survived his affliction but a short time, being taken with congestive chills on the 28th day of November, 1.69.

REBECCA HESS.

DIED—At North Berwick, Maine, Jan. 15, 1870, **Deliverance Abbott,** aged 70 years lacking a few months. She was confined to her bed almost five months with universal decay, and when nature was exhausted she breathed her last. She never made a profession of religion, but gave evidence that she saw herself a sinner in the light of heaven, which is an evidence of the new birth. She has left one son, and other relatives to mourn.

ALSO,

On the same day, **Ada Abbott,** widow of Mr. Levi Abbott, aged 70 years. Her disease was cancer on the breast, which caused her to suffer beyond description, until death came to her relief. She never made an open profession of her faith in Christ, but for years gave good evidence that she was a child of God. She was a firm Old School Baptist in belief, and a few days before she died she told me that her hope of salvation was not based upon any thing that she had ever done, or ever expected to do, but upon what Christ had done. I then quoted this to her: "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 she said, Yes, there is something that is eternal, and it can't be undone. She lef three step-children, which her husband had by his first wife, (one of them has died since she died) and seven brothers and sisters to mourn.

WM. QUINT.

Please publish the following obituaries, and oblige the children and relatives, together with the brethren and sisters.

Brother **Samuel Brown** departed this life Sept. 15, 1856, aged 74 years and 2 months. He was born in the state of Kenecky, June 15, 1782, and moved to Illinois in 1834, and joined the Henderson Old School Baptsst church, in Knox Co., April, 1839.

ALSO,

Sister **Jane Brown** departed this life May 12, 1869, aged 82 years, 7 months and 9 days. She was born in the state of Ohio, Oct. 1, 1786, and was married to brother Brown in 1807. They moved to Illinois in 1834, and joined the Henderson Old School Baptist church, in Knox Co., in 1839, where they held their membership until summoned to join the church triumphant, to go no more out forever. May God sustain their bereaved children, together with the church, whom they have left to mourn their absence, and fill up many days of sorrow upon earth. May they ever keep the faithful watchword kept by them while they were sojourners here on earth, Jesus Christ and him crucified, as the way, the truth and the life, and the only hope of a poor sinner.

Father and mother Brown were permitted to fill up a goodly number of days on earth, and like two ripe shocks of corn were ready to be gathered home to their Father. I had no acquaintance with the former, but can say of sister Brown, Truly a mother in Israel has fallen, ever faithful and zealous in the cause of her Master. I was not with her in her last sickness, but was informed that she died rejoicing in hope of a blessed immortality beyond the grave, and a complete release from sorrow and suffering.

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

Their funeral was largely attended on the first Sunday in July last, at the Henderson church, and a discourse was delivered on the occasion by the writer from the expression of Paul to Timothy, "For I am now ready to be offered, and the time of my departure is at hand," &c.

May God sanctify this dispensation to the good of his Zion, is the prayer of your unworthy brother,

R. M. SIMMONS.

P. S.—As as an apology to the friends for a long delay in the above, I can only say that the few statistics handed me were mislaid for a considerable length of time, together with the associations, and a multitude of business, have caused the delay; but I hope it will be satisfactory.

R. M. S.

DEAR BROTHER BEEBE:—By request of the friends of the deceased, I send you the following notice of the death of our beloved brother, **Eld. Peter Seitz,** who departed this life the 28th day of September last. He was born Jan. 14, 1810, in Fairfield Co., Ohio, where he was raised, and from there he moved to Seneca Co., and while there, having obtained a hope in the blessed Redeemer, together with his wife, they were both received into the Honey Creek church and baptized by Eld. Lewis Seitz, thirty-seven years ago last March. From there he moved to Hancock Co. and joined the Findlay church. He commenced preaching twenty-three years ago. He proved to be an able exponant of the word of God, and without the fear of man, ever proclaiming salvation by grace, God's sovereignty in choosing his children in his Son before the foundation of the world, and the final perseverence of the saints in grace to glory. By the death of the above, the church has lost a loving brother and pastor. He was a kind husband, and father, and neighbor. He leaves a kind affectionate widow and six children to mourn their loss; but he has gone from his labor below to his reward above. May God comfort the bereaved family, brethren and friends; for we should not mourn as those who have no hope. His disease was typhoid flux. He was confined to his bed for two weeks. He was afflicted for many years with a chronic affection. His age was 59 years, 8 month and 14 days.

JOHN TUSSING.

South Warsaw, Ohio.

"Blessed are the dead which die in the Lord."

Our dear young sister, **Mrs. Martha E. Parr,** fell asleep in Jesus at ten o'clock on Friday night, Jan. 28, 1870, in her 20th year. Only a year ago I witnessed the deep emotions and intense anguish of heart experienced by her young husband, brother John Parr, and herself, while they were passing from death unto life. And oh, it was a sad, touching, solemn scene. With heart-breaking grief and sorrow for sin they both felt and weepingly confessed their just condemnation before God, and said they were vile and miserable sinners, undone and lost forever. But they were soon afterwards made to rejoice in the Savior's pardoning love! and early last summer it was my delightful privilege to bury them, and others, with Christ in baptism. Since which time our beloved sister has been a meek, quiet, worthy member of our Hickory Creek church. Naturally amiable, pleasant and kind, she was esteemed and loved by all, both in the family and in the church. The night before her departure, she retired feeling unusually well; but she awoke her husband about midnight, and informed him that she was suffering most severely with pain in her head. He hurried to his father's, near by, and his mother and grand-mother Parr were soon with her trying to give her relief. But very soon, while sitting by the fire and conversing with them, she fell into a severe convulsion or fit. The writer was then sent for: on my arrival I found her laboring under extreme congestion of the brain, which soon caused effusion of blood on the brain, which terminated her mortal life. I sent for medical counsel; but the time of her departure was at hand, and all our efforts to rescue her were futile. The convulsions were often repeated, and, almost from the first, consciousness was obliterated, and the sufferer laid speechless, in a deep lethargy or stupor. Almost twelve hours before she fell asleep, she gave birth to a son, her first born, and it is living and doing well. But what I most wish to record is the closing scene. About an hour before she ceased to breathe, the convulsions left her, and she lay with her eyes partially closed, while feeble and faint grew her pulse, and shorter grew her breath, until, like an infant falling asleep, she almost ceased to breathe. Then I attempted to softly close down the eyelids; but as I did so she again breathed stronger, her eyes opened wide, the pupil or sight (which had continued greatly contracted) was now widely dilated, and a sweet, happy, heavenly, indescribable expression beamed forth through her eyes and overspread her face. At once I called the attention of the grief-stricken husband, and his and her christian parents, to witness with me this bright and rejoicing departure of her happy spirit, as it seemed to go forth through her eyes, lighting them up with an unearthly radiance and beauty. One brief minute we looked with unspeakable emotions upon this lovely and glorious vision, and then, as by a conscious voluntary effort, those beautiful orbs of her soul gently closed upon earth, the breath softly ceased, and our sweet sister was with her Savior in the paradise of God!

O this one sweet, solemn vision of a departing saint from the bondage of corruption to its heavenly home, has expressed more to me than a hundred volumes or a thousand sermons could tell, of the wonderful and rejoicing triumph of the spirit of the christian in the hour of death, and its mysterious and glorious departure to the sweet home above. Never shall I forget that bright, celestial look, so full of heaven and immortality, which has made our saintly sister inexpressibly lovely and dear to me. As she lay there, forever free from all pain and suffering, placidly and sweetly sleeping in Jesus, I could not but regard her body with a feeling or sentiment of endeared tenderness, and so fully was I impressed with the assurance of the glorious resurrection of her sleeping redeemed body, that I could not refrain saying to her sorrowing relatives, "See how peaceful she rests! this is not death to her, but only a sweet sleep sn Jesus from which she shall awake again; and it will only seem a moment to her until she awakes in the resurrection."

On Sunday, the 30th, a large concourse of people met at the house of her father-in-law, brother I. B. Parr, and a short discourse was delivered by Elder Doty, by her mother's request, and she was then borne away to her last earthly resting place.

Your brother in affliction and trial,

D. BARTLEy.

Willow Hill, Ill., Feb. 1, 1870.

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DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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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 desease 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 possible.

Yours truly,
CHARLES JONES.

Samuel McCall 1Dec69

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 38. MIDDLETOWN, N. Y., APRIL 1, 1870. NO. 7.

POETRY.

AS FOR MAN HIS DAYS ARE AS GRASS.

Psalms ciii. 15.

Swift fly the years, and swift as they
The fleeting life of man:
With truth the moralist may say,
"His life is as a span."

But here the moralist must stop,
And sad his word appears:
If in the world alone there 's hope,
O Give me length of years!

'Tis thus with pain the worldling sees
That time makes no delay;
One year and then another flees,
And steals his life away.

Not so the man who hopes to be
With Jesus where he is;
Time's flight unruffled he may see,
For endless life is his.

Ah, Lord! if we be thine indeed,
Why love these earthly toys?
Why do our gross affections plead
For sublunary joys?

O send thy Spirit from above
And set thy people free!
Our glorious calling let us prove,
By leaving all for thee.

And as the circling years revolve,
We'll hasten on the day,
When thou these bodies will dissolve,
And bear our souls away.

THE WELL OF SYCHAR.

Sweet was the hour, O Lord, to thee,
At Sychar's lonely well,
Where a poor outcast heard thee there
Thy great salvation tell.

Thither she came; but O! her heart,
All filled with earthly care,
Dream'd not of thee, nor thought to find
The Hope of Israel there.

Lord, 'twas thy power unseen that drew
The stray one to that place,
In solitude to learn from thee
The secrets of thy grace.

There Jacob's erring daughter found
Those streams unknown before,
The waterbrooks of life that make
The weary thirst no more.

And, Lord, to us, as vile as she,
Thy gracious lips have told
That mystery of love revealed
At Jacob's well of old.

In spirit, Lord, we've sat with thee
Beside the springing well
Of life and peace, and heard thee there
Its healing virtues tell.

Dead to the world, we dream no more
Of earthly pleasures now;
Our deep, divine, unfailing spring
Of grace and glory thou.

No hope of rest in aught beside,
No beauty, Lord, we see;
And, like Samaria's daughter seek,
And find our all in thee.

CORRESPONDENCE.

HENRY Co., Ga., Feb. 21, 1870.

DEAR BROTHER BEEBE:—Let me ask you to write your views on the 13th verse, 3d chapter of the 2d epistle of Peter. Publish in the "Signs of the Times," that all the family who read the paper may have the benefit. Don't be afraid of writing too lengthy. Yours with due respect,

JOHN COOK.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter iii. 13.

In compliance with the above request of my venerable and highly esteemed brother Cook, the following views on the above passage of scripture are submitted, claiming to be entitled only to the consideration due to the thoughts of one whose highest ambition aspires only to the humblest place among the servants of the church of Christ. As nothing but the truth as it is in Jesus, can bear the test of that consuming fire by which every man's work shall be tried, (1 Cor. iii. 13) it will be a kindness to me for any one discovering an error in this or any article I write, to show me the more perfect way by reference to the particular portion of scripture whose teachings I have overlooked or violated. Distinctly disavowing all idea of ability to instruct my aged brother, who was an acknowledged pillar in the church before I was born in the flesh, I give my understanding of the subject at his solicitation in obedience to the injunction of submission, 1 Peter v. 5.

The first word in this verse expresses the close connection of the preceding context with the subject embraced in the text, and by reference to the preceding verses it will be seen that a transitory heaven and earth are presented which even then were ready to pass away; and as far as the saints at that time in the flesh were concerned, they were dissolved, as they soon will be with those now dwelling in these tabernacles of clay. These perishing elements are subject to decay, and are therefore fitly contrasted with the everlasting habitation of the saints in the imperishable heaven of eternal life brought to view in the glorious revelation of the gospel of our Lord. It is not designed to discuss at present the reference of these perishing heavens to the Mosaic dispensation, which view some very able and gifted brethren entertain; but bringing the matter home to our own individual experience, and applying the text to our own times, let us consider its application to the saints now. And let it not be inferred that the final passing away of this material earth at the end of time is questioned, which we consider in a narrower view the declaration of our text.

The object of the inspired apostle in writing his letters to the strangers scattered abroad, and to those who had obtained like precious faith through the righteousness of God and our Savior Jesus Christ, was not to display his own prophetic ability, nor yet to gratify the carnal curiosity of those to whom he wrote; but, as stated in this chapter, to stir up their pure minds, not their carnal minds, by way of remembrance. Now we can only remember that which was previously in our knowledge. When a thing is learned, of which we had no previous knowledge, we cannot *remember* that which we never before knew; so that this language would not apply to such a communication as treated of things of which those addressed had not previously known. Brother Cook might tell me of interesting incidents in his early life, which might be of great value to me as instruction, yet he could never stir up my mind to the remembrance of them; but if he would call my attention to some of the pleasant and profitable interviews I have enjoyed with him since our acquaintance began, I could easily remember them. Now, the declaration of the text is not something unknown that is communicated, but something which those addressed may remember. Not even prophets and apostles could teach the things of Jesus to the saints, much less to dead sinners, but they must be revealed to and in each of them by the Holy Spirit, who takes of the things of Jesus and shows them unto each of them; and being thus led by the Spirit of God, they are prepared to remember the lessons so taught them, and to hear with profit just so much of the testimony of Jesus as has been revealed in them, and all beyond that point is to them *unknown*, even though presented to their natural minds through the natural organs of sight and hearing. Hence it is evident that those to whom the text is addressed were spiritual sons of God, and had been taught the lesson it inculcates, by the Spirit of truth. So numerous and troublesome are the enemies to be encountered by all such characters, that their pilgrimage is appropriately called a warfare; and not the least among these foes to spiritual peace is the carnal mind, which is ever present and assiduously engaged to bewilder and mislead the subjects of God's grace. Hence the necessity for the frequent admonitions written in the scriptures for our benefit, warning us to take heed, to beware, to watch, &c., against all these subtle and artful devices of the enemy of our peace. And in this passage, because that in the last days, that is, during the gospel dispensation, scoffers, walking after their own lusts, should 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;" the saints need something to refresh their memory under such trying taunts as this, and therefore it is left on record for them to know assuredly that these cruel mockings of their hope are included in the purpose of God, and working for their good, and their confidence need not be shaken by all the terrible things presented to view by their enemies, or suggested by their fleshly fears; for though it is true that these heavens and this earth, which are now, exist only for time, and with time shall perish, yet they can sing,

"Our everlasting hopes arise
Above the ruinable skies."

They have nothing to fear though the earth be removed. The foundation on which their hope is based is not laid in the sands of time. Faith sees the prompt fulfillment of the promise, even though the fixed laws of nature interpose barriers which to finite reason seem insurmountable. This faith enabled the ancient saints to overcome their mighty adversaries and triumph gloriously on every occasion where it was tested, as recounted in the eleventh chapter to the Hebrews. So by faith the saints receive the assurance that they have a home which shall not perish with these material worlds, either when they are called personally from time, or when time shall cease to exist and the literal destruction of all created things shall remand the universe to its original nothingness. While the impending destruction of these material heavens and this temporal earth is referred to in the preceding verses, our text presents by way of the most striking contrast the city

which hath foundations, whose maker and builder is God. How peacefully can we look upon the wreck of all our temporal hopes and schemes, when lifted by faith above self and all worldly considerations, and favored with even a brief vision of that country which we seek, and for which *we look* with earnest expectation as for the rest which remains, or endures, to the people of God.

Those who look for these things are included with the apostles and early saints in the term *we*. Evidently the expression is particular and exclusive in its application, as none can be said to *look* but those who find nothing in the natural world which is satisfactory to their longing desire; but those who have experimentally learned the vanity of all earthly good, are prepared to appreciate the excellence of those substantial joys which spring perennially at the right hand of the Majesty on high. In nature all the human family, the saints no less than others, are of the earth earthy, and as such they love the world and its vanities, and the world in turn loves its own elements in them; but as many as have been taught by the Spirit of truth the utter worthlessness of temporal pleasures, seek for joys which are superior to the mutations of time. This word *we*, then, includes Peter and Paul and Isaiah and David and faithful Abraham, yes, and all the saints of the Most High God, who in all ages of time have called upon the name of the Lord, together with all them that even now are afar off, wandering in the mazes of sin, "even as many as the Lord our God shall call." No others look for the fulfillment of *his promise*. Indeed, it is of no interest to any others but the heirs of promise. Just as the provisions of a natural testament among men are of no importance to any but those interested in it. Yet to the heirs, every provision of the will is of importance exactly proportioned to the value of the inheritance secured in it. If a pauper, suffering for food and clothing, should receive an inheritance of untold millions, it would readily be supposed that he would feel a lively interest in the will of the man from whom he had received such bequest; and it would require more than stoic indifference to enable him to refrain from looking for the execution of that will; but the case presented falls far short of representing that unspeakable gift of God bestowed on all that love him. The indwelling principle of love to God and to those who bear his image, is the divinely authorized test by which the children of God are known to themselves; and wherever that love exists it feels a superhuman union and nearness to its great Fountain and to those who manifest its existence in them. God is himself the fullness of heaven to those who are conformed to his image; then, how can they do otherwise than earnestly *look for* his presence according to his promise?

The statement here made affirmatively is precisely the declared fulfillment of the injunction in Col. iii. 1, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Peter says we do look for those things according to his promise. In the world his promise secures for us *tribulation*, and where is the saint who has failed to receive all that he was able to endure of that assurance of his faithfulness? But in Christ is rest and peace. Dear reader, does your very soul yearn for the enjoyment of that peace? If so, you are included among that number who with Peter look for the *new heavens and new earth, wherein dwelleth righteousness*; and you shall not be disappointed in your earnest expectation. Nor does the Lord delay his coming, as blaspheming scoffers and unbelieving doubts and fears suggest, but he is ever mindful of our needs, and his watchful care is not interrupted by rest or slumber. The destroying fire to which these material heavens and earth are reserved, being kept in store by that same word at whose resistless fiat they came into being, shall not affect the new heavens and new earth where the saints of God abide. We need fear nothing, therefore, of all the evils which beset us here, for our glorious Advocate has overcome all enemies; and the trials and sufferings we are called to encounter in our pilgrimage are not less the evidences of his gracious love than are the comfortable manifestations of his presence with us.

While we remain subject to the vanity of earthly existence, our night of tribulation and sorrow must continue, broken only by seasons of enjoyment when the face of our Redeemer is manifested to assure us that "he careth for" us. He has also provided for our encouragement the record of his watchful mercy to his people in times past. His love to them was no stronger than to us who are now suffering some of the sorrows they so triumphantly overcame by the power of his grace. All power in heaven and on earth is in our Redeemer's hands *now* as it was *then*, and none is able to pluck *us* out of the Almighty hand by whose power *we* are kept, as the combined powers of darkness have never been able to rob our Redeemer of any of our brethren who have gone home to eternal glory after encountering the *great fight of afflictions* assigned to them, who were counted happy in the trials they endured, and in suffering which they gloried, rejoicing that they were accounted worthy to endure afflictions for the testimony of the truth.

The new heavens and new earth brought to the remembrance of the saints, are not new to God, but are so designated in contradistinction to the temporal heavens and earth, and to the old dispensation, which is called a heaven in the scriptures; and both these heavens were *first* in the order of manifestation, as in the order of creation the evening or night preceded the day or morning. —Gen. i. 5. And in christian experience darkness is first felt before light is manifest. The heavens and earth wherein dwelleth righteousness possess such attraction for the saints as may be illustrated by the power of gravitation naturally. While this power is incomprehensible and defies the researches of science to investigate its cause, its effects are felt and known by the most simple mind. So, while an apostle is overwhelmed with the unsearchable mystery of godliness, and gives it up as unfathomable in all its height and depth, and illimitable in extent, yet so weak a child as I, can feel its influence causing a desire for conformity to the image of the heavenly, and a longing to be delivered from the burdensome service the law of sin which is in my carnal nature, and which I cannot distinguish from my natural heart. Feeling that sin is abhorrent to me for itself and its intrinsic abomination, and yet experiencing continually its influence working in my members, it is a joyful thought that the day approaches when I hope for deliverance from the power of this tormenting principle, and perfect conformity to the image of my glorious Lord. And the fact that the brief seasons when I am favored with the light of the face of my Redeemer, cause me to forget self and this world, and afford unspeakable joy, is evidence beyond refutation that a heavenly spirit dwells within me and continually aspires to its source.

I know nothing of divine truth but what has been learned experimentally by revelation, and have long since been convinced that even the sacred scriptures can emit to me no light without the direct influence of the Holy Spirit to illuminate my dark mind and quicken my sluggish heart; therefore it does not seem strange to me that more gifted brethren may see vastly more extensive fields of truih revealed in any particular portion of scripture than what is manifest to my limited vision. So far as I know, their views profit me, and I desire to be therewith content; whatever is beyond that little limit, so that it does not conflict with established truth, while it cannot profit *me*, it is the privilege of those to whom it is revealed to enjoy it.

To embody my understanding of the text in a brief paragraph, I would say that the allusion is to the heavens and earth which appear as *new* to the enraptured vision of the subject of grace when by faith he is enabled to enter into that rest which remains to the people of God; for heaven is rest, and this gospel rest is that new heaven and new earth wherein dwelleth righteousness. Such an earth fitly represents the dwelling place of the saints, for it is at once to them a foundation whereon they rest secure, as expressed by the permanence of the earth uncontaminated by sin, and the glory of heaven as that place of broad rivers and streams wherein the perfection of rest and peace is given to the saints for their everlasting enjoyment.

The allusion to the final dissolution of the material creation, in the preceding context, is only an incidental reference, as if to an established fact so well known to those addressed as to need no explanation; and they are simply reminded of the certain destruction of all natural things, by way of exhortation to continually remember that they are but sojourners here, and that they have a house, a building of God eternal in the heavens. The redeemed of the Lord might well despair if they could see nothing more than what appears to the natural mind. "If in this [natural] life only we have hope in Christ, we are of all men most miserable." But we have the assurance of the fulfillment of his promise in the abiding witness of his Spirit which dwells in every one of his manifest children, and is that "more sure word of prophecy" than even the voice from the most excellent glory whose testimony was heard by the disciples who were with him in the holy mount. That evidence was conclusive at the time, but in after years those who heard it might have doubted its reality, as did John the Baptist the similar witness he had received; but the ever present voice of the indwelling Spirit of Christ, expressed in continual desires for conformity to the divine image in all the beauties of holiness, is a more sure witness of our interest in the salvation of our God; for this is the leading of the Spirit of God, and as many as are so led are the sons of God. This is that Holy Spirit of God whereby ye are sealed [unmistakably marked] unto the day of redemption. The seal of an earthly prince makes the thing it secures as safe as his power can make it; how secure then must be the people sealed by the Almighty King of kings! Clearly it is a sinfully foolish thought to doubt such an unquestionable testimony.

It is specially stated that in that new heavens and new earth for which we look, *dwelleth righteousness*. Can anything short of what is here described satisfy the longing desire of those who have experimentally been taught the exceeding sinfulnes of sin. Notice the form of expression used by the inspired pen. It is not merely said that righteousnesss exists there, but it *dwelleth* there. It is not a mere exotic plant introduced

with care and requiring unceasing watchfulness and labor for its preservation; but it is the native growth of that holy soil, or, rather, the essential element which abounds there; and as the vital air to the inhabitants of the earth is boundless and free, without their toil, so the perfection of righteousness dwells in the new heavens and new earth. This is that kingdom of heaven which *is within* the saints of God; and unless it is within an indivual in time, the scriptures give no intimation that he will ever *go to* heaven. The idea, so prevalent in the religious would at the present time, of representing heaven as a distant place of bliss to which the pious will go after death, I have not found taught in the scriptures. But the kingdom of heaven, here called "new heavens and a new earth, wherein dwelleth righteousness," is righteousness and peace, and joy in the Holy Ghost.—See Rom. xiv. 17.

Now, brother Cook, suffer me to refer you to your own experience. Do you not remember still the first manifestation of the glories of this kingdom in your own soul, which were so transcendently overwhelming that not even the trials and vicissitudes of half a century have obliterated their impress from your memory? Yes, I know that the impress of that unspeakable revelation is indelibly written in your very existence. And with Peter you still earnestly and anxiously *look for* that heavenly joy and peace as of infinitely more value than all the enjoyments of this transitory world. The earnest of your eternal inheritance is the indwelling of that Spirit within you which loves righteousness and hates iniquity. And when the hour shall arrive for your release from the body of this death, that holy principle, dropping the burden of mortality, will be in the full fruition of that heaven of righteousness from the temporary enjoyment of which you have been enabled to rejoice in hope of the glory of God, and patiently endure your allotted portion of tribulations.

The desire of my heart is that any one having clearer views of the text, may present them. Much more could be written, but I have already overrun the limits to which I desired to confine this communication.

With unabating love to the cause of truth, and to all the children of God, I am, as ever, the least of all,

WM. L. BEEBE.

COVINGTON, Ga., March 7, 1870.

P. S.—In reply to some inquiries received in regard to my visiting the spring associations in the middle states this year, I will say that the present indications are that I shall not be able to do so. B.

WAVERLY, Ohio, March 11, 1870.

DEAR BROTHER BEEBE:—I have recently received several letters from those who are professing to believe in the salvation of God, and are desirous for an evidence of their interest in Jesus. They refer back to the time when the Lord shined upon them with the light of his countenance, and at that time they received an evidence that their sins were pardoned. But now darkness has enveloped their minds, and they are complaining of their wicked and rebellious nature, for which they mourn in despair. I have endeavored to comply with their request, hoping that the Lord would deliver them from their trouble and cause them by his Holy Spirit to rejoice in Jesus, though now they see him not, yet believing they may rejoice with joy unspeakable and full of glory. Human nature may assume religion under the form of godliness, but it may be distinguished from that which is only from God; because the subject of this acknowledges the absolute power of it, while that is boasting of its own inherent strength. Who can comprehend the deepest deep of human depravity? It is as incomprehensible in its nature as the rich perfection is of the Son of God, that was expended to deliver his church from it. The Lord Jesus Christ cautions his ministers to not intertere with a certain class of professors. He says, "Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone, they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch." There are a professing multitude in this day whose doctrines and teachings correspond with those whom Jesus condemned for absolving the relative duties of children to parents, by inducing them with their incicting schemes to adhere to their doctrine and practice, to get eternal life, which gift they promise to all who will bow down and worship their god whom they serve.—Matt. xv; Deut. xxvii. 15, 16.

There is another class that Jude describes, that God's ministers should have compassion of some, making a difference; and others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh. Paul's advice to Timothy was to teach in meekness, instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, that they may recover themselves out of the snares of the devil, who are taken captive by him at his will.

By your permission, brother Beebe, I design to suggest a few thoughts, through the "Signs of the Times," to this class of religious professors, who have become so snared by the devil as to be supporting and defending a doctrine so pernicious to the character of God and to the peace and stability of a believer in Christ Jesus. Their stronghold to which they adhere is, what they call the "Commission:" "Go ye into all the world and preach the gospel to every creature: he that believeth and is baptized shall be saved; he that believeth not shall be damned." Many of this class of professors have a desire to do right, but their plea is, the expediency to encourage and support the various institutions of the day, for the furtherance of the gospel. They admit there is no direct scriptural authority for their actions, yet they conceive that an implication can be fairly inferred from the duty required of them.

What God hath commanded must be our duty to do. What is right, God hath commanded; and what is wrong, he hath forbideen. The measurement of our duty can only be known by the rule that God has given to us in his revealed will. All persons do not stand in the same relationship with God: a condemned sinner and a justified saint are in two distinct relationships to him; the former by the law of his creation state; for what things soever the law saith, it saith to them who are under the law: but the latter to the law of faith, founded in the sovereign will of God, the Father of our Lord Jesus Christ, who hath redeemed him from the curse of the law. What does the gospel of God contain? When the Lord commanded his apostles to go and preach the gospel, did they not know what they were to preach? No wise person would uphold and maintain but one gospel, for there is but one. The apostle enjoined on the saints to let their conversation be as it becometh the gospel of Christ, that whether he came to see them, or else be absent, he may hear of their affairs, that they stand fast *in one spirit, in one mind*, striving together for the faith of the gospel.

The word "commission" has not the same import as the word command has in the scriptures. Go ye, is imperative, that demands implicit obedience to the command given, without the consideration of any acquired qualification, excepting those of the mind that are formed by the gift of the Spirit of Christ for the function of the station to which the subject has been called. Jesus showed his disciples by his own example, in being baptized and anointed by the Holy Ghost, before he entered upon his ministry; and so likewise are all his ministers by being partakers of his Spirit. The popular missionaries use the word "commission" to carry out their own plans for proselyting the whole world that lieth in wickedness to their own theories, which they can do, and are doing, to the dishonoring of God's word and the truth of the gospel, for their theories are contrary to the doctrinal truth therein contained. Their gospel and their Jesus they can barter as a commission merchant does goods received from the importer, from whom he has the commission. Even so it is with your minister, my friends, he is commissioned from the Missionary Board, to get all the money he can from the churches, and if he cannot collect enough for the required amount for his salary, the board will supply the deficiency, and he has to make returns accordingly to the board. This is the plan, as I understood it when I was with you. But God's ministers dare not do so, for if they did they would by so doing deny the testimony of God, and call in question his infinite wisdom. Jesus entering on his ministry, and the first sermon he preached, is recorded in Luke iv. 18—22. They who heard his gracious words wondered at such things spoken by the son of Joseph. But when Jesus explained to them the doctrine of God's sovereignty in the case of the widow of Sarepta, and Naaman the leper, those missionaries in those days who compassed sea and land to make one proselyte, thrust Jesus out of the city, and led him to the brow of the hill to cast him down headlong; but he passed by them and went his way. The missionaries are now destroying the rational faculties of the mind of men, women and children, by their sophistry, to convert them to their god. But, my friends, have you duly considered the judgments that Jesus has pronounced against all such? See Matt. xxiii. Ye shall know them, said Jesus by their fruit. This sign is to be unmistakable to his disciples; because the fruits of the Spirit can only be produced from one root. "I am the root and the offspring of David, and the bright and morning star," said the Lord of David. Now, my friends, it is evident from fruit that the missionaries produce, that they are the persons to whom Jesus referred. They come unto you in sheep's clothing, but inwardly they are ravening wolves, to destroy the personal glory and the work of the Son of God. Beware of them, and ask them to describe to you the fruit of the Spirit. It is true they will assume a form of piety; their sympathies are strong for sinners, and to reform the world they are anxious. But by what principle, or to what standard do they these things? Is it of God, or of men? If you will compare their purposes and devices with the words of Christ, you must conclude that their fruit is artificial, and not real, although in some respects there seems a sameness. For instance, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in the name done many wonderful works?" The name of Jesus implies authority and power, and limits the act only to the object designed. The apostles use it for the same purpose, Acts iii. 16; 2 Thess. iii. 4, 6, 12. But those characters did these things without faith in the

name of the Lord; therefore he condemned them, because they assumed to be what they were not; for whatever is not done in faith, is sin. In the gospel there is a testimony that is recorded in heaven, made by the sacred Three that are One in nature, power and glory: and there are three that bear witness in earth, the Spirit, and the water, and the blood, and these three agree in one. Jesus Christ in choosing his apostles did so irrespective of their characters or their condition in life, for they were ignorant and unlearned men, and their occupations were not of the highest respectibility. Jesus could have gone to the Jewish schools of learning and selected such young men as were of brilliant talents in the arts and sciences, if it were essential for the gospel ministry. But Jesus did otherwise, and told them, whom he had chosen, for what purpose he had done so. "I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."—John xv. 16. No man can qualify himself for the sacred functions of the gospel ministry; for the treasure that the gospel contains is so sacred in its nature, and the quality of which is so rich, and so glorious in its power, that God will not permit any human science or devices of men to tarnish its brilliancy. The great responsibility the Lord has laid on his ministers, humbles them, by their knowing their own inability for the station that God has called them to occupy. Yet God doth anoint them with the unction from the Holy One, by which they know all things pertaining to life and salvation through Jesus Christ their risen Lord. But some of you say, Is it not possible that you may be mistaken? Our ministers are learned men; they have acquired great knowledge of the scriptures; they understand the languages in which they were originally written; their advantages far exceed yours; then why are you so positive in affirming that you are right, and they are wrong? To which I reply, I do not depreciate learning, but the evil uses that you make of it. Your learned ministers are now assuming to be wiser than the all wise God, by their altering and amending the laws of God and man, to establish their own pernicious principles, and by so doing they will find that their own devices will be their own destruction, and so it will be also yours, if you will adhere to their false doctrine. For, "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." See Isa. xxxi. 3. The testimony of Jesus is the spirit of prophecy. He said, "Lo, I come to do thy will, O God; for I delight to do thy will, O my God; yea, thy law is within my heart." "By the which will," saith the apostle, "we are sanctified through the offering of the body of Jesus Christ once for all; whereof the Holy Ghost also is a witness unto us; for after that he had said before, I will put my laws into their hearts, and in their minds will I write them." Every true believer has the transcript of the record of God from the original copy that is in Christ Jesus, written in his heart by the Holy Ghost. Then what assurance has the saint of God of the reality of his faith which he has received, it being the substance of things hoped for, and the evidence of things not seen. Upon this evidence the believer is baptized in the name of the Father, and of the Son, and of the Holy Ghost; believing in the sacred three who are in heaven, in wisdom, power and glory concerning his salvation. For by one spirit he is baptized into one body, of which Christ is the Head and life. The word gospel is used by your ministers to mean everything, or nothing, as respects the salvation of God. The mystery of God's grace is by the popular ministry denied; for they reject both the letter and the spirit of it, by presenting to your sense another gospel, or another Jesus, which they have invented from their own standpoints, formed from their sentiments or belief. They give no distinct definition of the word gospel; whereas, I infer that they have no perceptive powers to believe that which is contained in the gospel of God, of the love, grace, mercy and power of the Son of God, which are revealed therein; but the glory is hid from the natural man. No sinner can know the hidden mystery of the Lord of glory, until he is born of God; all his knowledge derived from other sources will avail nothing, and he will find it in the end of his life to have been vain and delusive. Paul says, "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." By which we discover the invaluable richness of the things contained in the gospel. Jesus said, to his disciples, "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."—Luke viii. 10.

If the gospel of the Son of God were of that nature and character that the popular ministers describe it to be, there would appear some plausibility for their arguments to adopt such plans as they have for the evangelizing of the world. But their arguments and plans are not based upon scriptural authority, but upon what they have conceived to be expedient, from impressions made on their minds by carnal reasoning from human nature, which is universally depraved.

While witing thus, I do assure you, my friends, that my pen is not governed by a malignant spirit towards any person. Those ministers with whom I am acquainted, I respect for their moral deportment and courtesy of manners, while I denounce in the name of the Lord their religious sentiments. Did the blessed Jesus love Peter less when he so sharply rebuked him for being governed by his human sympathies? Certainly not. Neither do the Lord's ministers desire to injure any person, either in name, life or deportment, for any consideration, while they do condemn their religious sentiments, which are so hostile to the character and being of the holy God, as he has revealed himself in his word to the children of men. It is surprisingly strange to me that you, who have confessed to have been delivered from eternal wrath through Jesus Christ, and to have been translated by his Spirit from the power of darkness into the elements of eternal life, should be so inconsiderate as not to regard the name and the character of the Lord of life and glory, whom you have professed to put on by being baptized in his holy name. But now you are denying his salvation by your actions, and also by them you are tacitly saying you will not have Jesus to reign over you, and would rather submit to persons and things that dishonor his holy name. Have you not perceived what has taken place recently by the chiefest classes of religious bodies, called Methodists, Progressive Baptists, and Presbyterians, who have entered into a confederation to evangelize the world by their own spirits, to what? Why, to the god of this world. And have you become so deluded by their schemes, based upon the delusions which God has chosen for their destruction?—Isa. lxvi. 3, 4; 2 Thess. ii. 12. Is it possible you will uphold these things by aiding and supporting such a system? The eternal love of God is the moving cause of any sinner being saved; for the salvation of the sinner must be certain or impossible. The love of God in Christ Jesus changes not from love to hatred. To say that the objects of God's love might be saved if they would, is not testifying to the truth of the gospel; for the gospel declares they shall be saved. When the Son of God expired on the cross, the pardon was procured for those whose names were written in the Lamb's book of life. The words, Redeemer and pardon, are not to be found in the New Testament. The gospel contains only the blessings resulting from that mediation which Jesus Christ came to accomplish, and what he has done to bring us back to God; for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with him. Our heavenly Father designed not only for his foreknown people to be redeemed by his only begotten Son from the claims of divine justice, but that they should be prepared to live by faith in the name of their Redeemer and Lord. For this purpose the Holy Spirit is the efficient cause why any sinner believes to the saving of his soul, and by the operation the saved sinner learns by the revelation of Jesus who is his wisdom, righteousness, sanctification and redemption, through the teaching of the Holy Spirit, where the fullness is that can only satisfy his hungry and thirsty soul. The love of God, by his wisdom ordained the plan from which his holy name shall be glorified, and his dear Son exalted at his own right hand, and the Holy Spirit acknowledged to be the testifyer to the sinner saved by absolute love, blood, and power.—Acts v. 31, 32.

Thus I have written from a sense of duty to these friends, and now I will close the subject, and leave the result with God, and not further trespass upon your patience; neither will I intrude upon the privileges of those brethren whose learning and talent are more adapted than mine for the edification and comfort of the readers of the "Signs of the Times." For the favors you have granted me hitherto, I thank you, and if this communication be admissible for the "Signs of the Times," I wish you to insert it. I remain your friend and brother in the Lord,

JAMES JANEWAY.

SHARPSBURG, BATH CO., Ky., March 5, 1870.

DEAR BROTHER BEEBE:—Dearly beloved for the truth's sake. I feel constrained, notwithstanding a consciousness of inability, and of a train of enemies arising up against me through the body of this death, to say to you, and by your permission, to the dear saints who read the messages of love and doctrine of God our Savior which are published in your most excellent medium of correspondence, that my hope for happiness in the world to come, and my interest in the shed blood of our once crucified, but now arisen and exalted Savior rests on no other basis than it did when I professed a hope in the Savior of sinners, on the 17th day of October, 1818, fifty one years ago last October. I feel to day no inclination to retract or to draw back from the dear and blessed privileges of assembling with my dear brethren and sisters at the times and places appointed for the social worship of the God in whom I still repose my only trust for life and immortality, and I humbly believe, and anxiously hope he will continue to guide and direct me in the strait and narrow way even to the end of my pilgrimage; for I still testify now

as I did at the first, that the keeping of the people of God through faith unto salvation, is in Christ Jesus, to the glory of God and praise of his grace which he shed abundantly on us through the divine Mediator between God and men, the man Christ Jesus. For it is by and through him that the saints of God are what they are. My soul cannot, does not have pleasure in any man that draws back, like the sow that was washed to her wallowing in the mire, or who prefers to join himself to, and mingle with the world and take delight in the vanities of those who oppose the truth as it is set forth in the scriptures. All such as went out, and still go out from the people of God, go out because they are not of them and never were of them. They never were more than nominal professors and graceless hypocrites. For where God begins a work, he will perform it until the day of Jesus Christ. So my advice is to let all such alone, for they will take pleasure only in their own company. I regard them as being of the world, and the world will love its own. I have lived to witness many and sore trials produced by the purging and cleansing of the church of Christ, but when she has once past the ordeal, peace, concord and unanimity, with brotherly love will gladden the hearts which he has fashoned alike and who know him whom to know is eternal life.

But, my dear brethren, how dear to my heart are all the chosen called and steadfast followers of our Lord Jesus Christ, who show by their walk and conversation, that their hope is as an anchor to their souls both sure and steadfast, which enters into that within the vail, where Jesus the forerunner has for them entered, and where he ever stands at the right hand of the Father, in the glory which he had with the Father before the world was. We have many and bright exemplifications of these heavenly graces in the life and walk of the children of God. O how beautifully and strikingly they were exhibited in our dear departed brother Daniel Durand. When I read the notice published in the Signs, of his departure, and a brief account of his faith and course while here, I was overcome with emotions of love, and may I indulge a hope that this is that love which is shed abroad in the hearts of God's people, from which there is nothing that can separate the saints

"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."

It is a great and heavenly privilege for the children of God to meet together, and to meet often to worship praise and adore unitedly with one mind and one heart, the great Auther and finisher of our faith. I often reflect with pleasure on the meeting of the dear brethren and sisters at the last Licking Association, with the church at Little Flock, in Ky. They were so delighted to meet face to face, and their greetings and conversation and comforts seemed heaven born, and heaven bound. All was harmony, peace, and brotherly love without dissimulation, flowing from heart to heart. Each seemed to look on the things of the others, and to glorify God in their spirits and in their bodies which are his. His in the dearest ties which were ever felt on earth, ties which can never be broken asunder. The tie, or love which was displayed by the sufferings and death of the Son of the Highest who hath loved and given himself for the dear objects of his love. Blessings honor and eternal thanks be to his most holy name, he loved them when they had sold themselves for nought, and all had gone out of the way and together had become unprofitable; yea he loved them with an everlasting love, and therefore with loving kindness he has drawn them, and he will continue to draw them to follow him and to love each other with a pure heart fervently. He has constituted them a peculiar people, and they shall not be reckoned with the nations of the earth. He has bound them together by that love which he has shed abroad in their hearts, which is stronger than death, and which many waters cannot quench nor floods drown.

My dear faithful and tried brother Beebe, how much I think of the great and heavenly gifts bestowed on those whom the Lord has qualified and called to proclaim the unsearchable riches of Jesus Christ, and to speak comfortably to Jerusalem and to cry unto her that her warfare is accomplished and her iniquities are pardoned, forever pardoned, canceled and done away, to be rememberd no more against her forever. Here, brethren, is a glorious finished work, without a flaw or blemish, in which the people of God are forever justified. I remember well the effect of your preaching at our association, and am ready to say it was right from heaven with power and demonstration of the Spirit. I can yet see you, in my mind's eye, contending earnestly powerfully, and convincingly for the faith which was once delivered to the saints. I tried then, and do still try to give God all the glory for such gifts to his church, and I now look forward with delight to the next meeting of our Association (the Licking Ky.) to be held at Mt Gilead, Mason Co Ky, to commence the second Saturday in Sept next, and continue on the two succeeding days, when and where, if the Lord will, I shall meet my dear brethren, and among others whom I desire to hear blow the trumpet I shall be greatly disappointed if I do not meet my dear brother Beebe, whom I greatly desire to see again, and to feast upon the fat things which are full of marrow, and wines on the lees well refined. I feel that old age is rapidly closing in upon me, and my face will not long be seen in the flesh. I have a great desire to meet my dear brethren in association again. I think of many of my dear ministering brethren whom I desire to see and hear. I have not seen nor heard brethren Dudley or Johnson for a long time, or it seems long to me. I have been watching for a communication in the Signs, from brother Johnson. I know he ought to write. The brethren and sisters, the readers and lovers of the Signs desire to see a communication from him. I certainly do, and I believe he will write for I think I know him well. The highest pleasure the people of God enjoy here, is produced by the Spirit of God, which is the only reliable source of true happiness, and all who have the Spirit of Christ have the earnest of a rich unfading inheritance which is reserved for them in heaven. Their resurrection is made sure by the resurrection of Christ. O brethren and sisters, if we meet no more in time, we shall all meet, where every face and every shape shall be heavenly and divine. Then shall that glorious, glorified innumerable company which no man can number meet to part no more. That word FAREWELL, which has often caused sorrow here shall no more disturb them who shall awake with the likeness of Christ. Sweetly their harps shall strike the notes of the song, not unto us, O God, but to thy name be all the glory. They shall cast their crowns at the feet of Jesus, and shout Glory, honor might and dominion, with eternal thanks unto God, and the Lamb who redeemed them, washed, called saved and glorified them and made them kings and, priests unto God. It is enough, the saints will desire no more. Then wait patiently and watch. For he will surely come the second time without sin unto salvation. He will come in the clouds of heaven, with power and great glory. He will come and he will not tarry. Let us then take to us the whole armor of God. Though chosen in a furnace of affliction, press forward to the mark of your high calling in Christ Jesus the Lord, Farwell.

SAMUEL JONES.

SOUTHAMTON, Pa., February 27, 1870.

DEAR BRETHREN and SISTERS in CHRIST:—As I have been alone a large portion of my time, lately, I have enjoyed some sweet meditations which the world can neither give nor take away; and I am made to feel often the truth of the old adage, Every heart knows its own bitterness; and I have been made to understand, by experience, that there are joys and sorrows, in the secret chambers of the soul, with which the strainger intermeddleth not; but are known only to the child of grace and his God. The apostle Paul says, "The natural man receiveth not the the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Often when meditating upon these precious things, I have felt like penning my thoughts; yet at the same time, I have had feelings so much like them, spoken of by bother Beebe, in No. 4, "Signs of the Times," for February last, that while I have desired to write for our valuable medium of communication, I have felt to shrink from the task.

As I was reading the number of the "Signs of the Times," referred to this morning, I felt as though I entered into some of our beloved Editors joys and sorrows; but I am aware they, whom our heavenly Father has placed, as watchman upon the walls of Zion, have more severe trials and much greater difficulties to encounter than private members of the church who are not so openly exposed to the shafts of the enemy.

When I read sister St. John's communication, I felt like joining her in saying to the dear under shepherds of the flock, "faint not in well doing; shun not to declare the whole truth and feed the flock of God, which he has purchased with his own blood." I also felt like saying to all the children of God, who may read this letter, "let us stay up the hands of God's faithful servants;" and may our God enable us to pray, in their behalf, that grace and strength may be given them, in all their arduous labors so that they may not be discouraged, or dismayed, while battling for the truth as it is in Jesus Christ our Savior and Redeemer. While they go forth proclaiming the everlasting gospel, may a double portion of the Spirit be upon them so that they may be instructed in Spiritual things, and feel that his providence is their guard under all circumstances, however trying to flesh and blood they may be; and I am now fully aware that the troubles of God's servants are not few, but many.

I do not now look upon the true, tried and faithful ministers of the gospel as I once did; for in my younger days, I thought they were the happiest class of persons upon the earth; but now I am satisfied that that they are the most severely tried ones of the flock, and have, undoubtedly more need of a double porton of God's Spirit to sustain them and bear them on through this gloomy vale; but the Head of the church said to one of his servants anciently, "My grace is sufficent for thee;" and so it is to day, and will continue to be, until all the children are gathered home. May God ever keep all the watchman, as well as the humblest members of the flock and enable each one to say:

When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.

Dear sister, St. John, you say that you have had some dark seasons and many trials some of the most bitter kind; and seemingly uncalled for; yet my sister you can acknowledge that all things work together for your good, then my dear sister, is there not a "needs be" for every

trial that the children of our God have to pass through? "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are excercised thereby."

Dear sister, from the sentiment in your letter, I think you have been enabled to see the hand of the Lord, in all your trials, and have been brought, through grace, to acknowledge that the way your Savior has led you, has been the right way, although it has been severely trying to flesh and blood to endure; but as I said before, "no chastisement seemeth joyous for the present;" but when we are made to see that all our troubles are for our good, then we are enabled to rejoice in tribulations and count them all joy, that we are brought THUS, in our experience, to suffer with our Head even Christ.

I feel often to say, "before I was afflicted, I went astray," I often am made to exclaim mentally, O wretched man that I am! I am often brought into captivity to the law of sin, which still remains in my members; for I find my self out of the way, and were I not brought back by my precious Redeemer, where should I go! Ought it not to call forth praise and adoration to our God, who has we hope, made us to realize his loving kindness and tender mercy? When we contemplate the forbearance, that, we hope our heavenly Father has toward us, on account of being united to him in love, in our Lord Jesus Christ, can we refrain from praising him? All our blessings, both temporal and spiritual are freely given us by our God; and it is also a blessing from him, which causes us to appreciate his unmerited favors and enjoy the "fat things" of the Kingdom of our dear Redeemer; for we hope that he has given us eyes to see, ears to hear and hearts, to receive and understand the truth; and also, has blest us with the privliege of sitting under the sound of the gospel, which are divine favors unspeakable; for what good would all these favors and privileges do us, if we were still dead in sins; because if such were our condition, we could neither hear see nor understand the things of the Spirit; nor should we really and truly thank God for food and raiment; therefore hoping that I know something of these things, the following scripture is often presented to mind: "What manner of persons ought ye to be in all holy conversation and godliness."

Are we not bound to give thanks to God always?

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

But I will forbear lest I weary the patience of the Editor and readers of the "Signs." When I commenced this letter, It was Sunday morning; my health did not permit me to meet my brethren and sisters, and sit under the sound of the gospel, which is so precious to me; and, as I felt lonely, my thoughts went out from my secluded situation to my heavenly Father's family, if I have a right thus confidently to address them; for I feel unworthy, at times, to thus speak. I did not know whether I should be able to finish my communication knowing my inability to write profitably; but in a few days a dear sister brought the "Signs" for Jan. 15th, which number I did not receive from some cause, it being the first number I ever failed to receive. When I read Eld. Hassell's letter, my heart took fresh courage, and I felt like finishing my letter. I hope what I have written will be understood, though in broken language, I hope it has been written in love to God's scattered ones. Yours in love,

ANN M. FETTER.

PAMPHYLIA, 3d Month, 1st day.

DEAR FATHER in ISRAEL:—Another twelve months has ended and yet another is rapidly suceeding it, but I am still on my sojourn, and by the pleasure of my King, with your approval, I have some what to relate to "to the twelve tribes which are scattered abroad." Dear Pilgrim Brethren, When I first began this familiar way side talk with you, then happily, I was upon the mount of the vision of God, but I soon descended from that delightful and refreshing place, and next, stopped in the black tents of Kedar, from whence my last letter was written. To me it seems a long way back to the time and place of my first letter even much further than I could then think it was to the pilgrims' sweet home; but, instead of nearing our home, I seemed only to be going farther off; for, like Israel in the wilderness I have been led about, and not directly up to our Father's house. Now I begin to see how very simple and unschooled I was when I first wrote to you, for then I looked onward and upward," and through the wonderful instrument given pilgrims saw, just beyond the valley of the shadow of death, the everlasting doors of Paradise, and hoped to soon enter through the gates of Praise into the beloved city on high; for it seemed not so far across from the mount of vision to the home of the blessed as I have since journied. But! instead of the high way of the redeemed ascending and running smoothly over the deep, dark valley below I have found that it not only leads me about, but likewise down through the valley, which is a great deal wider and deeper and darker than I anticipated.

When I set out from the wretched tents of Kedar, I thought, Now I am much wiser than before, and therefore better prepared for the journey yet before me;" but simple child that I was, I had yet to be taught, more and more, my great ignorance and weakness. And by sore experience, I have been made to understand, in part at least, that "It is not in man that walketh to direct his steps." for after I set forward from those unsightly tents, I soon fell in with some very companionable fellow travellers, whose company and conversation very much enlivened and encouraged me; and the way was now inviting and delightsome, insomuch that I was much taken up with my present prospect and the sweet comforts that clustered about my pathway; (and, so elated was I,) I was ready to think, "the worst is past, and to say, "Now I know I am walking in the King's high way of holiness, and henceforward, I should not be so ready to halt and despond but will gladly press on myself, and also encourage and help the timid and weak to do the same. But! alas it was not long until I received a convincing proof that, "The way of man is not in himself." For, while I was thus journeying on; so happily contemplating with much satisfaction the way side scenery and intently talking with my fellows about this "good way," lo, I was startled to find, that I had abruptly entered the wilderness of Bozrah! At once I began to feel deeply concerned about my safety; for new and unlooked for dangers now beset me in the way. And which greatly increased my alarm and distress, the horror of thick darkness closed in around me, the beasts of the forest crept forth and made night hideous with their terrific voices, while some of them approached very near, as if they would devour me. Now I called to my companions, but they were gone from me and I was alone in this tribulation. Thus, suddenly, were my comforts all gone from me. My blind ignorance and utter helplessness now confronted me, and I was greatly abashed for my former folly in supposing I was something, when I was nothing. I was at my wits end, and overcome with weakness and fear. The sorrows of my heart were enlarged, and affliction beat upon me like a furious tempest. All the former dangers and trials of the way semed less than these that now compassed me about from which it seemed that the grave alone could hide me. I groaned in spirit and even wrung my hands with anguish, but my soul was too much tried to give way to weeping; for while my trouble and sorrow would have made me weep, the perils and dangers which threatened me restrained my tears. I am almost ashamed to tell you how unbelief, doubt and distrust came upon me. like an armed band, and overcome me. And it seemed indeed that faith herself was slain in the conflict, or else had fled; for I walked in darkness and had no light. But I am now made to testify with joy that it was through faith I was kept; for, shall I tell you that, my cowardly flesh would have had me turn back and retrace my steps, as the shortest and easiest way out of Bozrah. But, in this extremity of my trial, faith, like a true ministering angel, pointed me in a vision to the end, and showed me that I should pass safely on, over come at the last, and receive a crown that fadeth not away. And then she wispered to me of the pilgrim fathers who safely traversed this wilderness of tribulation before me, even when the night was darker, and the perils greater than now, which very much animated my fainting spirit, "And above all," she said to me, "look unto Jesus, the forerunner and leader of Zion's tried pilgrims, who, traveling in the greatness of his strength came from Edom, (the place of conflicts and blood,) with dyed garments from Bozrah, (the place of tribulation and distress, mighty to save; and who for the joy that was set before him, endured the cross, despised the shame, and is forever set down on the right hand of the throne of God." When I was made to thus consider him that endured such contradiction of sinners against himself, and that I had not yet resisted unto blood, striving against sin, as he and many of his followers had, I was no longer so weary and faint in my mind, but felt strengthened to run with patience the race that is set before me. And now my tears once more flowed and relieved my overburdened soul. I now betook me to my journey again (for I had stopped and thought I could go no further) and walked on sometimes weeping, and sometimes singing through the deep valleys and over the rugged hills of Bozrah. Not in my own strength, however, did I go for I could not have got on at all through this difficulty and trying part of the way, but for a strong guard (though unseen) that attended me and helped me along. This leads me to confess with contrition that our Father on high has been very merciful, and far better than my fears; and of all others I ought never to doubt or distrust him again. But to return; not only did I find the whole way hazardous and trying through the land of Bozrah, but it was also tedious and protracted; and again, and again, I would think, "There is no end to Bozrah." But I must tell you what a sweet sad comfort it was to me, when I fell in with a few pilgrims on the way towards the borders of this land; and we mingled our sorrowing sympathies and tears as we talked of our common and mutual sufferings and trials, while we felt that it was our soul's choice to suffer these many afflictions of the way with our Father's children, rather than to enjoy the pleasures of sin for a season with the multitudes that throng the broad way to the chambers of death. As we thus journeyed on, the clouds began to break and disperse above us, and, now and then, a star of promise shined unto us with celestial light. This enkindled anew our desires to pursue our journey and reach our Father's house. Hence we pressed on, though still sorrow-

ful, yet rejoicing in tribulation; when, lo! to our great joy, the day began to break and the shadows to flee away! This filled our souls with unspeakable emotions, and caused our hearts to burn and swell with hopes too big for utterance. Now, although the way was still difficult, and our flesh bruised and our feet sore, yet our going was much better than some distance back; for not only was the face of the country now more open and smooth, but neither did the wild beasts any longer terrify us with their hideous noise, but crept away into their dark hiding places, as the clearer light of the rising morning drove back the shadows of the night and the early morning birds cheered us onward with their sweet lays. As we thus walked on talking, laughing, crying, by turns, we discovered that we were in sight of the borders of Bozrah! for as we now looked through the pilgrim's spy-glass, (the curious instrument I have spoken of,) we evidently saw, lying before us a beautiful and inhabited land; for the first glimpse of this new country presented evidences of rich culture, and moreover we saw the high towers of a city, yea, and heard shouts of praise! At this our hearts melted into thankfulness, and we lifted up our voices and wept with joy; for now we were convinced, beyond doubt, that this is "the good old way," and that we are "marching through Immanuel's ground, to fairer worlds on high."

Now we moved safely and speedily on yet scarcely knew why, for we were not concious of putting forth any effort, but were sweetly drawn, and seemed to be borne upon the wings of the morning. And now behold! just as we passed the boundry line of Bozrah, the Sun of righteousness came leaping over the hills, like a rejoiceing Bridegroom, and arose unto us with healing in his bright celestial wings, inspiring us with life, and light and health.

We where now in the country of Pamphylia, so called because it is peopled by a nation made up of every tribe on earth! I have now been here long enough to know that this is a fair and goodly land to dwell in; and now while passing the time of my sojourning here, I will tell you something about it and its people. For I find that every thing here is not only highly interesting, but very peculiar; and the attention of the observing beholder is continually called to new wonders and beauties which constrain him to acknowledge with joy and gratitude, that he has been most highly favored in being brought into this kingdom.—For this is a kingdom, yet unlike every other kingdom. But, as it would take too long now to relate all I wish to tell you about this kingly country, I will close here, and if permitted, continue this talk in another letter.

In closing, permit me to say in kind sympathy to any dear pilgrims who are sojourning in Bozrah, that through the imparted strength of your Forerunner and Guide, you shall surely come out of tribulation and "dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

With very endeared fraternal regard to all, I am, my pilgrim brethren, your hopeful fellow

SOJOURNER.

MOLALLA, Oregon, Jan. 30, 1870.

BROTHER BEEBE:—After attending to the business part of my letter, there is still remaining a considerable amount of white paper, a portion of which I will blacken by making a few remarks on a few sentences contained in the Circular Letter of the Redstone Baptist Association, published in "Signs" No. 24, Vol. 37, which of course will be at your disposal. Who the writer is, I do not know; but it is well calculated to teach us all an important lesson, and should admonish us all to examine ourselves, to try ourselves whether we are in the faith, to search our own hearts, and see if we too have not some *relic* in possession that we have stolen from some of the harlot daughters of Babylon. My mind was strongly impressed with this idea while reading the above named Circular. The writer appeard to have clear conceptions of the evil tendency of the means doctrine on the one hand, that it robbed God of at least a part of his glory: but ran headlong into the same error on the other. The writer after speaking of the unchangable purposes of God in the salvation of the spouse of the Lamb, says, "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, this doctrine is nothing short of modern infidelity, because it robs the exalted auther of being, and clips the wings of unsullied glory of one half of the attributes, of wisdom, the foreknowledge, the stability, and the determinate counsel of that God that holds the waters of the mighty ocean in the hollow of his hand." So far very good: but the writer in the next sentence says, "We come now to notice the purpose of God in infinate 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" &c. Now I would prefer having the latter clause of this sentence reversed, and say, When the church is awakened by the King of kings &c., and escorted by Gabriel through the pearly gates &c. It certainly would be more in accordance with the gospel scheme of salvation than the former; for if angels have any thing to do in the resurrection of the church, it surely would be more in harmony with the scriptures to say, When the church is awakened by the voice of the Son of God and escorted by the angels through the pearly gates &c. For if angels have anything to do in the resurrection it will not be to raise them, but when risen to escort them home: but we are not authorized to say that angels have any part or lot in the matter. When Christ through several of the evangelists says, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other." It has no referance whatever to the final resurrection of the dead from their graves; but it has special referance to the gathering together the elect Gentiles who hear the voice of the Son of God and are raised from a state of death in trespasses and sins unto eternal life in Christ Jesus into the kingdom or church of Jesus Christ here below. The same thing is intended where Jesus says, "And they shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God." Again by Isaiah who prophesied of the gathering of the elect Gentiles into the gospel church or kingdom, the Lord saith, "I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." Isa. xliii. 5-7. It is evident to my mind that those angels spoken of by the Lord Jesus that He would send with a great sound of a trumpet, were men, preachers, ministers of the gospel. The great sound of a trumpet was the gospel proclamation. Gabriel was not the only begotten Son of God, but he was a creature of God, a mesenger sent of God to bring good tidings to mankind. The first account we have of him is in Daniel viii. 16. "And I heard a man's voice between the banks of Ulai which called, and said, Gabriel, make this man to understand the vision." Again Dan ix. 21. "Yea while I was speaking in prayer, even the man Gabriel whom I had seen in the vision at the begining being caused to fly swiftly touched me about the time of the evening oblation." &c., Also in Luke i. 19—"And the angel answering said unto him, I am Gabriel that stand in the presence of God, and am sent unto thee, and to show thee those glad tidings." Verse sixth. And in the sixth month the angel Gabriel was sent from God to a city of Galilee called Nazereth, to a virgin espoused to a man whose name was Joseph." &c. I will now inquire of my unknown brother, if it robs God of half His glory to contend that He needs the instrumentality and aid of the creature to bring about this great salvation, if it does not equally so, to ascribe to a created angel the prerogative of blowing the trumpet to raise the dead? God has not delegated either to man or angel, quickening power to raise the dead. It is His own prerogative. Hear Him say, 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. In verse 21, He says, For as the Father raiseth up the dead and quickeneth them: even so the Son" (not Gabriel) "quickeneth whom he will." Verse 28. Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His" (not Gabriels) "voice and shall come forth; they that have done good to the resurrection of life; and that have done evil to the resurrection of damnation." So that the dead in trespasses and sins, and all they who are in the graves are alike raised to life by the all powerful quickening voice of the Son of God, independent in either case of the instrumentality of either men or angels. To this agrees the declaration of Paul, 1 Thess. iv. 16, "For the Lord himself shall decend from heaven with a shout, with the voice of the Archangel, and with the trump of [not Gabriel but] "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." The idea is prevalent among the daughters of Bablyon that there are different degrees of angels in glory; higher orders and lower orders of angels. Also that some of the saints are admitted to higher seats in glory than others Hence originated the idea of *angels and archangels*. Archangels are supposed to be a higher order than angels. It is common for religionists, and I have some times heard it by Old School Baptists, who in, addressing the Lord in prayer say, "Angels and Archangels are continually bowing before thee," &c. They appear to have become sytemized into this error by hearing it so often expressed. But it had its origin in Babylon, and not in Jerusalem. Archangels, in the plural, cannot be found in the bible. The name is never preceded by *an archangel*, as though there were more than one, but invariably by *the* Archangel, denoting but one, as already quoted. "The Lord himself shall descend from heaven with a shout, with the voice of *the Archangel*," &c. Also Jude 9: "Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses," &c. And Rev. xii. 7: "And

there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels," &c. So then Michael the Archangel is none other than the Lord Jesus Christ, the Messenger of the covenant. The Lord of Hosts is his name. The God of the whole earth shall he be called. And beside him there is no archangel. It is the trump of God alone that shall rend the tombs asunder and wake the sleeping saints, and call them from their dusty beds to rise in midway air to meet their returning Lord. I do not suppose that my unknown brother of the Redstone Baptist Association believes that the angel Gabriel will blow the trump of God to raise the dead. But we all are liable unthoughtedly to make expressions we do not, upon reflection, believe.

The above is written with the kindest of feelings towards my strange brother. Your brother in affliction,

JOHN STIPP.

HERRICK, Pa., March 9, 1870.

DEAR BROTHER BEEBE:—I will try to present a few of my thoughts upon the portion of scripture recorded in Ephesians, iv. 22–24. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." What tender solicitude and anxiety the apostle by inspiration is prepared to feel and express in this chapter, as in all his exhortations, for the welfare and comfort of his brethren. It is not their worldly comfort and prosperity that he seeks, but that spiritual peace in Christ, and joy in the Holy Ghost, the enjoyment of which he shows them depends so much upon their careful and jealous observance of the laws of Christ in their walk and conversation. He does not, as teachers of worldly doctrine do, exhort his brethren by the terrors of hell or the happiness of heaven, as though they had it in their power either to escape the one or lose the other; but he sets before their minds as that which shall induce the experienced soul to follow his directions, the "conversation in Chrst," the "comforts of love," the "bowels and mercies," the "fellowship of the spirit," which they have experienced and rejoiced in. And the clear and delightful doctrine of salvation is always set before them as the ground and base of all. In the beginning of this chapter he beseeches them in consideration of the wonderful things already presented to walk worthy of the vocation wherewith they are called; exhorting to lowliness, meekness, longsuffering and mutual forbearance in love, and that they should thus endeavor to keep the unity of the spirit in the bond of peace. The doctrine of this unity is then most clearly and wonderfully presented, and in the faithful consideration of it as stated in the next few verses every arminian notion of a conditional salvation must fall away from the mind, as shades of darkness before the sunlight. Christ and all his people are one, and this unity is to be made manifest, through the work of the ministry by the apostles, prophets, evangelists, pastors and teachers given to the church; and the brethren by walking in the truth in love, do grow up into Christ as the Head coming into a manifest unity of faith, and showing that they are one body in Christ. At the seventeenth verse he has finished this declaration of doctrine, and says, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind, &c." and in the next two verses this corrupt walk is described. "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus,"(that is as I understand the sentence, the truth is only in Jesus, not in the word, not deposited in any worldly place to be thence given out to seekers, and that all who have learned Christ have been taught directly by him.) The apostle farther says and testifies what is stated in the text. This therefore, which is included betweeu the seventeenth and twentyfourth verses, does not come to us in the nature of an exhortatian, but rather as a declaration and testimoney of the truth that those who are members of the body of Christ and are following him and growing up into him do not walk like other Gentiles, in the vanity of their minds, but do and must put off the old man and put on the new; that by no other course can they follow Christ and grow up into him. In Col. iii. 9, 10, this is counted as already done by all whom he addresses. "Seeing ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Now follow the exhortations. "wherefore"–because of this truth that the way of Christ is not the corrupt way of the Gentiles, and that the new man only can direct in this way of holiness and peace–"putting away lying, speak every man truth with his neighbour." And throughout the remaining part of this chapter and the epistle particular directions or exhortations are given as to the avoidance of specially named sins, as anger, stealing, corrupt communications, bitterness, wrath, clamor, evil speaking, malice, fornication, covetousness, foolish talking, jesting and the like, and to the practice of virtues. It is to be observed that both in this place and in that referred to in Colossians, lying is placed in the first and immediate connection with the putting off of the old man, as though this were a principal evil, an element in all the various manifestations of our old corrupt nature.

Those to whom Paul is addressing these things have all been made, without any will or so called free agency of their own, the subject of two births. In their first birth they were manifested in the possession of natural life, which is derived from Adam. All that they have and are as heirs of this natural life is corrupt, because of the one man in whom that life was placed or created as head. They are begotten unto an inheritance which is corruptible, defiled and that fadeth away. In their second birth they are (as much without any will or aid of their own) manifested as in the possession of spiritual life, which is derived from God through Jesus Christ, in whom it was from everlasting. This life is eternal, without beginning or end, infinitly pure and holy, infinitely beyond the power of defilement or harm; and as those who are made partakers of it can never die, or be separated from it and him in whom it has eternally existed, it is called immortality. The inheritance unto which the heirs of this life are begotten is incorruptible undefiled and fadeth not away.

Now it appears evident to me that the apostle in all of his addresses to the saints regards them as possessing these two widely different and distinct natures, the distinction between which is clearly set forth by our Savior when he says, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." For it can hardly be supposed that by such a form of words our Savior taught that that which was born of the flesh had by a new birth become spirit, but that he designed to teach the difference, complete distinction between that natural life derived from Adam with all its powers and attributes, and that spiritual life or divine nature of which the saints are made partakers through our Lord Jesus Christ. When the expression "old man" is made, therefore does it not refer to that which was first in manifestation? Not merely the human form, but the natural being, or life, with its earthy tendencies and sinful, corrupt desires. And when the apostle speaks of the new man are we not to understand him as alluding to that holy principle of spiritual life with all its holy desires and heavenly aspirations? I would not regard the apostle as referring by the term "old man" merely to those propensities and deeds which the world counts evil and criminal, but rather to all that is worldly. We are, as children of God, separated from the world, and are said to be crucified to the world. This term crucified suggests the death of the body, a painful separation from the highest and noblest enjoyments of a worldly kind, as well as from the lowest and vilest as the world regards them. And this agrees with the experience of the brethren. Their great and chief suffering, when brought to view themselves as sinners, was not because they had been guilty of crimes. Many of them had lived a pure life so far as the world could see, or as they could previously discover. But they were in anguish because sin was mixed with all they did or thought. They could see nothing pure or noble in anything about their life, and they hated it. All its employments and enjoyments were felt to be defiled with sin. Now here they were experiencing this crucifixion. But the apostle speaks of this in one place thus: "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." Rom. vi. 6.

Some one may be ready to ask if there is a third person who is being addressed, or who it is that puts off the old man and puts on the new. I do not think I should be able to satisfy such an enquirer. I only know what the scriptures say in plain words, and what I feel. The apostle speaks of "*our* old man" and of "the new man" which in following Christ *we* put on; and I know he addresses the saints. He speaks of himself at one time as a wretched man, and at another as alway rejoicing; and although my understanding fails, I think I can feel what he means. He speaks of propensities and lusts that belong to the old man, and which *we* are to fight against; and of emotions and actions which are the fruit of the Spirit, belonging to the new man, and which *we* are to indulge and cultivate and follow; and without being able to speculate as to who it is that thus seems to be regarded as having power to put off the old man and put on the new, I know I have seen within my own mind or heart these conflicting principles, such as anger and love, earthly propensities and holy desires, in fierce combat, as though I were a separate being regarding them, and yet was suffering excruciating anxietiy in the conifict. Sometimes it wonld seem as though I were fighting with a conscious strength and certainty of victory upon the side of the holy principle, and at other times I would seem to be a helpless spectator, or engaged upon the side of the evil. And sometimes when supposing I was fighting on the spiritual side it has seemed as though a sudden light showed me to myself as altogether deceived, and actnally a traitor to myself; and then I would be in awful fear. I only allude to these internal confiicts and mental appearances as something of my own experience. I do not know as any others have felt so. But I believe they all are prepared to receive the doctrine and precepts of the Gospel as set forth by the apostle upon this subjects, though they cannot philosophize upon the subject to satisfy the inquiries of the natural mind.

Now as to the putting off of the old man. It is clear from the connection that the apostle alludes to our walk and conversation. The old man is to be put off as a ruler and director. The principles and desires of the old or carnal nature are not to be followed, and are not followed when we walk as christians. All of our natural wisdom and affections

are corrupt, and never guide us in the path of holiness. We are not to take counsel of them, but are to "be renewed in the spirit of our minds." The mind—the power of thinking, judging, comparing subjects, performing intellectual work, is actuated by a spirit. Selfishness, ambition, covetousness, worldly pleasure, sensual gratification, these are some of the motives that cause our mental powers to be exerted when the spirit of the world or the old man directs. But this spirit is to be displaced as a rule of our working powers, or mind, and we are to let the spirit of Christ, the holy principles of eternal life, direct. Here is a renewal in the spirit of our minds.

Before we can be truly baptized into the fellowship of Christ's body, the old man, natural wisdom and affections and worldly lusts, are put off for that work. They never would direct to it. They never can see baptism as a divine ordinance. If they ever direct one to be immersed, it is not as the divinely appointed ordinance of baptism. Only the new man, the spiritual understanding and wisdom can lead one to follow the Savior as an obedient child, seeing a spiritual power and beauty in the ordinance, and carefully regarding all of his directions. Now I would not weaken the force of the apostle's expression by speaking of various evil passions and propensities as that which we are to put off. He says, christians are to put off the old man, "have put off the old man," and put on the new man. When we took upon us the yoke of Christ, and were numbered among his followers in Zion, we thus professed that we had put off the authority of the world, and the authority of our old carnal nature, no more to take counsel of our own wisdom, but as little children we were to follow the lead and direction of Christ, regard him as our wisdom, take his word as the man of our counsel, and so put on or manifest in all our walk and conversation the new principle, the spirit of life received in the new birth, the new man developed and manifested by that new birth, "which after God is created in righteonsness and true holiness." This can never lead us but in the way of holiness. There was no self-dependance, no feeling of confidence in our own strength, as though we were able to make any profession, or promise to do anything good; but to enter the church was to put off the old man, who would most certainly have kept us out if he could, and to throw off our former allegiance to him.

How unbecoming then to harbor or give expression to wrath, malice, and the like evil propensities that belong to the old man, and how calculated and certain to bring us into darkness and trouble. The apostle dwells minutely upon the various relations of life, and mentions by name the various things in which we are most likely to transgress by giving way to the rule of the old man, and also particularly directs us how to act, so that we may not be at a loss. We need not be at a loss to know what any precept means. The new man always understands it at once, and agrees with it. But the old man is sure to dispute, and say the language means something else. For instance, we feel agrieved and injured by another. We are angry. We feel that we have a right to be angry, and there is a relish and satisfaction in the feeling, especially if we can give it expression. Now we are warned to put away anger, but we assert that this is one of the cases reproved; that our anger is justifiable, that it is a holy indignation, perhaps, and we must indulge it until we bring our enemy to sub mission and be revenged, (through we only feel, but do not express that last word.) Now all this is the voice of the old man. The new man knows better, and there is something whispering within that even our anger is to be put off, and that just here is when kindness, meekness, charity, forgiveness, are to be in exercise. We are persecuted and shamefully treated. and the old man tells us not to stand it; that the scriptures warrant us in asserting our rights, and all that about turning the other cheek means something else. But the new man tells us that this world is not our abiding place, that here we are pilgrims, and that the Lord has taken charge of us, and that while we trust in him he will surely protect us, and that he does mean just what he says. And we feel that it is so.

By exhorting his brethren to put away wrath, stealing, evil communications, bitterness, covetousness, and the like, and to "put on as the elect of God, holy and beloved, bowels of mercies, humbleness of mind, meekness, long-suffering, charity," and the like, the apostle recognizes in them a power, through Christ who helpeth them, to do these things.

One may say, or think, that if we feel anger it is as bad in the sight of God as though we expressed it. True, so far as our evil and corrupt nature is concerned. That is altogether bad. But the command is, not to *fulfill* the lusts of the flesh. We are not exhorted as though we could change the nature of the old man, and keep evil passions and thoughts out of our minds, but we are exhorted not to express them, not to harbor or indulge them, not to let them have dominion over us. We are taught that our mental powers as well as our physical, must be quickened by the spirit of life, animated, moved by a divine principle, whenever we do or think rightly. "Quicken me," says the psalmist, "after thy loving kindness; so shall I keep thy testimonies." In order to contemplate divine things, to speak of them, to act in accordance with them, we must be renewed in the spirit of our minds. The same powers which, under the control of the natural spirit or life, are engaged upon evil or worldly subjects, are when quickened or animated by the spirit of Christ, engaged upon heavenly things. How sorrowful and dark and afflicted we feel when the old man rules. We are separated from the path of life, from spiritual comfort, although he would persuade us that he is leading us into it, for his lusts are deceitful. But when enabled to obey the spirit ot life which is in Christ Jesus, though in worldly pain and trouble, how sweet the comfort. Then Jesus shows his smiling face, and "December's as pleasant as May."

I must now confess that I have made but little progress in obeying this holy spirit, if any; and often fear that I have never truly put of the old man. But I am sure that I know his dominion to be most tyranical and bitter, and that I long to be more and more perfectly under the rule of the new man. May the brethren fight more successfully than I. It gives me joy to hear of their peace and propriety.

I feel thankful for that blessed provision of the new covenant, "I will be merciful to their unrighteousness." I know that the comfort of God's people in this land of Canaan, the gospel church, is in some sense conditioned upon their obedience to the laws of Christ, and sometimes have thought that I had experienced it in some degree. And yet, so little of obedience can I see in myself, when I am permitted to enjoy a little of the sweetness of the Savior's love and favor, I have to regard it as upon the ground of surprising goodness and mercy. I am sure that it is through wonderfully rich and abound ing grace that I am permitted to hope at all in the salvation of God, and to subscribe myself, in the love of the brethren and of the truth, your unworthy brother,

SILAS H. DURAND.

Another faithful watchman has finished his course, laid aside his armor, and gone to receive his crown.

DIED—At his late residence, at Welsh Tract, Del., on Wednesday, March 23d, ELD. THOMAS BARTON, aged about 83 years. He has been a faithful minister of the gospel more than fifty years, greatly beloved by all the saints who had the pleasure of all his acquaintance. This sad announcement will not fail to convey a thrill of sorrow to thousands who have known and loved him as a most precious brother, and an able and firm defender of the truth; but the blow falls with the most crushing weight on the churches which he has so long and so faithfully served. A more full and appropriate obituary will be prepared for our next issue.

[ED.]

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1870.

MANY INSTRUCTORS, BUT FEW FATHERS.

There is a sense in which the disciples of Christ are forbidden to call any man on earth their father. In Matthew xxiii. 8–10, our Savior, in speaking to the multitude, and to his disciples, said, "But be not ye called Rabbi, for one is your Master, even Christ; and ye are all brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ." Although we are told in the first verse of this chapter that Jesus spake to the multitude and to his disciples, we can clearly distinguish which part of his sayings were for the multitude, and which for his disciples; for he denounced the former as scribes, pharisees and hypocrites, while of the latter he says, "All ye are brethren." The admonitions and instructions were for the brethren, and their attention is called to a well known practice among the Jewish hypocrites of that age, of giving flattering titles to each other, calling them Fathers, Rabbis, or Masters, and ascribing to men honor and dominion which the saints are forbidden to ascribe to any but God. We are not to infer from this prohibition that as children of the flesh the disciples were to repudiate the paternal relationship of their earthly progenitors, for that would be a violation of the divine law they were then under, commanding them to honor their father and their mother, &c. Nor can we construe this command so as to conflict with the sense in which the apostles have used the terms father and fathers, in designating the peculiar gifts which God has set in the church, as the family and household of God; for then John, and Paul and Peter would be found among the transgressors. It is important then that we closely and carefully consider in what sense we are to call no man on earth our father; and in what sense the apostle Paul could claim the appellation among the Corinthians, and enjoin on Timothy, and through him, on the churches, that the elders should be entreated as fathers, and the younger as brethren.—See 1 Cor. iv. 15, and 1 Tim. vi. 1. As the apostles were inspired by the Holy Ghost to expound to us all the laws, ordinances, doctrine and institutions of Christ, we must regard all their decisisns perfectly harmonious with the true import of every precept uttered by our Lord to his disciples. If in any case there seems to be the least want of harmony between the words of Christ and his apostles, we may rest assured that we have failed to comprehend the true intent and meaning of their words. How then,

the inquiry may arise, could Paul claim the saints at Corinth, and Timothy, and Titus, and Onesimis, as his children, and Peter speak of those who have fallen asleep, as fathers, (2 Peter iii. 4) and John distinguish among those to whom he wrote, some as fathers, and claim them all as his little children, without transgressing the law of Christ as recorded in Matt. xxiii. 9. "And call no man your father upon the earth; for one is your Father, which is in heaven?"

Clearly the sense in which our Lord forbids us to apply the word to any man, is that implying spiritual paternity, which can only be lawfully ascribed to God. Our spiritual, immortal and eternal life could only come from him, and it is not lawful to ascribe it to any other being. "Of his own will hath he begotten us with the word of truth."—James i. 18. "But as many as received him, to them gave he power to become the sons of God; even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 12, 13. Here is a sufficient reason why we should not accredit our sonship and heirship to any man. First, because it would be false; for none have power to become the sons of God by blood, or the will of the flesh, or of man, and only by the will and power of God; and secondly, because it is idolatry to ascribe to any other being or power, that which belongs exclusively to God. In this sense one, and but one is our Father. As the members of the body of Christ, our sonship is in his Sonship. He is the only begotten of the Father, and all his members are and were begotten in him, and the God and Father of our Lord Jesus Christ, is our God and Father, as he has said. "I ascend unto my Father, and to your Father, and to my God, and your God."—John xx. 17. "For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."—Heb. ii. 11, 12. From these considerations it is forbidden as sacriligious and idolatrous to ascribe our heavenly birth or our sonship to blood, or to the will or works of men. No system of means or instrumentalities, nor will nor works of men, can possibly beget or produce for us the relationship of sons of God; and to ascribe that relationship to any other being, thing or power, is an attempt to rob God of his glory, and to deceive the credulous children of men. The multitude of carnal Jews, scribes, pharisees and hypocrites which were present, were accustomed to look upon and to speak of Abraham, Moses and others, as giving them a right to be regarded as the people of God. They claimed the right of baptism of John, because Abraham was their father; and boasted on another occasion that they were Moses's disciples. And to this day it is common among the carnal professors of religion to attribute what they call their religious conversion, to some revivalist, or to some being, power or thing short of God. But they are of another family. All whom Jesus denominates *brethren*, have one Father, are all begotten of him, of his own will, and with the word of truth; and they being all taught of God, know better than to give his glory to another, or his praise to images. They will not ascribe their heavenly birth and divine relation as sons of God to any being or thing, but to God himself; hence, in this sense they will call no man on earth their father.

Let us now consider in what sense the apostles speak of fathers in the church of God. In writing to the Corinthians, Paul says, in the first epistle, iv. 15, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." This declaration without close investigation would seem to conflict with what we have been considering of Christ's words in Matt. xxiii. 9; but if correctly understood they must harmonize. We have attempted to show that Christ was speaking of the quickening, life-giving power of God, by which we are begotten and brought into manifestation as the sons of God and heirs of immortality, by making manifest in us that eternal life which was with the Father, and was given us in his Son. But Paul is speaking of what we are as the quickened and organized church and body of Christ. "For though ye have ten thousand instructors *in Christ*," (that is, in the church, which is his body, which is called by his name) "yet have ye not many fathers; for in Christ Jesus (that is, in the organized body, the church) I have begotten you through the gospel." While Paul would claim no part in the work of quickening the saints, or in the regeneration of the body of Christ, in which body God has chosen all the members before the foundation of the world, yet he could and did with great propriety transfer "these things" in a figure to himself and to Apollos. See verse six. And among those things transferred to himself and Apollos, he mentions first that they were to be accounted as stewards of the mysteries of God; as he has said, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 7. But he firmly repudiates that paternity against which Christ warned his disciples, by demanding of these Corinthians, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."—1 Cor. iii. 5–7. He charges them with carnality, in attributing to him, or to Apollos, or Cephas, the authorship of their vitality; and reminds them that Paul was not crucified for them, neither were they baptized in the name of Paul. This shows very conclusively that he did not claim or accept the appellation, father, in any sense forbidden by Christ, or implying that they had received their immortality from him. But the question returns, In what sense did he beget them in Christ Jesus through the gospel. Paul does not assume that he had begotten them or any of them into Christ Jesus; for God the Father had chosen and created them in Christ Jesus before the foundation of the world. Paul found them already in Christ, and ministered to them as the members of Christ. And in the relation which he as an apostle sustained to them as being already in Christ, he imparted to them that instruction and comfort which was committed to him for their special benefit. He was a minister, by whom they believed. That is, God their Father in heaven, having quickened them by his Holy Spirit, had circumcised their hearts and ears that they might hear and treasure up the testimony of the gospel. Paul so proclaimed and expounded that testimony to them that they understood it, received it, and abode in it. As the eternal life of all the church was hid in God, and by him in due time communicated to the saints in their spiritual birth; so the inspired truth of the gospel was committed to Paul, and to Apollos and Cephas, and others had this treasure in them as earthen vessels, and by their ministry it was imparted to the understanding of the quickened children of God. It is in this figurative sense we understand the apostle Paul had through the gospel, through its ministry, begotten them; or in other words, had imparted to them that clear understanding of the truth as it is in Jesus, which was before made known to him by special revelation.

But it was our design to notice the distinction which the apostle makes between instructors and fathers. The former seems to have been numerous, but the latter very few. Perhaps all the members in the church of God may instruct others to some extent; for a measure of the Spirit and of spiritual gifts is given to every one, to profit with all the other members. God has set the members in the body as it hath pleased him, and to every member some gift for mutual edification, so that no one member can say to a fellow member of the same body, I have no need of thee. So we perceive that in the church there are a diversity of gifts, but all by one spirit, all useful in the place where God has placed them. The beloved John recognized this diverity of gifts in the church as addressed by him, fathers and young men, and little children, but all belonging to the household of God, and all required to make up the family. Most unquestionably among ministers of Christ, some who are eminently qualified to instruct the saints lack the peculiar gift of paternal sympathy, fatherly care and solicitude which Paul so abundantly possessed. In modern times, some whose gifts for instructing the saints have seemed remarkably brilliant, and whose usefulness in the ministry as evangelists, or itinerant preachers, has been great, have developed but little qualification for the pastoral oversight of the flock; while others of no more ability for expounding the scriptures, so as to edify and instruct the saints, are peculiarly gifted with those paternal qualifications so vitally important in fitting them to take the oversight of the flock. Some are far more accessible to the weak and trembling lambs, than others, being evidently designed for the pastorial work.

It was in reference to this, we think, that the apostle made the distinction between instructors and fathers. There were in the primitive church elders who ruled well, and some who labored in word and doctrine; not that any of them were permitted to make laws, or dictate rules, but they ruled well who kept before the saints the rule which Christ has given for the government of the church. And we infer that there were some administered the gospel rule, besides those who labored in word and doctrine. And there were elders which were to be honored for their work sake above others. Some to be entreated as fathers, and others as brethren, on a perfect level with the rest of the church. In the primitive or apostolic state of the church, we have the pattern of what the church should be throughout all subsequent time. Our ascended King has received gifts, and has given gifts to the church. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. iv. 11–13.

Subscription Receipts.

☞ Owing to a crowd of other matter, we are unable to publish our receipts this issue, but will give them in our next.

Obituary Notices.

DIED—At Berwick, Maine, Feb. 18, 1870, **Affie Libbey**, daughter of Dea. Ivory and sister Mary Libbey, aged 26 years. Her disease was the fever. She was not well for two or three weeks before she was confined to her bed, but kept about her work, in hopes that she would soon feel better; but when she was obliged to give up and take her bed, the doctor was called in, and said she had got the settled fever; and after that she lived only five or six days. The physician and her father and mother did not see but what she was getting along well, until about ten minutes before she died. Thus how suddenly the afflicting hand of God was heavily upon her parents, brothers and sisters.

She never made a profession of religion, but lived a quiet, peaceable and inoffensive life, seemingly as ever any person could while in the flesh. Her parents feel to trust her in the hands of God, knowing that he, and he only, could fit her for himself, and then take her to himself, in his own time and way. May God sustain her parents, and seven brothers and sisters, with other relatives who are left to mourn.

WM. QUINT.

DEAR BROTHER BEEBE:—It becomes my painful duty to send you the obituary of my dear son, **John A McGrew,** who departed this life Feb. 14, 1870, of pneumonia fever, aged, 15 years and 17 days. He was a good, moral boy, and beloved by all his playmates. On Saturday the 12th, two days before he died, while I was attending church meeting, he was made merry and caused to rejoice and sing in pleasureable sounds upon his bed. His mind was upon the subject of the burial of the Savior. On Sunday the 13th he expressed an anxious desire to go with us to meeting. I, having the care of the church, felt under obligation to go and try to preach to the people, which I did, but soon returned. On Monday, a few hours before he died, he looked calmly in my face and said, "I want to kiss you." I bent down, and he anxiously kissed me, and, "I want to kiss you again for the Savior that flinty Rock," and anxiously kissed me again; and he gave his hand and kissed other friends, as though he was fully sensible of his departure, leaving consoling testimony that he was going home to that blessed region where all is peace and love.

While lonely o'er my farm I roam,,
Consoling thought, he rests at home;
His presence sweet is gone from me,
He sweetly sleeps beneath a tree.

While we do mourn for those we love,
His ransomed spirit sings avove;
He now is from all sorrow free,
While there he lies beneath that tree.

Now when for him the Lord shall come,
To take his sleeping body home,
We then and there with joy shall see
His body rise from by that tree

WILLIS B. McGREW.

Grayson Co., Ky., Feb., 1870.

DEAR BROTHER BEEBE:—By request of the surviving widow I send to you for publication the following:

DIED—At his residence in Hancock Co., Ohio, **Tunis Spitler**, aged 46 years, 11 months and 10 days. He was born in Fairfield Co., Ohio, in 1823, and from there he moved into Seneca Co., where he was married to Nancy Rader, of Crawford Co., and some years after, he and his wife united with the Free-will Baptist church, but not long after, both became satisfied that they were not at home, and they frequently attended meeting with us at Honey Creek. Sometime ago they moved into Hancock Co., where, I am informed, they desired to unite with the Van Buren church, one of the churches of the Sandusky O. S. Baptist Association; but on account of the church being in trouble with her pastor, which caused a division in consequence thereof, they did not attempt to unite.

His sickness was heart disease, spine affection, and one lobe of his lungs was nearly wasted away. He leaves a wife and two sons to mourn their loss. He departed this life Jan. 5, 1870, and on the 28th of the same month, the writer of this notice, by request of the lonely widow, preached a discourse in the united brethren's meeting house, in her neighborhood, to a large and attentive congregation, from 1 Cor. xv. 51, 52. May the God of all grace sustain the bereft widow and her sons, is my heart's desire.

LEWIS SEITZ.

Bloomfield, O., Feb. 1, 1870.

DEAR BROTHER BEEBE:—Please publish the death of our dear sister **Hannah Delph.** She died May 3, 1869, in the 71st year of her age. She was born in Madison Co., Va., March 19, 1798, lived with her parents until she married Mr. Samson Weaver, with whom she moved into Boone Co., Ky. After the death of her first husband she married Mr. Fielden Delph, a gentleman of high respectability, whom she survived about fifteen years. She united with the Luthern order of people in Virginia, and continued with them for some time after she came to Kentucky, but we hope the Lord taught her by his Spirit to know that she was a poor helpless sinner, and by the same Spirit brought to see the way of life and salvation through our Lord Jesus Christ. She then united with the Old School Baptist church at the Forks of Gunpowder, by experience and baptism. In that church she remained until her death. For many years she was prompt in filling her seat at our church meetings, and cheerfully bore her part in defraying the expenses of the church. She was firm in the doctrine of salvation by grace through our Lord Jesus Christ, and had no fellowship with the (so called) religious institutions of men. She has been a reader of your paper many years, with which she was much pleased, especially with your editorials. She leaves five sons, with many friends, together with the church, to mourn their loss. But we sorrow not as they who have no hope; for we believe our loss is her unspeakable gain. We believe she is now at rest where the wicked cease from troubling and the weary are at rest.

Your brother, if a brother at all,

JOHN UNDERHILL.

Burlington, Ky., Feb. 8, 1870.

BROTHER BEEBE:—If you have space to spare in your crowded obituary department, please give the following notice a place:

DIED—At the residence of her brother, in Hornerstown, Ocean Co., N. J., on Saturday morning, Feb. 12, 1870, **Mrs. Ann G. Warner,** in the 78th year of her age.

Sister Warner has long been known as one of that tried little flock constituting the Salem church of Philadelphia, at least to all who were at all acquainted with that church. She first united with the Baptist church at Pemberton, N. J., about the year 1827, and of course just prior to the introduction of those innovations in doctrine and practice that led to separation. Very soon after, and while she was perhaps the youngest member, she found that very doctrine assailed and opposed that she had so recently professed to believe and to love. The name of Mulford is yet familiar to those who were in the wars of those times. A majority going with him, sister Warner retired solitary and alone to unite with the church in Philadelphia, which was thirty miles distant, then under the care of Elder T. J. Kitts. Several others, I have understood, remained firm, but never united with any other church, some of whom still remain in that vicinity to this day. Their condition has been similar to that of the captives of Israel, described in Psa. cxxxvii. It was not her lot to escape entirely the windy storm and tempest, by her removal. On the contrary, she still found enemies to the truth to contend with, and she occupied a rather prominent position in many conflicts. I never knew her to be on the wrong side. Until now she never had the privilege of laying aside her armor. Her unusually religious mind and clear views of doctrine and order continued with her to the last. She expressed herself as desirous to depart. I feel that one of the mothers in Israel has been taken from us.

E. RITTENHOUSE.

Feb. 26, 1 70.

DEAR BROTHER BEEBE:—Some months since I sent you, for publication, the obituary notice of Eld. John Gribble, and as it was not published, I wrote a letter to you, in which I informed you of the failure of its publication; and still failing to see it in the "Signs," it must have been mislaid; so, by request of the friends of our beloved brother, I send you for publication his obituary notice again.

Our beloved and much esteemed brother, **Eld. John Gribble,** departed this life at his residence in Clackamas Co. Oregon, June 3, 1869. He was born June 30, 1799, in Mecklinburg Co., N. C. In the year 1806 he emigrated with his father to Burk Co., N. C. At the age of eighteen he went into Howard Co., N. C., and remained there fourteen years. He united with the O. S. Baptists there in 1819, and was married to Elizabeth Ensly in the year 1821. He moved from there to Missouri in 1832, and remained there fourteen years. Emigrated to Oregon in 1843, and united with the O. S. Baptists in Oregon, Oct. 16, 1848, and was ordained to the ministry in 1859; and as a minister of the gospel he was faithful, and shunned not to declare all the counsel of God, and was much esteemed by his brethren far and near. His character in the church, in his family, and in the society of his fellow men, was free from reproach, and he was respected by all who knew him, as an honest, upright man, and a model of christanity. He died in full assurance of a hope in Christ, proclaiming Jesus as the only way, to the last. He leaves a widow, five sons, two daughters, and many friends, to mourn their loss; but we trust we mourn not as those that have no hope; for we have abundant evidence that our loss is his eternal gain. May the same hand that bereaved our sister of her companion, sustain her in her declining years; and may the Lord comfort her children with as good a hope in Christ as their deceased father had, is the prayer of a poor sinner saved by grace,

J. P. ALLISON.

Near Oregon City, Ore., Feb. 21, 1870.

MY DEAR BROTHER BEEBE:—I am requested by the family to inform you of the death of our dear friend, **Mrs. Ellen A. Allen,** who departed this life on the 6th day of December, after three weeks severe suffering. Mrs. Allen was the daughter of our dearly beloved brother, Dea. Charles Mills, and sister T. B. Mills, his wife, and was born in Todd Co., Ky., in, I think, 1818, which would make her 52 years of age. She was married in the days of her youth, to Mr. Allen, and rmoved to Texas, where they were making a competance. But alas! how frail are human joys. The late horrible war devastated that country, and the toil of years was swept away. Losing her husband and property in Texas, she returned to Kentucky, and was engaged as a teacher in the Female Academy at Princeton, at the time of her death. She joined the Missionary Baptists, I think, when she resided in Texas, in consequence of none of the old order being near her; but strange as it may appear, she did not believe with them in doctrine. The doctrine of rich, free, sovereign grace was her delight. I met with her at Princeton, last fall, and after preaching she remarked to me that she seldom got to hear a gospel sermon in that place. But, said she, I read some precious ones in the "Signs." You know she was one of your subscribers, and was warmly attached to your paper. I am glad to know that the last days of our dear friend were comfortable. God in his rich mercy was pleased to visit her with a sense of his everlasting love. From a letter from her sister, Mrs. M. E. West, of Livingston Co., I make the following extract:

"After three weeks of great suffering she was perfectly resigned to death, and never expressed a wish to recover. Her little daughter wanted her to call in another physician. She told her that if it was the Lord's will, she would recover, and if it was her appointed time, all the physicians in the world could not save her."

I have had the pleasure of her acquaintance for many years, and am bound to believe that she was a most exemplary woman and a devoted christian. She leaves two children, a son and daughter, to mourn her loss, as also her mother, our dear and venerable sister Mills, who at times is bowed down with great mental and bodily suffering; and also brothers and sisters. May they feel by divine grace that their loss is her gain. May God Almighty in great mercy visit the family with the outpourings of his divine grace, and enable them to see the end of all created good; and if it is his will, be partakers of the joys of his redeemed people, is the prayer of your most unworthy brother in great affliction,

JOHN H. GAMMON.

Trigg Co., Ky.

DEAR BROTHER BEEBE:—It has become my painful duty, through respect for a departed child, to pen and send you for publication in the "Signs of the Times," the obituary of **Fanny L. Martin,** consort of Alfred Martin, and daughter of John and Isiphena Hargrove, all of Gibson Co., Ind. She died on the 15th day of February, 1870, aged about 29 years and 1 month. She died of inflamation in child-bed, with her first child. She suffered severely during her short illness, yet she was not heard to murmur or complain, but endured all her sufferings with that chrsstian forbearance and resignation which is becoming the children of God. She leaves behind her a bereaved and affectionate husband, and a lage number of relatives and friends, to mourn their irreparable loss, but not as they who have no hope; for we feel very confident that our loss is her gain. Although she was not a member of the visible church of Christ, as is her husband, yet I feel quite sure she is now one of the church triumphant, whose builder is God; for she left a bright and unquestionable evidence that she was born again, of that incorruptible seed which liveth and abideth forever. When first taken ill, she said to her husband, that she would not recover to health again. But he could not bear the idea of then parting with the dearest friend he had upon earth, and tried to waive it; but the decree had gone forth, and was irrevokable. A short time before she expired, she called us all around her bed, about twenty in number, and with such a pleasant countenance as I never shall forget, gave her hand to each one of us, calling us by name, thus bidding us all farewell, saying she was going home to rest with Jesus her Savior, and that she hoped we would all be able to meet her there, apparently with as much calmness and composure as if she was just about to start on an ordinary journey. After which she seemed to rest easy for a few minutes, when very suddenly she commenced clapping her hands and praising the Lord, saying she was going home to rest, requesting her brothers and sisters present, (seven in number) to come and go along with her. Thus in a few moments after, she resigned her spirit up to God who gave it. O how light the sting of death is to the loved ones of Jesus, when he is present to conduct them through the dark valley. May the Lord reconcile us to our sad bereavement, and thus to exclaim with one of old, "The Lord gave; the Lord hath taken away; blessed be the name of the Lord."

Thus fades our sweetest comforts here,
Our dearest friends they disappear;
When the loud call from God is given,
They sleep in death and wake in heaven.
In deep affliction your unworthy brother,

JOHN HARGROVE.

Patoka, Ind., March 1, 1870.

Associational Notices.

The Baltimore Old Scool Baptist Association will be held, providence permitting, with the Harford church, in Harford Co., Md., to begin at 10 o'clock a. m. on Wednesday before the fourth Sunday in May, 1870, and continue three days.

The Baltimore Association not being aware that there would be five Sundays in May, incorrectly published in their minutes and corresponding letter of last year, that their next meeting would begin on Wednesday before the third Sunday of May. This was evidently a mistake, as there is a permanent arrangement agreed on by the spring associations, that but one week shall intervene between the commencement of any two of them.

The Delaware Association will convene with the church at Cow Marsh, in Kent Co. Delaware, on Wednesday before the fifth. and last Sunday in May, 1870.

The Delaware River Association will meet with the Southampton church, Bucks Co., Pa., commencing on Wednesday before the first Sunday in June, 1870.

The Warwick Associaiion will be held with the Warwick church, in Orange Co., N. Y., to commence at 10 o'clock a. m., on Wednesday after the first Sunday in June, 1870, and continue three days.

The Chemung Association will be held with the Asylum church, at Vaughn's Hill, Bradford Co., Pa., to begin on Wednesday after the second Sunday in June, 1870.

Conference of Western New York, will be held with the church at Riker's Hollow, in Steuben Co., N. Y., on the third Sunday of June, and the Monday following.

☞ Brethren from distant states who feel inclined to attend our eastern associations will find them conveniently arranged; one each week, beginning with the Baltimore and extending to the Chemung; five associations in five weeks.

THE

"BANNER OF LIBERTY,"

A WEEKLY NEWSPAPER

PUBLISHED IN NEW YORK CITY,

BY G. J. BEEBE

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ON THE FIRST AND FIFTEENTH

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

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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 desease 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 w 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. 38. MIDDLETOWN, N. Y., APRIL 15, 1870. NO. 8.

Samuel McCall Library

POETRY.

PSALM XLII. 7, 8.

Go not from me, O my strength,
Whom all my times obey;
Take from me anything thou wilt,
But go not thou away.
And let the storm that does thy work
Deal with me as it may.

On thy compasion I repose,
In weakness and distress:
I will not ask for greater ease,
Lest I should love thee less.
O 'tis a blessed thing for me
To need thy tenderness.

While many sympathizing hearts
For my deliverance care,
Thou, in thy wiser, stronger love,
Art teaching me to bear,
By the sweet voice of thankful song,
And calm, confiding prayer.

Thy love has many a lighted path,
No outward eye can trace;
And my heart sees thee in the deep,
With darkness on its face,
And communes with thee amid the storm,
As in a secret place.

O Comforter of God's redeemed,
Whom the world does not see,
What hand should pluck me from the flood
That casts my soul on thee?
Who would not suffer pain like mine,
To be consoled like me?

When I am feeble as a child,
And flesh and heart give way,
Then on thy everlasting strength
With passive trust I stay.
And the rough wind becomes a song,
The darkness shines like day.

O blessed are the eyes that see,
Though silent anguish show,
The love that in their hours of sleep,
Unthanked may come and go.
And blessed are the ears that hear,
Though kept awake by woe.

Happy are they that learn in thee,
Though patient suffering teach
The secret of enduring strength,
And praise too deep for speech.
Peace that no pressure from without,
No strife within can reach.

There is no death for me to fear,
For Christ my Lord hath died;
There is no curse in this my pain,
For he was crucified.
And it is fellowship with him
That keeps me near his side.

No suffering while it lasts is joy,
How blest so e'er it be.
Yet may the chastened child be glad,
His Father's face to see.
And O, it is not hard to bear
What must be borne in thee.

It is not hard to bear by faith,
In thy own bosom laid,
The trial of a soul redeemed,
For thy rejoicing made.
Well may the heart in patience rest,
That none can make afraid.

Deep unto deep may call, but I
With peaceful heart will say,
Thy loving kindness hath a charge
No waves can take away.
And let the storm that speeds me home
Deal with me as it may.

CORRESPONDENCE.

HEMPSTEAD, Texas, March 10, 1870.

DEAR BROTHER BEEBE:—Though stripped of all my property by the late cruel war, and now from old age and infirmity standing on the brink of the grave, unable to subscribe for your valuable paper, though by God's blessing and the generosity of a beloved friend, I have the precious privilege of perusing its welcome columns every fortnight.

Brother Beebe, blessed as you are with christian communion with the dear brethren, and with gospel privileges generally, living in the midst of an old and well settled community, it is impossible for you to conceive of our spiritual destitution and wants in this far off land of sin and crime. You cannot imagine the infinite gratification your paper affords the famishing children of our Father, coming as it does every two weeks richly laden with its ample stores of love and consolation from brethren and sisters from different sections of this great and extended country. I always anticipate its appearance with longing impatience, and when I receive it, devour its contents with the same avidity a starving wretch would the most delicious food. I often ask myself the question, why it is that I cannot enjoy other papers as I do the "Signs of the Times?" For I frequently have the liberty of reading other professedly religious papers; yet it is truth, that I can extract no nourishment from them. When I read the "Signs of the Times," I feel that I am at once ushered into the presence of its beloved contributors, and that I am acquainted with them, no matter what are their names or from what section they write. I have thought that a short communication from this far of section of our good Lord's "moral vineyard" might not be entirely unwelcome to you and your numerous readers, and that a brief relation of the experience of a poor, unworthy, stumbling, professed child of our covenant God, may bring a crumb of comfort to the aching heart of some weary pilgrim as he journeys along this vale of tears. Of this, brother Beebe, you will be the judge. If you have nothing better with which to fill your columns, you can give it a place in them, otherwise cast it aside, and I will defer to your better judgment.

In my youth, I often experienced a painful sense of sin, and great fear of the wrath of my offended Creator. But my evil nature still continued to love sin and the world, and felt ashamed to make any religious pretensions before my wicked and irreligious acquaintances. I often endeavored to suppress my convictions, and for this purpose would seek the company of the careless and dissipated world. I would unite with these in the gayest and wildest revels, and seemed the vainest and lightest of all my associates, hoping by this course to get rid of my compunction, and destroy the keen sense of conscience I felt for sin. But oh! who can depict the pain and agony I experienced when I would be left alone to my fearful reflections. Then would my bleeding heart writhe and my very soul smart with remorse and misery, when I would reflect that I might die at any moment, and that if I did, I knew I would open my eyes in torment. And again, when I thought that I must endeavor to do something to appease the wrath of my incensed God and escape banishment from his peaceful presence, I found that my mind was a mass of ignorance, darkness and blindness. I did not know how to begin, and when to commence. I had no clear view of God's holy law, every sentence, syllable and word of which I had violated ten thousand times in word, work and thought. Though I had heard the ministers of God so often proclaim and explain the glorious plan of redemption through the merits of our crucified Savior, yet as to how his merits was applied to my soul for salvation and life I was beastly ignorant. As to the true teachings of the bible, my mind was a mass of darkness. Though I had frequently read the narative of the incarnation and exaltation of our blessed Lord, and often heard ministers enlarge upon these blessed topics, still I was almost as blind, spiritually, as a heathen. The righteousness atonement and mediation of Jesus Christ, apprehended by the sinner, by faith, for life and salvation, were to me truths utterly unknown. I was entirely destitute of any genuine knowledge as to the meaning of faith, repentance, holiness, &c. How wonderful is the blindness of the natural man, though he be possessed of so many external spiritual privileges. In this state I remained many years, but at last concluded I would make an effort to be a christian. I was foolish enough to suppose that the Lord would forgive my sins and reward me for my good works; for I intended to do much good. Having now resolved to be a good christian, I commenced praying, with the determination to fiulfill my resolution. But oh, how soon was my poor, ignorant, self-righteous heart convinced of my utter inability and nothingness. My brother, how can we sufficiently thank and adore the good Lord for his scvereign goodness and mercy towards us? For I often look back to this period of my spiritual travel and wonder at and admire free grace; for if I could possibly have worked myself up to self-righteous confidence, I should certainly have relied upon it, for my poor, guilty, trembling conscience longed for ease and quiet. But my good Lord did not permit me thus to confide in my own rags of self-righteousness and imaginary good works, and by these forever ruin myself. Does not our experience afford us clear evidence of the truth of the blessed doctrine of predestination, and that God has an elect people, a chosen, covenant people, from before the foundation of the world; and these in his own good time he will effectually call, and they will hear his voice, and he will bring them all to true repentance, faith and holiness, and they will all finally behold his glory and dwell with him in his kingdom forever. The more I labored, the farther I seemed to be from God. From day to day I tried to pray, but found no relief; and in this sad condition I remained for several years. I had now almost despaired of hope; every thing around me looked dark and dismal. I thought God looked upon me with anger. I thought I had committed the unpardonable sin, and was not fit to live, and that God only now suffered me to live to make my punishment the greater. I was now near despair, for I was tempted to destroy myself; but I was afraid to do this wicked act. I remember one night, and though fifty winters and more have since intervened, yet it is as vivid to my mind as if it were but yesterday. I thought I must die that night, that God had borne with me as long as he would, that his patience was exhausted, and that in a few hours more I should be in an awful eternity. O my God! who can fully deliniate the awful terrors and fears of a bleeding, wounded conscience? Can it be wondered at that we naturally love and cleave to that brother

who has traveled the same fearful road and suffered the same terrors of soul that we have experienced. But, brother Beebe, I did not die as I feared, but, as I hope, the good Lord had something for me to do. I was, as I now hope, suffering the travailing pains that precede a glorious birth; for soon after this ever memorable night, still in my mind in Egyptian darkness and fear, I thought I saw the man of Calvary with sweet mercy in his face, step between me and danger, and in him I saw justice and mercy reconciled. The glorious plan of redemption now broke clear upon my enraptured vision, and I clearly comprehended how God could be just, and my justifier; how he could save the vilest sinner, and yet violate none of his glorious attributes. All was now clear, all bright, all light, and I thought I could make all the world see this truth. I was now full of love to all the world, to God my Savior, to man, to my enemies. I even imagined the very crows in the field where I was plowing were happy. But oh, how vain did all my hopes and ecstacies soon prove, how fleeting all my joys. This state of rapture lasted but a little while, and I concluded that all my consolation and joy was nothing more than vain imagination, and that I had missed the substance and caught the shadow. My convictions were now gone, and I prayed for their return, but they came not. When I first received light and faith, as I humbly hope, I was at my plough handles in old Georgia, and I remember working with great energy for several days, endeavoring to get to the same place, vainly expecting or hoping to receive again consolation and hope. In this state of doubt and perplexity I remained for several weeks, with alternate hopes and gloom. I could not get my consent to unite myself with the church, although I dearly loved the people of God. I thought they were the salt of the earth, but I was too unworthy. Still I longed to be with them. However, at last, at the suggestion of a beloved brother, long since gone to his reward, I made the venture, was received by the brethren with open and rejoicing hearts, and was by brother J. Neil buried with Jesus beneath the liquid element, at old Union church, Housten Co., Ga.

Brother Beebe, I have now for more than fifty years been an Old Primitive Baptist, and shall spend the little remainder of my life in that communion. After an experience of more than half a century I can truly say that I know that in me, that is in my flesh, dwelleth no good thing; and that the flesh lusteth against the spirit, &c. But, my brother, I have already made this letter too long, and am admonished that I must conclude. If I have written any thing that will bring a ray of comfort to the aching heart of a poor doubting, trembling brother or sister, I am amply compensated for my labor. May God bless you, my brother, and prosper your labors for many years to come, is the sincere prayer of your brother in tribulation,

JAMES W. BATEMAN.

MANY CALLED: FEW CHOSEN.

BELOVED EDITOR:—Brother B. D. Sands, of Parkinsburg, Ill., has written and asked me to give, through the "Signs," my views on the text, "For many are called, but few are chosen."—Matt. xxii. 14. It is with a feeling sense of my great weakness and in fear and trembling that I attempt to expound this subject; but praying and trusting that he upon whose shoulder is laid the key of the house of David, and who openeth and none can shut, will open the eyes of my understanding, that I may view the text in its true meaning, I will try to comply with the request of my unknown brother.

This is the declaration of the Lord Jesus, and with these words he closed the parable of the marriage of the king's son, which please read at large, from the second verse. Having turned to and read the parable, you will perceive what gave rise to the text, and of whom it was spoken —of them that were bidden to the marriage. Therefore it is all-important that we understand the import of the parable, if we would correctly interpret the text; for the words, "They which were bidden were not worthy," and the words, "Many are called," have the same meaning and represent the same characters. In this parable the kingdom of heaven is likened unto a certain king, that made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding. Now the Lord of hosts is the King who made the wedding. The King's Son is Christ the Son of the Highest. The servants that were sent forth are the prophets, John the Baptist and the apostles. Them that were bidden are, first, the Jews, and afterwards the Gentiles. What then is the marriage? It is the espousal of the King's daughter, the chosen bride, unto Prince Immanuel, in the new and everlasting covenant of love.

What is the wedding garment? It is the robe of righteousness, the garments of salvation, comparable to clothing of wrought gold. And who is he that had not on a wedding garment? That character represented by Judas Iscariot, and all who "went out from us," because "they were not of us."

But it is said, "The kingdom of heaven is like unto," &c. What therefore is the kingdom of heaven? It is the Lord Messiah's kingdom, which existed in type with the called Jews under the law, and exists in substance with the chosen of all nations under the gospel. Our beloved brother J. F. Johnson, and the brotherhood at large, will, I think, agree with me in this last statement. At the conclusion of a similar parable, near the end of the preceding chapter, Christ said to the unbelieving Jews, "The kingdom of God shall be taken *from you* and given to a nation bring forth the fruits thereof." It is said, "Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage." Reference is here made to the completion of the typical offerings under the law, which consisted of the firstlings and fatlings of Jewish flocks and herds, and the first and best fruits of their harvest, which were fully accomplished when the holy Lamb of God was led to the slaughter, and in death cried out, "It is finished." Now to the Jews only were the King's servants first sent, and the proclamation made, that "all things are ready;" for "unto them were committed the oracles of God; 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 concerning the flesh Christ came, who is over all, God blessed forever. Amen." For this cause, the uncircumcised Gentiles could not be fellow heirs with the Jews, who were the people and kingdom of God in type, which kingdom must therefore remain until it was fulfilled, and the vision and prophecy sealed up, and Christ the Most Holy anointed King in Zion. Hence the servants of God, the holy prophets, were sent unto the house of Israel, and they said much concerning the coming of the expected Bridegroom into his bride-chamber or kingdom. In language similar to this parable it is here said, "Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens; she crieth upon the highest places of the city. Whoso is simple let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live, and go in the way of understanding."—Prov. ix. Behold, saith the Lord by the last of the prophets, "I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."—Mal. iii. 1, 4. Coming now to the forerunner of the Bridegroom, it is written of him, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is *at hand*."—Matt. iii. 1, 2. Now, behold! the Messenger of the covenant suddenly cometh to his temple; he sends forth his servants, the apostles; but he commands them saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is *at hand*."—Matt. x. 5—7. Or, as in the parable, "All things are ready; come unto the marriage." So then this proclamation, and call to repentance, was first made to the Jewish nation, and they are the many that are called. in our text. For all the children of Israel were called to be the people of God, in his typical kingdom; and they were all bidden and had right to the typical solemn feasts of their King, in his consecrated court and sanctuary, where the uncircumcised Gentiles were forbidden to come. All this was typical. And it shows that all who are the children of Abraham by faith, and Jews inwardly, are fellow citizens with the saints and of the household of God, and shall together partake of the rich provisions of the Lord's house in the gospel kingdom, the new Jerusalem. But, notwithstanding the Jews as a people were thus separated from the nations, called of God to be his people, and taken into this peculiar covenant and marriage relation to the Lord, yet many of them rejected the counsel of God against themselves, and slew his servants whom he sent to them; for while they were the children of Abraham after the flesh, they were not his children according to the faith which he had, the faith of God's elect; but, in this religious sense, they were of their father the devil. "For they are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they all children," &c. Therefore "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."—Rom. ix. 6, 27. Now this remnant of the children of Israel constitutes the few that are chosen in Israel. For, "There is a remnant [in Israel] according to the election of grace. What then? Israel hath not obtained that which he sought for; but the election hath obtained it, and the rest were blinded."—Rom. xi. Therefore when Jesus came unto his own nation, they received him not: yet among the Jews some did receive him, even them that believed on his name, because they were born of God. These had on wedding garments, and oil in their vessels, and, as wise and chaste virgins, espoused unto Christ in covenant love, they entered with the Bridegroom into the marriage, in their Father's house, the gospel church. But the Jews as a nation were not worthy of this honor,

because they slew the King's servants, made light of the gospel tidings, killed the Prince of life, put the word of God from them, "and judged themselves unworthy of everlasting life."—Acts xiii. 45, 46. And therefore God also rejected them from being his people, took his kingdom from them, destroyed them as a nation, and burned up their city. Now the command to his servants is renewed and extended: "Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." Or, "Go ye into all the world, and preach the gospel to every creature." Accordingly Paul and Barnabas said, "Lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad, and glorified the word of the Lord: *and as many as were ordained to eternal life believed.*"—Acts xiii. 45, 48. Love to all.

D. BARTLEY.

FORSYTH, Ga., Feb. 24, 1870.

BROTHER BEEBE:—I have finished the business part of my letter, and am at a loss to know whether to send it along so, or to write and inclose a few lines for the "Signs." I feel my weakness and inability to write upon so important a subject as the religion of our Lord Jesus Christ, and I know that unless I am prompted and directed by his Holy Spirit, I cannot write anything to profit or comfort any of the children of God. But as it is the wish of some of the little ones, and especially my dear sister and relative in Alabama, to hear from me through the "Signs," I will make the attempt, submitting what I write to your fatherly care and better judgment, to dispose of as you think best, and all will be right with the unworthy writer. I have only a few times attempted to write about the goodness and kind preservation of our heavenly Father, and I now think at times that if I could take it all back I would not attempt it any more. But at other times I feel a desire to talk or to write freely; and I hope if I do not write any thing to comfort or interest the people of God, that I will not say any thing to discourage or harm them. But, as I have said before, unless aided by the Holy Spirit, my effort is vain; and I often fear I know nothing about it, I am so prone to sin, and my daily walk and conversation is so opposite to what that of a child of God should be. O how disobedient I am. It seems to me that I have never done a single act that a just and righteous God could approve of; and if I have ever known him in the free pardon of my sins, and I humbly hope I have, it is only through his mercy and grace, unmerited grace and not for any thing I have done or can do; and blessed be his holy name that it is so; for did the salvation of our Lord and Savior depend on our good deeds, we would all be forever lost; for there is nothing good within us, and we are carnal, sold under sin, and therefore cannot discern the things of the Spirit. Dead in tresposses and in sins, without God and without hope in the world. But when the poor soul can feel this to be his condition, it is an evidence that God has commenced that good work in the heart which he tells us he will perform until the day of Jesus Christ. And, my dear kindred in Christ, this all comes without repentance too, or it was at least so with me. The gifts and calling of God are without repentance. But now after we have been brought to see ourselves as we really are, divested of all self-righteousness, it is now as natural to repent as it is to breathe; and this repentance is of a godly sort, and the poor subjects of it are willing to give God all the glory and honor, which before they claimed at least a part to themselves. And how much such doctrine as this do we hear from a professed people in this day, that if you will, God will, &c. But I do not feel competent to write or defend these gospel truths from such opposition, and will not attempt it, but leave it for abler pens, where it belongs. But with what little knowledge and undestanding I have of the scriptures, I can not reconcile them together, and I must confess that I do not wish to. But the poor child who has been taught of the Lord, and has traveled from nature to grace, and has a hope through the righteousness of our Lord Jesus Christ, has nothing to boast of; for he has been stripped of all righteousness and power of his own, and his great desire now is to love and serve God better, who has done so much for him. Doubts and fears arise, and we almost sink under a deep felt sense of our unworthiness, and are made to exclaim, Surely if I were a christian it would not be thus with me; I would have brighter evidences, and my entire walk would be more of a godly walk; and truly it would be, but this body of flesh we have with us yet. The time has not come when we shall be clothed with that new body, and we have this old one to contend with, which is at enmity with all that is spiritual; and just so long as we have the flesh to contend with, we will have these warrings within, and though we may sometimes feel so little, and almost ready to give up, and conclude that our hope is blasted, yet we have in his blessed word a prop at every corner. He has told us that in this world we shall have tribulation; but be of good cheer, he has overcome the world. Now, did we not have these trials, would not the evidence be against us? It surely would; for if I know anything about it, none but christians are led in this way. I say seeming trials, because these all prove in the end blessings to us. God intends to keep his children humble, and had we no crosses or troubles, we might become exalted within ourselves; and oftentimes when we think that surely God has forgotten to be gracious to us, we had better examine ourselves to see if we are walking in the path of duty, and if we have been obedient children, keeping his commandments; for just so sure as we neglect these, we will meet with his chastening rod. Then how important it is for us to live in obedience to his holy laws. There is a rest spoken of for the people of God, a promised rest, which they do not enjoy by walking in disobedience. But the promise is to them that love him and keep his commandments. And when we feel so little and unworthy on account of our ingratitude to him, and desire to serve him better, and are weary and heavy laden, he says, Come unto me, and I will give you rest. This invitation is to the people of God, and not to the world at large, as some would have it; for were this the case, the invitaion would seem inconsistent; for who is it that could or does feel weary of sin and weighed down under a deep felt sense of its power, and their inability to extricate themselves, but those who are killed to the love of it? We could not be weary of any thing we have never felt the weight of. Then come unto God, you that are burdened, that are moaning on account of your ingratitude to him, and who are desirous to serve him better, and he will give you rest. But you may say, Could I only know what my duty was, I would willingly perform it; but I am afraid I will disgrace and bring a reproach upon the cause. O, how my poor soul longs to know what his will is concerning me. To those he says, Come unto me, and I will give you rest. Then, my dear brethren and sisters, let us not excuse ourselves to stay at home on meeting days, when it is convenient to go, on little frivolous accounts, but always fill our seats when we can. And this is not all. We should not only fill our seat on our meeting days, but our daily walk and conversation at home and abroad should prove to others a christian course. I regret to say that we sometimes see Baptists, when out at our towns and other public places, who become so enamored with the world, that if we did not know they were members of the church, we would never think so from the course they pursue. To this I feel guilty, for I often fear that my brethren can see nothing like a christian walk in me. But this is all wrong. We are commanded to let our light so shine, that others may see our good works, and God's name be glorified. And again, these things are not only wrong to ourselves, but are wrong in a two-fold sense. We have done wrong in doing so, and we have hurt some other brother or sister's feelings. This, my dear brethren is my great desire, that I may be enabled to live so as not to mortify the feelings of the least of my brethren or sisters. May God, who has all power, help me to do so. The life that is in us is Christ himself formed within; and he has told us that whatsoever we do unto these little ones, we do it unto him. Then, if we have hurt the feelings of any of his children, we have done it to Christ; therefore we should be very careful that we get up no strife; but let us walk, as much as within us is, worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace, lest a promise being left us of entering into rest, any of you should seem to come short of it.

Brother Beebe, I will bring this scribble to a close, for I fear that I have already wearied your patience, and I cannot write as I desire to. I submit what I have written to you; do with it as you think best. May the God of peace be with you and all his chosen ones, and keep them from evil in this present world, and finally when he has served his righteous will with them here, may they be prepared to enter into that eternal rest reserved for the people of God. Your unworthy brother, if one at all,

D. G. McCOWEN.

NEAR LEXINGTON, Ga., March 27, 1870.

DEAR BROTHER BEEBE:—As I am confined at home to-day on account of heavy continued rain, I have concluded to write something referring to some things which have occurred in my past life. I was born April 29, 1810, and grew up in the love and practice of sin. When about twelve years old I attended a Methodist camp meeting, and seeing the excitement, and so many going into the altar, I determined to go in also and get religion, and in a short time realized a change in feelings, and verily thought I had obtained true religion, and was proud of my early success, and left the meeting, glorying in the thought of having become such a good christian in so short a time. I took great delight in singing, praying, and in finding fault of and exhorting others to do better and get religion, as I had done. In all of which I had no cross to bear, but greatly delighted in being noticed and spoken well of, otherwise I thought myself slighted and badly treated. For about three years I continued to go through with formal prayers about three times a day; and upon failing one day, I would

pray four or five times the next day, and verily thought there was no better christian any where; and as to Baptists, (there was no manifest division among them then, for the modern missionary plans had not sprung up) I hated them, their doctrine, conversation and company, with perfect hatred. But eventually I was thrown in company with wild and vicious young men, who paid no attention to my religious pretentions; and getting no praise or encouragement from them, I became careless, and left off praying, singing, &c., and gradually grew into the same vicious habits with them, such as joking, swearing, &c., until in my nineteenth year, at a Baptist meeting, I suddenly became uneasy about my condition, and turning my attention to what the preacher was saying, every word seemed directed and applicable to me, as a ruined sinner; but I made every effort to hide my impressions, and got off as soon as possible, trying to be cheerful, but could not. Much astonished at such strange exercises, I determined to revive again my former religion, but never could; for instead of getting better, in my own view, and feeling happy as I had done before, sin seemed to increase in my view; not the sins of others, but my own; until every thought and every act appeared sinful, even in trying to pray, (which I attempted often, and always in great secrecy) sin spoiled every thing. I did not fear the torments of hell, neither was I uneasy lest I should miss heaven; but the trouble was, that of being such a great sinner against such a good God. With great care to secret my troubles, I attended preaching whenever I could, and sought to hear Baptist conversation, and every thing seemed to be against me; for I grew nothing better, but rather worse, until the evening of the 22d of July, 1828, just as the stars began to appear, I determined to go off to a private place and try one time more to pray, feeling impressed that I should die soon, and likely never see the sun rise again. While in the act of kneeling down, however, all my troubles were gone in a moment. Every thing around me seemed beautiful and pleasant, the stars and all seemed to be praising God. I had before this concluded my convictions were wrong, because while others seemed tender and shedding tears, none escaped my eyes, because my heart was so hard. But now the tears came bountefully, without any effort. Standing still awhile, then walking, and wondering at what had taken place so unexpectedly. I determined to go to the house and tell my step-mother (the only Baptist in the family) what had occurred; but before getting to the house, (not more than two hundred yards) it was suggested that there was nothing real in all this, but it might be a token of something good at some future time, and it was best to say nothing about it: and sure enough it was kept a secret. After a pleasant night's rest, next morning every thing appeared calm and delightful, no trouble, fear, nor distress. And the unworthy writer prayed to get his burden again, fearing he was deceived; but never has it returned yet, in the same way, notwithstanding the many fears, doubts, trials and afflictions he has been called to pass through; and something though it may appear singular, yet it is true, when first delivered I never thought of JESUS CHRIST as the channel through which such unspeakable mercies came, but wondered at the great goodness of God; though after I was baptized the first Sunday in August, immediately after, under the preacing of Elder E. Bledsoe, the whole plan of salvation, together with (Jesus Christ,) the glorious channel through which mercy is bestowed upon the chief of sinners, appeared plain in my view, of which I have never had a doubt to this day, though I often feared I might be mistaken in my hope. Since that time, if I love any thing on earth, it is the company, conversation and preaching of the old fashioned Baptists of Primitive faith and order, while I hope I feel no enmity of heart against other professors, yet I cannot think so much of them, because they do not show so much regard for the simplicity of gospel truth, for the ordinances of God's house, nor for the New Testament, as a full and sufficient rule of faith and practice to the saints. Three years after uniting with the church, I became deeply impressed to speak of the plan of salvation, and endeavored to suppress these feelings, until severe affliction brought me down, where I was made to submit, and commenced in a weak and scattering manner, and when liberated by the church to exercise a public gift, I thought they were too hasty; and when called to ordination, I begged them to wait longer, till I could know more about it; but they would not, and I feared to resist; and in my weak and scattering manner I have continued to this day, trying to proclaim the truth according to my experience and the word of God; and the only reason why is, because there was no peace without it, and with it there is great peace and pleasantness. And in the division of the Baptist denomination, caused by the introduction of false doctrines, with the modern missionary institutions, the only reason why I remained with the Old School Baptists is, because I could not go with the more numerous and popular people claiming the name of Baptists, though my nature was much inclined that way. So I am compelled to say, What I am, I am by the grace of God. And whatever I have done in preaching, little or much, as well as every other religious duty, it is by the grace of God which has been with me; so that I have been an unprofitable servant, having done only that which was my duty, and with distress of heart have to say, I have too often failed to do that. Without saying many other things about the trials and difficulties by the way, the many times I have been so fearful and dejected, and thought I would never try any more to preach, and thought of begging the church to erase my name from the church book, &c., I will proceed to say to my beloved brother J. F. Johnson, I cannot doubt your sincerity, but feel greatly astonished that you should use the following language to me: "I have need to be taught of thee; and comest thou to me?" My dear brother, of course I must excuse you, but I hope you will not forget the humble request I made in all sincerity, and if at any time you should feel impressed to write on that subject, I am sure I should read with great pleasure. The saints in their pilgrimage through this wilderness of wo, are greatly comforted, edified and instructed through such an excellent medium of correspondence as the "Signs of the Times." And though I am so slow and fearful to write myself, yet greatly desire to encourage others who can, to write, not to make a display, or strive to excel, but in simplicity to write their exercises of mind, their fears, doubts, trials and afflictions, and of the ground of their hope for final delivery from this vain world, from sin and all its baneful consequences; for it is a remarkable fact that God's ministers nor members never encourage, comfort and edify one another by displaying better qualities, more good feelings, or superior talents, or by saying in their conduct, Stand thou by, for I am more holy, more talented, or religious than thou. No; if saints had to sustain each other by such a process, they would soon all perish to death; but it is by giving to each other evidences of their entire dependance upon God and his promises, of their weak and helpless condition in themselves considered, of their love to God by humble obedience to him in his word, of their steadfastness in the form of doctrine once delivered unto the saints, of their love to each other, by being careful not to wound the feelings of each other, by showing a disposition to confess their faults one to another, and to forgive one another, showing a disposition to be easy entreated, not self-willed, nor disposed to complain or murmur, but patiently bear each other's burdens, and so fulfill the law of Christ; for truly we are poor miserable sinners, liable to do wrong at every step, and if sustained and saved at all, it is by the grace of God. I hope the brethren and sisters will continue to write for the "Signs," for through this medium we form spiritual acquaintance with many we have never seen, and never may see in the flesh, but hope to meet in a better and spiritual world very soon

Yours in love,

D. W. PATMAN.

SORREL HORSE, Pa., March 14th 1870.

DEAR BROTHER BEEBE:—For a number of years I have been exercised about writing something for publication in the "Signs of the Times," concerning the way my mind has been led; but, feeling my incompetency, have deferred so doing until now.

When quite young, I thought much about death and eternity; and, at times, something seemed to say, all is not right with me; but being like all others, while in a natural state, I lived in carnal security for several years, thinking I would attend to the matter of getting religion at some future time: having often heard it declared that man is a free agent, and could attend to the importent work of the salvation of his soul, at his own will; but such a sentiment did not agree with my experience; for I found myself unable to do as I wished in natural things, and how could I control spiritual matters?

In the Spring of 1842, one of our children (a dear little son) was taken sick, and we employed all the skill and power we could command; but death took him from us; and, although the stroke was heavy, I felt to bow in submission to the dispensation of providence, trusting that things were working for my good. I was led to search the scriptures, and attended meetings of the different persuasions; but still the bread of sorrow seemed to be my food; and at times, I was led to say as one did anciently, all these things are against me." With Job I could say, "the Lord hath taken away; and blessed be the name of the Lord." I found by experience that the ways of God were not like the ways of finite mortals, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." I trust that I was made to know the force in some measure, of the declaration of our God: "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them and crooked things straight. These things will I do unto them, and not forsake them."

While in such trouble of mind, I was favored with the privilege of attending Old School Baptist meetings, at Southampton, Pa., where Christ was proclaimed as whole and complete Savior; and the free agency system, clearly proven, by the Scriptures, to be only the doctrines and commandments of men; and I now hope that I was enabled to see myself a lost and justly condemened sinner; I went with my head bowed

down; had many wearisome days and sleepless nights; and often was my pillow bedewed with tears. I felt often to use mentally the words of the poet:

"Alas! and did my Savior bleed,
And did my Savior die?
Could he devote that sacred head
For such a worm as I?"

The following scriptural declaration would be presented to my mind with much force; "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price;" also, "come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light. I was satisfied that those consolatory portions of scripture were for christians, and not for such a sinner as I was. At length the following words came to my mind with power: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came unto the world to save sinners of whom I am chief;" as also, the words of the Savior: "For I am not come to call the righteous, but sinners to repentance." I loved to hear the gospel preached; for at times, it was glad tidings to me; and sometimes in truth, I felt to hope that I had an interest in the sufferings, death and resurrection of Christ, being satisfied that I had no righteousness of my own, in which I could stand acquitted before God; and if saved, it was by sovereign grace alone.

I had a love which drew me to the church; and the language of Ruth to Naomi, was the desire of my heart, for I could say, "entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go: thy people shall be my people, and thy God my God. Weak, sinful and unworthy as I felt myself to be, I was strengthened and permitted to come before the Old School Baptist church, at Southampton, on the second Saturday in August 1853, and relate to the children of God, in a broken manner, the reason of my hope in Christ and was received as a candidate for baptism, and the next day was baptized by Eld. Wiliam Sharp.

Through the mercy of our God, I still have my name with the Southampton church; and I often feel to say,

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

Twas the same love that spread the feast,
That sweetly forced me in;
Else I had still refused to taste,
And perished in my sin."

How often do I think of the wondrous love of God in bringing sinners to a knowledge of the truth as it is Jesus Christ; and, of his eternal purpose and electing love. They who are brought to see their lost and ruined condition by the fall, cannot be sufficiently thankful to God for his loving kindness and tender mercy for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The children of our heavenly Father should strive to adore Him for the great love manifested to the church; for Jesus Christ gave himself for it; and by his death paid the ransom, and made the captives his own; therefore may the weapons of our warfare not be carnal but spiritual, and mighty through God to the pulling down of strong holds; and though we are called to pass through sore trials, may they only loosen the bands, which bind us to earth; and may we realize that although "no chastening for the present seemeth to be joyous, but grieveous; nevertheless afterward it yeldeth the peaceable fruits of righteousness unto them which are exercised thereby," for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." According to Divine testimoney, if any be without chastisement they are not sons.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not" Now as the love of the Father has been so freely bestowed upon us, let us ever remember the command of our glorious Redeemer, to love one another; and, if this principle be and abound in us, we shall not be barren nor unfruitful; for said the Psalmist, "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb, moreover by them is thy servant warned; and in (not for) keeping of them there is great reward."

We as a church have abundant cause for thankfulness that we have the gospel preached by our beloved Pastor Eld. Wm. J. Purington also, that a number have recently been added to the church here; which shows plainly the power of Zion's King; for he has said he will bring his sons from afar, and his daughters from the ends of the earth. I now close for fear of being too prolix. Brother Beebe, do not publish this article to the exclusion of more valuable matter. Yours in the bond of love, HENRY STOUT.

From "Zion's Landmarks."

WILLIAMSTON, N. C. March 16th, 1870.

DEAR BROTHER BODENHAMER:—This may inform you that on the second Saturday and Sunday in this month, I met with brethren Barnes, and Pitt, at Kehukee Meeting House Halifax County, while on their tour of appointments, among some of our Churches. There were present also, brethren in the ministry, Stamper, Bell, Whitehead, and Johnson, besides a goodly number of brethren from neighboring Churches. The meeting was interesting. On Saturday during Conference, Mr. P. D. Gold of Scotland Neck, who had for a number of years been identified with the Missionary or New School Baptists, came forward related his experience and was received a candidate to baptism. Mrs. Elizabeth Hyman, one of his flock, also came forward and was received by the church.

On Saturday morning I had the pleasure of leading them into the water at Clark's Mill, and baptizing them, in the presence of a large number of spectators, most of whom seemed very much interested in the administration of the ordinance.

After returning to the meeting house, Eld. William Barnes and I proceeded to ordain brother Gold to the administration of gospel ordinances, by the laying on of hands and prayer. He then by request went into the pulpit and preached a discourse, very acceptable to the brethren present.

Much confidence is reposed in brother Gold, because, it is so generally known that he has for years been preaching the pure gospel of Christ and has held himself aloof from the inventions, schemes, and plans of men, that have of late years been adopted by the new order of Baptists, as helpers to, and in some instences as substitutes for the church of Christ.

Eld. Gold, has had charge of a congregation in Clarksville, as well as other places for several years, and some other of his former members are with him in sentiment and will, I trust, ere long follow his noble example and find rest in the bosom of the true Church, and enjoy sweet fellowship, with the faithful followers of a dear Redeemer.

May the Lord bless them, preserve them, and guide them into truth. May he enable them to take up their double cross, as it were, and identify themselves with the true Church of Christ, which is the pillar and ground of the truth; and thereby maintain a conscience void of offence. There are also among them no doubt other children of God, born of His Spirit and consequently heirs of the grace of life, who are not established in the doctrine of the gospel. We pray for their enlightenment, that the Holy Ghost may take the things of Jesus and show them, more clearly to their understanding, and bring them into the full liberty of gospel truth and Church fellowship.

Elder Gold's connection was with the Pamlico Association, a body in Eastern North Carolina containing about a dozen Churches, so called. There are other ministers now belonging to it; who it is said are preaching boldly the doctrine of salvation by grace and have no fellowship with the unfruitful works of darkness. The lofty divines of the new order are now looking down with some degree of contempt, upon these men and the people of their charge. The Pamlico Association in general, I believe, is considered a poor, small and inefficient body by the chief men of that order throughout the state. And it remains to be seen how much longer, those ministers and their flocks who are sound in the faith, will remain in fellowship with a people, who have but little respect for them and are constantly jeering them with their Old School Baptist notions and sympathies.

It appears clear to my understanding that the state of things is approaching, when the number of religious sects will cease to grow, and will divide into two parts, the one Roman Catholic and the other Baptist. The spurious, and worildly minded professors, of the various sects, ranging between these two bodies, (which are the very antipodes of each other) will side with the catholic, and the faithful, true children of God among them will unite with the Baptists. Then will come the tug of war, with a large preponderance in numbers on the side of Rome.

I think I should not fear to enter the lists, even if it was to begin to morrow, and allowing at the same time that the dominant party wield ed all the political power of the nation, both State and Federal.

In such a crisis, I should expect many to come from the new order of Baptists and unite with the old, because I believe many of God's people are in that denomination.

The reason is obvious. A sinner convicted for sin, condemned and pardoned, in the neighborhood of a New School Baptist Society, entirely ignorant of the existence of an Old School Baptist Church, and also ignorant of doctrine, and especially of the difference in doctrine between the two, would be very likely to unite with the new school, as being nearer the standard for a Church, as fixed in his mind, than any thing else around him. I should think nine in ten, or nineteen in twenty would pursue this course.

I think I certanly should, for the order of other denominations, called "Protestant" are far behind the New School Bapists, in outward conformity to the rules and regulations of a New Testament Church.

According to my information, the New School Baptist denomination, is not a daughter or grand daughter of Babylon, but rather an offshot from the Regular Baptist Church.

Some brethren, many years ago, brought into the church some idols —set them up, fell down before them and urged all the brotherhood to worship them. It was a strang thing to Baptists. They wondered what it all meant.—They examined, they debated, they meditated, and where annoyed with this new fashioned religion for many years, but finally, by divine assistance, they

rose up and drove all these idolators with their idols out of the temple. When thus driven out they formed what they called Churches in all directions, went boldly forward in the multiplication of idols and identified themselves with the daughters of Babylon thereby. This is an unnatural alliance. They did not come from Babylon and ought not to shake the hand of fellowship with her. They came originally from the old order of Baptists, and the natural course is for them to return from whence they came.—While Protestants all over the world are returning to Rome from whence they came, let the orthodox and the dear lovers of truth among the missionary Baptists return to Zion from whence they came, confessing and renouncing all their misdeeds, and they will be cordially received. The mere nominal professor can stay where he is, or go to Rome, just as he thinks proper The Church does not want him in her communion, as he is.

When Luther and Calvin, Melanethon, and Zueingle rose up and protested against the abominations of Rome in the 16th century, the Baptists were already in opposition to the mother of harlots, and had been denouncing her idolatry, heresies and cruel persecutions for a thousand years, or ever since their origin. It must be therefore, that while other religious denominations, may trace their origin from Rome, the Baptists cannot and do not.—Before Popery was they were.—They are neither daughters or grand daughter of Mystery Babylon.

The learned Doctor Mosheim, an ecclesiastical historian of modern times, traces the rise and progress of other religious bodies with a great deal of particularity, but when he comes to the Baptists, whom he dislikes, he dismisses them very conveniently, by saying "their origin is hid, in the remote depths of antiquity." This is a very flattering testimonial and quite acceptable evidence as to the ancient standing of the Baptist Church, seeing that it comes from an enemy.

The Scriptures proclaim a mystery of Godliness, and also as its opposite, the mystery of iniquity.—Wherefore the woman who was arrayed in purple and scarlet color, decked with gold and precious stones and pearl, having a golden cup in her hand full of abominations and filthiness of her fornication, setting upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns, has upon her forehead a name written, "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." This woman is drunken with the blood of the saints; and with the blood of the martyrs of Jesus; and is not a fit person to keep company with, or board in the house of. She is comparable to a city having within her precincts some of the chosen vessels of mercy, unto whom a voice from heaven is crying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

All sects and societies of a religious order under a profession of Christianity who have departed from the faith, or are in the faith and practice of delusion, errors and falsehood, are identified with Babylon and so held by the Holy Ghost, equally guilty, though they should even include the new order of Baptists who teach for doctrines the commandments of men. Therefore the Lord's people are commanded to renounce the whole.

I don't know that I can conclude this letter more appropriately, than by quoting the text, used by our dear brother Gold on Sunday last.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 17–18.

Affectionately yours,

C. B. HASSELL

LAWRENCEBURG, KY., MARCH 2, 1870.

DEAR BROTHER BEEBE:—I send you two letters from brother J. H. Yeoman of Ohio, from which you will see that he has suffered a severe loss by fire. And if you see proper you can insert them in the "Signs of the Times" that the brethren may know of it, and that those who feel disposed may send him contributions. If it was but a small amount from each one, who is able to give, it would in the aggregate amount to something to him, and I am certain it would be greatfully received. "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." "The Lord loveth a cheerful giver." His address will be seen from his letter. Yours truly.

JOHN W. PAXTON.

SOUTH PLYMOUTH, Ohio, Jan. 1, 1870.

J. W. PAXTON:—Dear Sir, and brother, for I feel that I can claim the relationship of brother with you, I have just received the twenty-fourth number of the "Signs of the Times" for 1869, and have read with interest your communication addressed to a brother Bickers. There are those among the Baptists that would not subscribe to all your letter contains. Although we are strangers in the flesh, and may remain so, yet, since reading your letter, I feel a glow of love toward you, which this world cannot give nor take away; this I hope will be a sufficient reason for my thus addressing you. I asserted that there are those among us, who could not agree with the sentiment or doctrine set forth in your communication. I had the pleasure of visiting the Indian Creek Association last fall, and to my understanding heard God's eternal truth proclaimed in its purity. But I must also say that I heard that which was beyond my comprehension. For I heard it declared that there was not an eternal union existing between Christ and his people. I understand that the scriptures plainly teach that Christ is the head of the church, and the church is his body. Paul says "We are members of his body, his flesh and of his bones. Is it not so my brother, that Christ is the head of the body, the church," (Col. i. 18) and that we are that body. "Now ye are the body of Christ and members in particular." 1 Cor xii. 27. Now I ask can there be such a thing as a head being brought into existence without a body?

Again God throughout the scripture is set forth as love. "God is love." "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Jer. xxxi. 3. Can you or I centre our affections upon, or love an object which never did exist? No it is impossible. Hence I conclude that every member of Christ's mystical body existed (spiritually) away back yonder in the annals of eternity, or ever the earth was. If any one can conceive of a time when Christ did not exist, then they may conceive a time when his body did not exist.

This is a subject that there has been much said about among the Baptists, as you are aware. But enough on this subject now. You, in speaking of God's foreknowledge and predestination of all things, say, that you never knew any one to express themselves so plainly. I believe it; yes, I firmly believe in the predestination of all things. Yes, I have been charged by many of making God the author of sin. They tell me if the wickedness of man is all controlled to the praise of God, a man ought not to be held accountable &c. But if God could control the wicked devices of the devil so as to accomplish his purposes of praise and glory, and yet leave him a devil, he can with equal justice control the wicked acts of men to the accomplishment of his praise, and yet leave them sinners. God only suffers or permits men to act out just so much wickedness as will redound to his honor, glory and praise. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."—Psa. lxxvi. 10. And here I feel to praise and adore our God, in that he restrains the remainder of the wrath of men. If it were not so, you and I would ere long be deprived of worshiping God under our own vine and fig-tree; for we, as a people, are hated and despised above all others on God's footstool. There is now a very great effort going on among all denominations, (Old Baptists excepted,) to unite all in one body. Should this once be accomplished, it would be through the restraining power of Almighty God that we would not be cut off from the face of the earth. But when God will be so minute as to number the hairs of our head, will he not care for us? Surely he will, and will protect us from the evil intentions of our enemies. Then why should we fear? "If God be for us, who can be against us?"

I think I have written enough now, probably, to weary you. I have written in a hurry, therefore excuse my blunders. If I have said any thing that will be comforting to you, or to any one else, give God the praise.

I am, I trust, yours in Christ,

J. H. YEOMAN.

SOUTH PLYMOUTH, Fayette Co., Ohio, February 8, 1870.

J. W. PAXTON—DEAR BROTHER:—Your kind letter of Jan. 31st was received two days ago, which I read with interest. I feel a desire to write to you, and yet I have nothing on my mind that will interest you. I had just such feelings when I wrote the letter which brother Beebe published in the "Signs" for the 15th of Dec., 1869. I, like you was by your communication in the same number, had no thought of its being of any interest to any of my brethren, but it appears that your father must have seen something in it of interest to him. If I said aught that encouraged or strengthened him in the inner man, tell him to give God the praise, for I know it was not of me as a natural man.

I often, yes, very often, feel like publishing abroad what great things I sometimes hope the Lord has done for unworthy me, and feel like speaking of the goodness, long forbearance, mercy and loving kindness of God to his people, but as often I am compelled to lay my hand upon my mouth, and cry out, O my leanness, my leanness. But enough on this subject now.

On the night of the 3d of Jan., 1870, I lost all I had in this world. I kept a country dry goods and grocery store, and had invested all my means in it, and on the night of the third it all lay in ashes before me, as well as the greater portion of the family clothing, provision, &c., and my carpenter tools. No insurance, and $750 in debt. What I am to do now God only knows. I am left in a penneless condition. I try to feel resigned to my misfortune, or chastisement, for I cannot look upon it otherwise. I have been and still am a very disobedient child, if a child at all.

Now, dear brother, pray for me—pray God to give me a willing mind, and that I may be enabled to walk in obedience to the commands of my Master. Remember me to your father. I would be pleased to hear from you again. Farewell.

J. H. YEOMAN,

LEE Co., Ala., Feb., 1870.

ELDER BEEBE:—I have long felt an inclination to write something for your valuable paper, which is so highly esteemed by the brethren and

sisters in all parts of our country. None of them, perhaps, have received more strength and consolation from reading the "Signs," than myself; and yet I feel totally disqualified to write any thing worth its room in your columns. But so many of the brethren have described so closely my travels in the "wilderness," that I cannot be content without bearing testimony concerning the mountains and deserts on the way. I was born in sin and under condemnation of God's holy law, in the year of our Lord 1839, and remained in bondage under the reign of sin and death, about twenty-four years. In the early part of the twenty-fourth year of my age, I felt more serious misgivings with regard to the ground I occupied than I had ever experienced before. I thought of the sinful life I was living, and also thought that after all, the life of the christian must be the happiest. But I had, about four years prior to this time, fully tested the merits of self-righteousness, by joining the Methodist Church "South," which caused me to have a natural repugnance to what I conceived to be the christian religion. I had read in my bible of a land that flowed with milk and honey, and had never doubted till now that I could at any time, when I should choose, make myself an heir of that inheritance, by a proper exercise of my "moral agency;" nor had I yet despaired of getting to heaven by works of my own; for I soon began to bend my knees in solitude and try to pray, thinking that the Lord would, perhaps, sooner or later, hear my prayers and forgive my sins. Yea, I went to work under the law, that school master unto Christ, and like the ancient Israelites, I soon found myself in the wilderness, hungry and destitute of food. I worked, groaned and sighed, but instead of bettering my condition I felt to be getting worse every day, until the following August. While standing by the camp fire, where I had been for some minutes listening to the rude conversation of my comrads in arms, a change of feeling came, over me which I cannot describe better than to say, I felt light, as though a great burden had been lifted from my shoulders, and a sweet thrill of, I can't tell what, glided softly over me. I could not comprehend my feelings, for I had never felt so before. While meditating on what could be the cause, my mind was directed to the Savior of sinners, and a sweet, a gentle whisper said that he was my Redeemer. I did not speak to any one, but turned away from my comrads and strolled into the forest. I felt calm, serene and happy, but I had not been able to shed a tear. I had not felt like shouting, as I had seen others do, and as I had expected I should have to do if I should ever be converted. After retiring to a considerable distance from the camps, I knelt down to pray once more, and I felt I was praying and praising both, this time. I had never been able to pray so easy before. I felt to return thanks to the Lord for his goodness, and felt like the good Lord was surely with me, for my heart was glowing with love to him, and I could neither see nor think of an object that was not lovely. The forest seemed more beautiful than formerly, and all nature seemed lovely. I sat down at the root of a tree and began to sing,

"Amazing grace! how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see."

This was on the 11th day of August, 1863. In August 1864 I obtained a leave of absence from my command, and went home. I attended a meeting of the Primitive Baptists at Hopeful, Russel Co., in this state, on Saturday before the first Sunday in August, and told some of my feelings to the church, and was baptized the following day by Eld. L. B. Porter.

I will say to the dear brethren and sisters who may read this humble tribute, that I will not pain you now with a detail of my doubts and fears, and my ups and downs, since I experienced a hope; but suffice it to say, they have been many and gloomy. Many times would I have gone back to Egypt, had it not been for the divine intercession at the right hand of the Majesty on high.

Yours in christirn bonds,

J. E. W. HENDERSON.

CALHOUN Co., Miss, March 25th, 1870.

BROTHER BEEBE:—I am now receiving the "Signs of the Times." and O what soul cheering comfort they afford me, a poor weak and stumbling pilgrim, to read the experience of so many of the dear children of God. It strengthens me to hear them complain of their vileness, for I have often felt that none of God's chosen people could be tossed to and fro as I am, for my path seems hedged in on every side, and I grope along having hardly courage to try to press forward. Burdened with a view of the sinfulness of my past and present life, I desire to live near my Savior, but so many things rise in my way that, I conclude if I am one of that people which was chosen in Christ before time began, I surely am less than the least of them all; and if I am saved, it is by the mercy and grace of God alone; for there is not one good deed that I have done or can do. I often cry out, wretch that I am, who shall deliver me from the body of this death? But this scripture comes, to comfort me, "If God be for us, who can be against us?" And yet another occurs to my mind, "But God who is rich in mercy, for the great love where with he loved us even when we were dead in sins, hath quckened us together with Christ." &c. I hope that though the grace and mercy of God, I have tasted the waters of that river, the streams whereof make glad the city of God.—If it will not fill a space in your paper that would otherwise be better filled, I will relate a portion of my experience in passing from death unto life.

When I was very young, I often thought of death, and felt that I was not prepared to die, but I thought I had ample time to *get* religon and this thought would relieve my mind. I had, as I supposed, a long life before me, and I continued in my dark benighted course. I thought I was not very wicked. My parents were both members of the Old School Baptist Church, and always taught me to observe the rules of morality, so I was getting along finely. But in June 1844, I was at meeting where there seemed to be a great revival and many were rejoiceing in their Savior, and many others were pleading for mercy. I was one of the lookers on, but did not feel in any way concerned until about the close of the day's service. Suddenly the thought came like an arrow to my mind, What is my state? At a glance I saw misery and destruction before me.

At once I saw and felt my need of a change of heart; but alas! how was I to begin the work which I had formerly thought I was able to perform? My sins now seemed to be more than the sands on the sea shore, and I had nothing to offer by way of atonement. So plainly did my ruined condition appear, that I thought my prayers for mercy could not be heard; but in my agony of soul I cried O Lord, have mercy on me. While at meeting. I implored my father to pray for me, hoping the good Lord would hear his prayer in my behalf, if indeed there was any mercy for me. But it gave me no relief. I returned home, I cannot relate my distress. I was attending school, but could not study for my troubles were so great. I asked my mother to allow me to stay at home, but she did not consent. I soon became afflicted with lameness in one of my feet, so that I could not walk, and was confined to my bed, and my parents were fearful that my foot would mortify. The time appeared to me to be at hand when I must appear before the righteous God and hear the awful sentence, Depart. My feelings I shall never be able to discribe. I thought I would try to ask the Lord to have mercy on me, and if he should strike me dead it would be just. I felt that my afflictions were sent to take me out of the world. I got up and crawled out of the house to a tree, with a trembling heart. I had never bowed my knees to pray before. I felt so condemned that I was afraid to kneel in in presence of the moon and stars which seemed to be looking down upon me, so I made my way to a box that had been turned down, and there fell down on my knees for the first time; but all I could say, or rather think was, Lord, save, or I perish; for my whole life in this world and in the world to come is in thy hands. But my prayer did not seem to rise higher than myself. I made my way back to my bed, and there rolled in pain and despair for some time. I often thought I would ask my father to pray for me, but I was so wicked my case seemed to be hopeless. I thought that only God alone could do me any good. But I seemed to be where mercy could not reach my case. I recovered from my lameness, and on the third Sunday in September, and Saturday before, my father was going to visit a church ten miles distant, and proposed for me to go with him. I felt that I was not fit to go with him, but determined to keep silent and receive my dreadful doom as just. But I went with him, feeling debased beyond all things. At meeting I met my playmates, and many of them had experienced a sweet hope in the Lord. O christians, if you ever traveled this way you can better imagine than I can tell how utterly lost and forsaken I felt. But after preaching was over on Sunday, brother B. Guthry gave a short address to the mourners, if there were any there. I thought it was too late for me to mourn, for my doom was sealed, and it was just and right. A lady asked me if I did not want to be prayed for, and said, if I did, she would go with me up to the seat, where many were bowed in supplication for pardon. I felt inclined to go and present myself before the praying part of the congregation, but felt at the same time that there was no mercy for me. I thought I could but try; for in my present state I must be lost. When I took my seat I was in a hard, unfeeling state; I could not shed a tear to ease my burdened heart. I felt as though I had shed my last tear of grief. Prayer was offered by Elder Guthry, and while he was praying my burden was removed and all was calm. I had no more pain or sorrow, but do not know as I manifested any feelings of joy. I was a new being to myself, and could not realize that I had received a pardon of my sins. But I well knew that a change had taken place with me. We started for home. I bade my friends farewell, and with a happy feeling. As I was going along homeward, I was meditating on my great change, when a hope sprang up in my mind, and these words came, Your sins are pardoned. But O how could it be that one so vile could be pardoned. I thought God was able to save the vilest, if it was his will. I thought that when I reached home I would relate to my father what I had felt; but before I got home I was in great doubt whether I had truly felt the power of pardoning grace. So I went on pondering on the subject, until I was convinced that I could neither add to or take from what God had done for me. In a few weeks I began to feel that I was living in neglect of my duty, and felt a desire to be baptized, but

thought I would wait until I became older, and perhaps my hope would be brighter; for I hoped the good Lord would in time to come give me clearer evidences, and if he did not, I should conclude what I had received was a delusion. I could not reach the state where I thought a christian was, for I thought they al ways had a hope that was bright and clear; but still I had a love for all christians, and wished I was worthy to live with them. O what beauty I saw in all the ordinances of the church, and frequently resolved to go and tell the church my exercises; then again I felt that they could not fellowship my poor story, it was so poor, and my weakness was so great, I feared I would be a stumbling block to the thurch. Sometimes I was ready to faint, and at other times I had some moments of peace, especially when I could hear good preaching. I continued thus until I could have no peace of mind, and at length took courage and went to the church, on the fourth Saturday in March, 1849, and related my exercises, was received, and on the fourth Sunday in April following was baptized by Eld. Elisha Moore, in the fellowship of the Toosaschuna church, where I am still trying to live at the feet of the brethren and sisters. I often feel as though, if they knew my imperfections as I feel them, they could not love me with the love I feel for them. Whether I live long or die soon, let me live with the dear old Primitive Baptists.

I will close these scattering lines, praying the Lord to lead us all in pathway of truth and righteousness. If what I have written shall afford any comfort to the dear saints that are scattered abroad, I shall be satisfied. Your unworthy sister in much love and tribulation,

MARY C. BROWN.

BUTLER, TAYLOR Co., Ga., March 25, 1870.

BROTHER BEEBE :—I wish to say to the brethren and friends, through the "Signs," that in future I will sell my books, entitled, "A Practical Discourse on the Sovereignty of God," &c., at $1.50 per copy, and if the time shall arrive when I can sell them for less, without pecuniary loss, I will do so; for my whole object in the matter is the dissemination of truth and exposition of error. When I began the work in 1862, the thought had not entered my mind to write a book; I only intended to write briefly on the doctrine of election, special redemption, effectual calling, and the final perseverence of the saints in grace; and when I had written about twenty pages on election, I submitted it to a ministering brother of ability and spiritual mindedness, for examination, upon which I was by him and others greatly encouraged, and recommended to write at greater length, and publish in book form, and, as I state in the preface to my book, the entire substance was written with very little aid from any book except the bible. When I first wrote, I had never read three dollar's worth of books, the bible and Hymn Book excepted. However, after I had written, I was aided by some other works of the kind to put what I had written in a better form. From the many letters of commendation I have received, I trust my book is accepted of the Lord, and may be by him sanctified to the comfort and instruction of many, even after I am no more in this world. The doctrine of absolute election, special redemption, effectual calling, and perseverence of the saints in grace, are the principal subjects treated upon in my book. Those several points are fairly stated and defended by scriptural and such arguments as the author was capable of. Each point is treated practically, showing that the repentance, faith, and upright walk of the saints are not conditions of their election and redemption, as arminians represent, but effects and evidences of it.

I desire more agents to sell my books, and hope that brethren and friends will aid me in circulating them. The book contains 216 pages, well printed, on good paper, and well and neatly bound. I will send any number that may be ordered, to any one who will sell them for me; and I will send a single copy to any address in the United States, on the reception of one dollar and fifty cents postage pre-paid.

All communications must be addressed to

JOHN ROWE,
Butler, Taylor Co., Ga.

VIRDEN, ILL., March 27, 1870.

BELOVED ELDER BEEBE:—As I have to-day been much comforted in reading the words of the leper as recorded in the second verse of the eighth chapter of Matthew, I feel a desire to address a few of my thoughts to the saints, through our paper, if what I write meets your approval.

The words are, "Lord, if thou *wilt* thou *canst* make me clean." I saw that I had as much faith as the leper, although I had not for some time felt sure that the atonement of Christ was made for me; but I had not doubted that it was made for all that the Father gave to Christ. Let me say to you, my brethren and sisters, who in your valued communications to the "Signs" have informed me that you sometimes fear the Lord will not save *you*; while you feel assured he will save all his elect; that you have the faith of the leper; for you believe that if the Lord will, he can save you from guilt; that if he will, he can clothe you with the robe of his own righteousness; that if he will, he can cause you to overcome all the powers of darkness. And this faith is the gift of God, and is the faith of the elect, and none others have it.

I think I have been much edified in reading the "Trial of Job," by brother Silas H. Durand, and I recommend it to all the saints.

Love to you and all the saints. Your brother, I hope,

C. A. JACKSON.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1870.

BAPTISTTOWN, N. J., March 25, 1870.

ELD. G. BEEBE:—Please give your views through the "Signs," on 2 Thess. iii. 6, 7, 8, & 14, 15, and oblige,

H. SUTTON.

REPLY TO SISTER H. SUTTON, ON 2 THESS. III. 6–8, & 14, 15.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you. Neither did we eat any man's bread for nought, but wrought with labor and travail night and day, that we might not be chargable to any of you."

The very imperative manner of the apostle in this case is well calculated to impress our minds with the importance of the chaage enjoined. In many passages in his epistles the apostle exhorts, and entreats, and sometimes with tears. But in this he commands; rising to the eminence of his apostolic vocation, with all the authority of one invested with power to hold the keys of the kingdom of heaven, he commands in the name and authority of our Lord Jesus Christ. When we remember that whatsoever the apostles have bound on earth is bound in heaven, and whatsoever they have loosed on earth is loosed in heaven, we must perceive the necessity of attending to the *traditions*, or instruction, which we have received from them, as the twelve judges which sit upon the twelve thrones, judging the twelve tribes of Israel. By the immediate inspiration of the Holy Ghost, they are qualified and empowered to define, expound, and decide for us every precept of the law of Christ, and to establish every ordinance and define every institution which Christ has enacted and enjoined upon his church; and from their decisions there is no appeal; in all cases their judgment is final and conclusive. Much discussion is now going on in the Romish anti-christ in regard to the professed infallibility of the Pope, who claims to be a successor of one of the apostles. But the apostles can have no successors; they are still upon their thrones of judgment, and will continue there to preside until the end of the world. "Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28. When and wherever the Son of man presides, in the regeneration, or gospel organization of his kingdom, there also will be found his apostles occupying their thrones of judgment; for lo he is with them, and they are with him, until the end of the world. We know the apostles are not present in their fleshly bodies, neither is Jesus present in his flesh; for though we have have known him after the flesh, yet henceforth we know him no more in the flesh: but Jesus is present in spirit, and so are all his holy apostles present now with us in spirit, if we are the church of Christ. Wherever they are not present, there can be no gospel church. Neither Christ nor his apostles have any successors. They preside over a spiritual, not an earthly kingdom. This command therefore of the apostle is as absolute and as valid now to all the subjects of our heavenly King, as it could be if Christ and his apostles were present with us in the flesh. "What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life."—John vi, 62, 63.

Having noticed the imperitive command, we should observe that it was given to those whom the apostle recognized as *brethren*. Children of the same spiritual parentage. Born of God, and joint heirs with our Lord Jesus Christ. "Now we command you, brethren." Not merely as brethren, in common with the whole spiritual fraternity of the house of God, but officially, as his enthroned apostles, princes ruling in judgment, in the church of our Lord Jesus Christ, by whom they are invested with apostolic power to rule in judgment, with the assurance that all their rulings, teachings, traditions and decisions, are ratified in heaven, and given by the infallible inspiration of the Holy Ghost. In the full conviction that this and every other command enjoined upon the church of God, has come from God himself, and that God has spoken them by and through his holy apostles, even as he spake to the fathers by the prophets, we will proceed to examine this particular command. It is, That ye withdraw yourselves from every brother that walketh disorderly. The order of the church of God is laid down by the apostles, as contained in the law of Christ. To walk disorderly as brethren, is explained to be any departure from the traditions of the inspired apostles. The primitive saints had received the traditions, that is, the teachings and instructions of the apostles, at the beginning, when they that gladly received the word were baptized, and continued steadfastly in the apostles' doctrine and fellowship. Their doctrine was their traditions, the terms meaning the same; and none could retain the apostles' fellowship who did not continue steadfastly in their doctrine. If even Paul, or an angel from heaven, should preach to the saints any other doctrine than that which they had

received from them, and which is fully set forth in the New Testament, let him or them be accursed. It is grossly disorderly then for any brother or sister in the church of Christ to depart from the doctrine of the apostles, or to walk after the rudiments and traditions of men; and the disorder is so great, and its effects are so pernicious, that every orderly christian is in the name of our Lord Jesus Christ, and by all the authority which that name signifies, commanded to withdraw from every brother that walks disorderly. We may also determine what is, and what is not disorderly, by the example of the apostles. For he says, "Yourselves know how that ye ought to follow us." That is, they know they ought to follow the apostles: for, says he, "We behaved not ourselves disorderly among you." As the apostles, and as Paul, Salvanus and Timotheus, who jointly wrote this epistle, had been with them in the church at Thessalonica, and had exemplified in their whole deportment before them the order of the gospel, and had in no instance transgressed or departed from that order, the saints knew full well that they also ought to walk in the same circumspect manner.

The saints ought to adhere to and follow the apostles not only because they were orderly, but also because they were and are especially authorized and commanded to teach them to observe all things whatsoever Christ had commanded them. In the rule laid down for the saints, Paul says, "Brethren, be followers of me, and mark them which walk so as ye have us for an ensample."—Phil. iii. 17.

The apostle, in the eighth verse, claims that himself and his companions in the ministry, when with the church of the Thessalonians, had not only restricted themselves in their walk to the divine rule, but had denied themselves of rights and privileges which they were unquestionably entitled to as ministers of the gospel. They were entitled to a supply of temporal things, which they had a right to demand from the church on whom they were bestowing of their spiritual things. But being unwilling to be burdensome or chargable to the church, they wrought with labor and travail night and day, to procure their subsistence; neither did they eat any man's bread for naught. But they did not forego their privilege of being supported at the expense of the church because they had no power, or authority to claim it as a right, but because they would rather deprive themselves of their unquestionable rights, than to be burdensome to their brethren; and in this sacrifice of their rights for the benefit of their brethren, set an example in which the saints should follow them. For they had heard that there were some among the brethren who walked disorderly, who worked not at all, but were busybodies. What a reproof this noble example of the apostle was to those drones who were willing to be supported by the church,—by the toil and labor of others, instead of working according to their ability, to bear their share of the burdens, preferred to busy themselves in stirring up mischief and strife, as busybodies in other men's matters.

The church of God has been afflicted more or less in every age by this class of disorderly walkers, which the apostle denominated busybodies. Vainly imagining themselves models of perfection, feeling no inconvenience from *beams* in their own eye, have their hands full of business in discovering *motes* in the eyes of others. While themselves trampling the laws of Christ under foot, and regardless of the authority of Christ in his church, wiser in their own conceit than seven men that can render a reason, by indefatigable application to other men's matters, they can generally manage to keep more or less discord and confusion alive in the churches where they hold their membership.

Practically, it is important to understand the instructions enjoined upon the brethren by the apostolic command in our text. Disorderly walking may be carried so far as to require expulsion from the fellowship of the church. If the eye, or hand or foot offend thee, pluck it out, or cut them off, and cast them from thee. But the apostle, in this case, is speaking of the manner in which *a brother*, when walking disorderly, is to be treated by his orderly and law-abiding brethren. By a *brother*, we understand one who, although in disorder, is still recognized by the church as a member; for we have no divine authority to extend fellowship to any as brethren who are not held as such in the church. However disorderly we as individuals may believe a brother (church member) to be, the apostle will not allow us to count him as an enemy, but to admonish him as a brother. The command to withdraw from him cannot then mean that we shall have no intercourse with him, for how then could we admonish him? But we withdraw from him, or his disorderly walk, by refusing to walk disorderly with him; by discountenancing his departures from the divine rule. If we count him as an enemy, we ourselves become disorderly. This we are not allowed to do. If we tell him he is a hypocrite, a rogue, or a disgrace to the cause, we are not admonishing him as a brother, and we make ourselves transgressors. No member has the right to be the accuser and the judge of a fellow member of the church. While all the members are commanded to admonish and labor in the spirit of meekness to reclaim those whom they believe to be in disorder, no member has a right to decide the case against that brother; but when the authorized preliminary steps have been duly taken in meekness and in the spirit of the gospel, if they have failed to gain the brother, then tell it to the church. Submit the case to the superior judgment of the church, and then both the accused and the accuser are bound to abide by the decision of the church. There may be acts more disreputable in their nature, but we can conceive of no disorder more flagrant than for a member to disregard the solemn decisions of a gospel church. We have labored to show that a gospel church is an organized company of baptized believers, over whom Christ presides as King, and over whom the apostles preside in judgment; and is it not a fearful thing for any one to set his or her individual judgment above such a body?

"If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." To *note*, in this case, is to observe, notice, or mark him, as walking in disorder, and by no means walk with him in disorder, give him no cause to think you approve of his disregard for the divine rule expressed in the word, or epistle of the apostle. "Yet count him not as an enemy." If we decide that all such brethren as we think are walking disorderly, are enemies to the cause of God and truth, we disqualify ourselves for that brotherly labor which we are commanded to bestow in our efforts to reclaim them. "But admonish him as a brother," as our kindred in Christ, who, though he may be in disorder, we should still love, and labor to reclaim from his errors. "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garments spotted with the flesh."—Jude 23.

In our own personal experience in the church, for more than half a century, some of the most difficult cases which we have observed has been of those who have become self-willed, self-conceited, wise in their own eyes, turbulent, and unwilling to be in subjection to the church. Ready to give judgment against others, and ready to rail against the church, if she, in her wisdom, does not endorse their decisions. Such are among the most hopeless cases; for it is seldom they can be reconciled to the order of the gospel; but generally, after having worried the church until forbearance ceases to be a virtue, they are delivered over to Satan, that they may learn not to blaspheme.

To appreciate and enjoy the privileges of the church of God, we all need to learn of him who is meek and lowly of heart. How often may we have occasion to enquire with the psalmist,

"Is there ambition in my heart,
Search, gracious God, and see;
Or do I act a haughty part?
Lord, I appeal to thee.

I charge my thoughts, be humble still,
And all my carriage mild;
Content, my Father, at thy will,
And quiet as a child.

The patient soul, the lowly mind,
Shall have a large reward;
Let saints in sorrow lie resigned,
And trust our faithful Lord."

DIED.—In this village, April 11, DEACON BENJAMIN COREY, aged about 80 years. He has been a member of the Old School Baptists many years. An appropriate notice will be published in our next.

MRS. RHODA HORTON, relect of our late brother Hiram Horton Sr., departed this life, in this village, on the same day; aged 73 years.

MEETING APPOINTMENTS.

The spring and summer arrangements for New Vernon, and Middletown and Wallkill Churches, are as follows:

Meetings for public worship at New Vernon, to begin at half past ten o'clock a. m., every first, third and fifth Sunday, and church meetings on the Saturday before every first Sunday, at one o'clock p. m.

At the Wallkill meeting house, at half past ten, a. m., on every second and fourth Sunday. And at the Hall on Orchard Street, Middletown, every Sunday, at three o'clock p. m. And church meeting at the Hall, on Saturday before the fourth Sunday in every month, at one o'clock p. m.

BOOK NOTICE.

Elder John Rowe has reduced the price of his book entitled, "A Practical Discourse on the Sovereignty of God," to One Dollar and fifty cents per copy. His letter to us on the subject will be found on page 92.

All orders must be addressed to Elder John Rowe, Butler, Taylor Co., Ga.

"THE TRIAL OF JOB" BY ELD. SILAS H. DURAND.

This work appears to give good satisfaction. The first edition has been liberally patronized, and the second edition is now in press. So far as we have heard, all who have read the book approve of it. We have examined it carefully, and unite with the brethren generally in commendation of its contents.

It will be sent, postage pre-paid, to any address, on receipt of One Dollar and twenty-five cents per copy. When a number of copies are ordered, it will be well to send a Post-Office Money Order on the Post-Office at Towanda, Bradford Co., Pa.

All orders for the book should be addressed to Eld. Silas H. Durand, Herrick, Bradford Co., Pa.

ORDINATIONS.

In compliance with a request from Zion Church, Whitley Co., Ind., a council composed of the messengers appointed by the different churches of the Lebanon Asssociation, met with said church, to take into consideration the propriety of ordaining brother D. B. Litchfield to the ministry.

The council organized on the twenty-first day of August, 1869, by choosing Elder J. A. Johnson Moderator, and brother D. Doyle Clerk.

1. The Moderator invited brethren of the same faith and order to a seat in council with us.

2. The church then presented the candidate, brother D. B. Litchfield, who related his experience and call to the ministry, which were fully satisfactory to the council.

3. On motion and second, the council proceeded with the ordination in the following order:

Eld. J. A. Johnson delivered the ordination prayer.

Charge by Eld. T. Martin.

Laying on of hands by Elders J. A. Johnson, T. Martin, J. A. Williams, J. Gilespie, J. Meredith, J. Thurston, B. M. Zion.

The right hand of fellowship was given by the Moderator.

Benediction by the candidate.

The council then adjourned.

J. A. JOHNSON, Mod.

D. DOYLE, Clerk.

MONIES RECEIVED FOR "THE EDITORIAL."

David Black, Ont, 5, D B Almond, Ark, 2 30, W D Ivey Ga, 2 30, S R Boggess, Ill, 2 40, W H Turner, Mo, 2 30, G B, 3 50, H T Montfort, Ky, 2 30, A G Holloway, Ala, 2 30, Warren Norris, Tex, 3 50, John A Cates, Ore, 2 40, Mrs M M Field, Ill, 2 30, Eld H H Sanders, Ga, 25c.—Total $58 56.

Subscription Receipts.

For the present and preceding No.

New York :—Mrs M Benedict 2, N T Terry 1 50, J J Jones 2, C Hogaboom 10, Wm White 2, A Toulon 3, S Decker 4, Amelia Harding 2, E C Uptegrove 2, A C Hill 1 50, Mrs C Vermilya 5, H W Coons 1 50, A M Pettit 2, J L Hait 2, H Wilkison 2, Thomas Wheat 2, A McEwen 2, Mrs L Williams 2, Jas A Swartout, is paid for 1870, Geo Barnes 2, Eld I Hewitt 4, Tho Relyea 4, A W Green 5, J H McVoy 2, Col Saml Clark 2, P Beyea 4, David Mulock 2, S Bannster 2, Mrs Harriet N Vail 1, D S Elliott 1, Mrs Abbey McQuoid 2, Miss Margaret Hulse 2, Miss M A Shepherd 2 ..... $81 50

Maine :—Eld Wm Quint 3 50, Geo Lambert 2 ..... 5 50

Massachusetts :—Josiah Johnson .. 2 00

New Jersey.—J M Beers 3, Eld P Hartwell 3, Mrs J Purdy 2, Miss H Lewis 4, C Risler 5 50 ..... 17 50

Pennsylvania :—R C Miller 2, Henry Stout 2, M Greenland 4, C T Frey 1, Eld Wm J Purington 3, Eld J Correll 1 50, Sophia W Dunning 2 ..... 15 50

Delaware.—Benj C Cubbage 12, B P Truitt 2 ..... 14 00

Maryland.—Mrs R Adamson 1 50, Eld F A Chick 3 75, Joseph Kelley 2.. 7 25

District Columbia :—Laura Webster. 2 00

Virginia.—Jas Fox 2, E C Canfield 2, Eld J Byrnside 2, Nancy Johnson 2, Eld A B Francis 4, Rossa O'Banion 2, A G Cock 2, D P Murphey 2, J U Garrett 2 ..... 20 00

North Carolina.—Wm A Ross 2, Eld R D Hart 2, J Horner 1 50, P D Gold 2, Eld C B Hassell 1 50, E Young 2, Mrs S B Hyman 2, S Ogburn 2 ..... 15 00

Georgia :—Eld Wm L Beebe 5 50, C Balcom 1 50, J C Barrow 2, J C Jones 1 50, Susan McCalla 1 50, I Lord 2, J E Lord 2, S Bentley 10, G W Gersham 4, W D Ivey 2 70, Jas A Elerhart 1 50, J L Norton 1 50, D Caldwell 4 ..... 39 70

Alabama :—John W Hurst 5, H Talbert 1 50, W B Sharpless 50c, W C White 5, W J Daniel 34 50, Silas Lee 2, H B Stuart 1, D B Moore 2, M Cornelius 2, Jas M Gray 1 ..... 54 50

Mississippi ;—Jas H Caldwell 2, S P Rogers 2, S W Adams 2, E D Sinclare 2, Wm P Cotton 39, M Sanders 40 50, N N Morris 2, Wm P McGehee 1 ..... 90 50

Arkansas:—Eld T Monday 1 50, I Dewey 2, John Rich 1 50, Eld Wm F Bates 4, W J Goyne 6, F Allder 2 ..... 17 00

Louisiana ;—John Jones 1 50, E W Cox 1 50 ..... 3 00

Texas :—Hon W S Day 2, Eld A W McKenzie 1 50, Eld J C Mott 2, Reuben Manning 5, W F Robinson 2, A Lions 1 50, Eld J C Hunton 1 25, W Norris 2, Benj Parker 18, Malinda G Wallis 2, S M N Rogers 21, John Mercer 1 ..... 59 25

Oregon :—John T Crooks 5, J A Cates 1 50, Owen Cawlfield 2 ..... 8 50

Tennessee .—E J Lunn 18, A Shelby 1 50, Eld Y J Harrill 6, Mary Wherry 4, J W Herring 1 50, M M Houston 1 50 ..... 32 50

Kentucky :—Eld Samuel Jones 22, T P Findley 6, M H Money 1 75, F G Wilson 2, Eld T P Dudley 2, W Watts 2, H Peden 2, J C Folks 2, Jas C Hopkins 5 20, Mrs M Hedges 2, Mrs A U Valandingham 2, J P Trueax 2, S G Ellis 2, Eld N A Humston 2, Jas T Oldham 4, Eld D S Bradley 3 ..... 61 95

Ohio :—Eld A D Hite 15, J H Castelow 2 25, T J Shinn 2, Eld D G Barbor 6 25, Eld L Seitz 2, I D Counts 1 50 Eld J C Beeman 5, Eld L B Hanover 2 30, Eld A D Hite 5 50, B Skinner 2, Geo Brehm 1 50, Eld J H Biggs 6 .... 50 30

Indiana :—D Goble 2, F Elliott 2 50, C Johnson 1 13, I Hill 2, Mrs M D Denny 3, Mrs M Hougham 2, Eld W Harnell 3 50, Mary J Banta 7, J E Mooney 10, A Scott 1 50, J Ogle 2, I Vermilion 2, W H Gamble 2, Eld D B Litchfield 2, Miss E Welborn 11 ..... 53 63

Illinois :—D L DeGolyer 2, Ann Barnham 1, Chas Vandike 1, G W Murphey 2, Eld D Bartley 1 50, Eld J Castleberry 8, H L Armstrong 4, Geo Hardy 1 50, A Wood 1 60, J Friesner 2, J C Harvey 2, T Merryman 2, S Still 4, Eld I N Vanmeter 1 50, Jas a Sims 2, R Ruston 4, J C Williams 1 50, I Conlee 7 50, Sally Mathews 2, C Welling 2, R J McFarland 2, I F Croshaw 6, J F Murphey 5, D Olyhi 4, J Rusher 4, W T Clark 2. S R Boggess 4 50, A Highland 6, W L Carpenter 4 ..... 90 60

Missouri :—L Woodward 2, E Adams 4, T Malotte 3 50, Wm B Triplett 2, Eld T S Willliams 1 50, A B Bungarner 2, Eld P J Burruss 4 50, W H Turner 2 70 ..... 22 20

Iowa :—H Stringfellow 2, Catharine Armstrong 2, Amos McKay 4, Mrs M J Eddy 2, J G Jones (all right), R McCormick 2 50, Tho M Drake 2, A Vanwinkle 1 50, Wm Lafollett 4, W Watson 2 ..... 22 00

Kansas.— Eld Ira Turner 1, Pryor Plank 6 ..... 7 00

Nebraska :—Ann Conner 2 00

Wisconsin:—A English 1 50, Wm Whiffen 2 ..... 3 50

Michigan.—Peter Koon 2 00

Ontario Prov:—Geo Neal 12, J B Campbell 2, D Black 2, D B McColl (gold) 15 80 ..... 31 80

Total $829 18

Marriages.

At the residence of Mrs. S. D. Hoyt, in this town, on Wednesday evening, March 23, by Rev. Mr. Means, Mr. Judson Masterson, and Miss Julia A. Jillett, both of Howells, in this town.

We deeply regret that we were prevented from attending, by severe illness, from which however we are happy to assure our friends we are now almost entirely recovered. [ED.]

At the residence of the bride's father, in Broome, Schoharie Co., N. Y., Feb. 20, by Eld. I. B. Whitcomb, Mr. D. E. Day, of Rensselaerville, Albany Co., and Miss Cornelia L. Borthwick.

By Eld. Philander Hartwell, at the residence of the bride's mother, Mrs. Mary Moore, at Greensburg, March 16, 1870, Mr. Harrison Thompson, of Hopewell, and Miss Naomi C. Moore, of Ewing township.

By the same, March 17, 1870, at the residence of the bride's father, near Stoutsburg, Mr. Wm. L. Roberts, of Philadelphia, and Miss Mary V. Stout, daughter of J. Monroe Stout, of Hopewell.

By the same, March 17, 1870, at the residence of the bride's father, near Pennington, Mr. Asa T. Hart, and Miss Frances H. F. Blackwell, daughter of W. P. Blackwell, all of Hopowell.

Nov. 25, 1869, by Eld. Lewis Seitz, at the residence of the bride's father, in Crawford Co., Mr. Rollin K. Williams, of Seneca Co., and Eliza J. Endslow, all of Ohio.

By the same, at his residence, Dec. 19, 1869, Mr. Abraham E. Smith, and Mary L. Eaton, all of Seneca Co.

By the same, Dec. 28, 1869, at the residence of the bride's father, Mr. Ralph W. Tittle, and Agnes M. Spitter, all of Seneca Co.

By the same, at his residence, Feb. 17, 1870, Mr. John Hummell, and Catharine Price, all of Seneca Co.

Obituary Notices.

DIED—April 17, 1869, **Josiah Johnson**, aged 76 years. For very many years one of and was the last of a small band in this village, who most heartily subscribed to the Old School Baptist doctrine.

Feeding Hills, Mass.

BROTHER BEEBE :—It is my painful duty to write, and request you to publish the obituary of another minister of Christ. Our beloved brother, **Eld. John Vincent,** departed this life June 21, 1868, in the 79th year of his age, after an illness of almost six weeks. His disease was complicated, but principally lung fever. His death will not be soon forgotten by his surviving friends, for he was truly a father in Israel, especially among us. He sustained the character and standing of a faithful soldier of the cross, one who was not ashamed to own his Lord. He preached what he believed to be the truth, without fearing the face of clay, or any of the emissaries of Satan. He was generally thoroughly furnished unto every good word and work, and enabled to sustain his position. He truly hated the spirit of anti-christ, and I suppose no man was ever hated more bitterly than he was, for his candor and honesty in the ministry; such was the leading trait in his character throughout his ministry. Yours truly,

RODA VINCENT.

Cheshire, Mass., Feb. 27, 1870.

BROTHER BEEBE :—Will you please publish the obituary of **Mrs. Michael King**, who departed this life on Monday, March 7, 1870. Her disease, if I mistake not, was dropsy. She had been a great sufferer for a number of years, but manifested much resignation in it all. She knew and loved the truth, and the people of God, but seemed destined to pass the greatest portion of her life in darkness and almost despair. I visited her one week before she died, but she could not speak a sentence connectedly, so short was her breath. I remained with her a half hour, trying to speak of God's great love to the fearful hearted, and I thought she seemed to be somewhat cheered and comforted. She was in the 79th year of her age. She had never made a profession, being prevented by this darkness that seemed to follow. We believe, however, that she was a sister in the Lord, and that for her to die was gain. She leaves no near relatives, but had many friends to mourn her loss.

Yours as ever, F. A. CHICK.

Reisterstown, Md., March 15, 1870.

ELDER BEEBE :—Please publish the death of our daughter, **Elizabeth Roley,** who has many friends and relatives among the Old School Baptists. The deceased was the daughter of George and Mary Hardy, and was born May 10, 1843, and was married by Eld. J. G. Williams, to James D. Roley, Dec. 6, 1865, and moved to Knox Co. Mo., in 1867, and died Dec. 13, 1869. The deceased and her husband at the time of her death were members of the Methodist church, and when she was in her right mind she was very happy in the belief that she was going home to glory. Her disease was inflamatory rheumatism, which she was subject to from her childhood. She has left a husband and two dear little children, with numerous friends and relatives, to mourn her loss. But we mourn not as those who have no hope, but believe our loss is her eternal gain. Her remains were brought to her former home in this state, and deposited in the burying ground at the Stone church.

GEORGE HARDY.

Mendon, Ill.

DEAR BROTHER BEEBE :—With a feeling of sadness I send you the following obitu ary, by reqnest of the family, for publication in the "Signs."

Sister **Hannah Parker,** wife of Elder John Parker, has been called away by the unrelenting hand of death. She died on the evening of the 15th day of March, 1870, aged 58 years, 4 months and 29 days. She had been ill for two or three weeks, but was not considered dangerously ill, until a short time before her departure. She passed away, as she had lived for many years, trusting in the merits of the great Redeemer. She has been a firm Old School Baptist for many years, and we feel that we have lost a mother in Israel; but our loss is her eternal gain. May the comforting grace of God console the afflicted family, that they may submissively say, Thy will, O Lord, be done. Your unworthy brother,

D. G. BARKER.

Ewing, Ohio.

DEATH OF ELD. JOSEPH BROWN.

BROTHER BEEBE :—I have just received from brother W. J. Pollard, of Kingston, Mo., the following information and particulars respecting the life and death of Elder Brown, with a request for me to revise and send the same to you for publication,

Departed this life Aug. 30, 1869, **Elder Joseph Brown**, aged 52 years and 6 months. Elder Brown has been a member of the Regular Baptist church about thirty years, and had been preaching the gospel about twenty years. He was a faithful servant to declare the whole counsel of God, and was highly respected by all that knew him. He has been afflicted for several years with a lingering disease, and in May was struck with palsy as he returned from his meeting. He recovered partially from this stroke, when he took dropsy of the chest and lay several weeks, till death released his spirit from its prison of clay. He bore his afflictions with great patience and resignation, continuing steadfast in the faith, and giving his friends assurance of his readiness to depart. We mourn our loss, which is a great one, but to him it is eternal gain. He fought a good fight, and kept the faith, and is now gone to behold the pure light around the throne of God.

W. J. POLLARD.

My labors are ended, my work is now done,
I lay down my body to rest;
My spirit ascending to gaze on the throne,
And join in the songs of the blest.

I. N. VANMETER.

Macomb, Ill., March 24, 1870.

BROTHER BEEBE:—Please publish the obituary of **John Wilkins,** who departed this life Nov. 6, 1869, aged 65 years.

Brother Wilkin was born in Halifax Co., N. C., in the year 1804. He moved to Bladden Co. in 1825, and united with the Hickory Creek church on Saturday before the third Sunday in November, 1832, and moved to Monroe County, Georgia, in 1835, and put his letter in Mount Pleasant church, where he remained until the division. He moved to Tallapoosa Co., Ala., in 1845, and joined Rainey church by letter. In 1856 he moved west (to this) Scott County, Miss. and put his letter in Lebanon church, where he remained a faithful member and deacon until last November, when his Master called him home. For some years before his death his health had been bad, though the most of the time he was able to attend his meetings, a duty he never let any business keep him from, and on Saturday before he died Sunday, Sunday morning he was at meeting, and took an active part in the business before the church, and had the satisfaction of hearing his son-in-law relate his experience of grace. His whole theme for months before his death was in praise of his God for the plan of salvation by grace. The writer of this visited him two months before his death. He stated that his affections were placed on things above, and that he had been several times, while lying on beds of affliction, willing to go, but was reconciled to his Lord and Master's will. He was always willing to accompany brethren to distant churches, when able, and was a ready witness to hear the gospel. He leaves his aged companion, who has shared his joys and sorrows for forty-five years, to mourn after him, together with several children and grand-children, besides all the brethren who knew him. But the evidence left is such that we mourn not as for those who have no hope, believing that his absence from us finds him in the immediate presence of his Lord and Master.

J. C. MADDEN.

Hillsboro, Miss.

ELD. G. BEEBE—DEAR BROTHER:—I send you this short obituary of our departed sister **Levina M. Owings,** consort of Elder B. H. Owings, at her own request upon her death bed that you should publish it in the 'Signs of the Times," that through that medium it would reach the largest number of her numerous relatives and friends.

Sister Owings was born in Madison Co., Ky., Feb. 18, 1808, and with her father, John Turner, and the rest of the family, moved to Warren Co., where at the age of seventeen years she obtained a hope in Christ, and united with the Old School Baptist church called Mt. Zion, where for many years she lived an humble, pious and devoted christian. She was married to our beloved brother, Elder Owings, in 1828, and in 1839 moved to Missouri, and lived for the most part in this (Randolph) county, where on the 11th day of Jan. 1870 she fell asleep in Jesus.

Sister Owings was truly anoble woman, whose influence was felt in all the walks of life. As a wife she was devotedly attached to her husband; as a mother, kind and affectionate to her children; as a neighbor, social and hospitable; and as a christian, perhaps few of her sex ever shone brighter in the Zion of God, in the discharge of her religious duties. She always seemed willing to do all that she could. Her health had been declining for several months past, but she appeared not in the least alarmed at her approaching dissolution. She conversed freely with her family and friends on the subject of religion and her future prospects with so much calmness, and seemed so full of hope and comfort through faith in Jesus' blood, as seemed almost to forbid them to weep or grieve for her. She leaves brother Owings and five children behind, to whom she can never return. I trust they may all at last go to her. Our dear brother is bowed down with this heavy bereavement, but that good Being whose presence he has often felt through a long ministerial life, will still comfort him. O may we all trust in him, and cast our care upon him, for he careth for us. Be of good comfort, my brother, for the trump of God shall sound, and the dead in Christ shall arise.

M. J. SEARS.

DEAR BROTHER BEEBE:—By the request of her children, I send you the following notice for publication in "Signs of the Times."

DIED—At her late residence near Pennington, Oct. 31, 1869, **Mrs. Rebecca Blackwell,** relict of the late Dea. Henry Blackwell, of the 2d Hopewell church, in the 79th year of her age. Sister Blackwell has been long and favorably known by ministers and other brethren who have visited the 1st Hopewell and 2d Hopewell churches within the last fifty years. Their house has been a home for brethren, where they have been kindly entertained and made welcome. Sister Blackwell with her husband were baptized in the fellowship of the 1st Hopewell church about fifty years since, but took letters to the 2d Hopewell church soon after, and retained their membership there, and filled their places in the church to the end of their earthly pilgrimage. Sister Blackwell remained firm in the doctrine and order of the church to the last. She felt a deep interest in the 2d Hopewell church, and in her last sickness expressed great love for the brethren, and a strong desire that they might walk together in love and maintain the order and discipline of the church at Harberton. She suffered much during her last sickness, which lasted for months, which she bore without murmuring. She had some dark hours, but much of the time her hope was firm and bright, and her end was peace. She resided at the time of her last painful sickness, with her son and family on the homestead. They were all very kind to her, and all was done that could be done to make her comfortable. She was surrounded by kind friends, but they could not retain her when her Father called her home. The change to her, we trust, was great gain, but her children and friends mourn their loss. She left four sons and one daughter, grand-children, and great-grand-children, and many brethren and friends to mourn, but not without hope. May this death be sanctified to the family and friends, and to the church of God. Her funeral was numerously attended on the 3d of November last. The text used on the occasion was 1 Cor. xv. 25, 26. She was truly a mother in Israel, and we sadly miss her counsel and her company. But death is a conquered enemy.

ALSO,

By the request of brother J. M. Dalrymple, I send you for publication in the 'Signs of the Times" a notice of the death of his wife, **Mrs. Sarah Dalrymple.** She died at their residence in East Amwell, Dec. 1, 1869 in the 49th year of her age. Sister Dalrymple with her husband were baptized in the fellowship of the 1st Hopewell church near ten years since, where her membership was at the time of her death. Her health has not been good for years. She was unable to meet constantly with us, her disease was such that it injured her to ride so far, living some seven miles from our meeting house. She was confined to the house some three months in her last sickness, and suffered greatly, so much so that she often prayed for release from them by death. She has left an affectionate and kind husband and one son, together with many friends and brethren to mourn; but we trust that she has gone to be with Jesus, which is far better than to be in this sinful, suffering world. We trust that God will sustain and comfort those he has afflicted by this afflictive providence. May God sanctify this eispensation of his providence to all that mourn, if consistent with his holy will.

"He cannot do but what is just,
And must be righteous still."

Yours in the consolations and afflictions of the gospel of Christ Jesus,

PHILANDER HARTWELL.

Hopewell, N. J., March 18, 1870

MOURNING IN THE CHURCHES.

DIED—At the parsonage of the Welsh Tract church, near Newark, Del., March 23, 1870, **Elder Thomas Barton,** aged 82 years.

This will be sad tidings to all who knew and loved the good old man, and his death will cause a thrill of sorrow in the breasts of a large circle of friends and acquaintances. He was a preacher of the gospel for more than fifty years, and during all that time he was a staunch, unwavering champion of truth, living a life and walk in perfect harmony with his profession. O what a noble eplogy is contained in this fact, a grander one than any pen can write or any tongue can speak. How many in that time have started in the ministry, giving promise of a bright and useful future, who after a few years have stepped off into the ranks of defection, and their light which dazzled us for a while has been quenched in darkness. "But the path of the just is as the shining light that shineth more and more unto the perfect day." Like unto this has been the path of our dear old pastor in his long and beautiful life on this earth. Increasing in brightness and splendor from its commencement until its closing, it resembled the sun in the heavens as he wheels his superb course down the western sky. As a preacher of the gospel he stood in the foremost ranks. He had no man's copy, his style was peculiarly his own, strong, clear and forcible. His pulpit discourses were models of their kind, plain and unaffected in their manner. His ideas were never obscured by redoundancy of words, and his language was always chaste and correct. I think he excelled in using those plain, simple words that so strengthen argument, but which so many sacrifice for the sake of ornate display. His arguments were always logical and conclusive, stripped of all verbiage, his terse ringing sentences went directly to their mark, closing up every avenue of doubt, and leaving in the mind nothing more to be desired to a perfect understanding of the truth. His similitudes and comparisons were apt, and fully illustrated the meaning he intended to convey. At the close of our associations or our yearly meetings, when the "old man eloquent" would rise in the pulpit to review in his clear and forcible manner the preaching during the meeting, and present a synopsis of the texts preached, the hushed stillness and intense attention that pervaded the congregation, showed how well he understood the secret springs of feeling, and with what a master hand he touched the keys that unsealed their fountains. His great and all absorbing theme was Christ and him crucified. His preaching was more of Christ and less about antichrist, than that of any I ever heard. He seemed to understand this one fact, that by holding up Christ to the view of his hearers in all his goodness, beauty and glorious perfections, his love and tender care over his children, that he was not only feeding the flock and fulfilling the command of the Master, but that he was also dealing a powerful argument against the hosts of sin. In his allusions to those who differed from him on questions of truth, there was no drop of satyrical bitterness in his words, and his remarks were always tempered with kindness and the most genial courtesy. In his preaching he would so unfold the heart of the sinner to himself that without one descriptive epithet he would see how utterly destitute it was of holiness, and how powerless that heart was to redeem itself. Then by removing all those vain reliances that men grasp at to avoid the humiliating doctrine of the cross, leave the poor trembling soul sinking in the waves with no hope but that one plea, "God, be merciful to me." As a pastor, he was eminently qualified to fill that sacred office. A peace maker in the full sense of the word knowing the right word and the time to say it, his voice came with soothing influence to the troubled spirit, calming down all turbulances and passion, and keeping the peace of Zion unmarred. While surrounding churches have been rent with internal discords and dissensions, those under his charge have enjoyed uninterrupted peace within their walls. I think he will not be less missed in this respect than as a preacher of the word. But it was not alone as the preacher that he was endeared to those who knew him. As the friend he drew very closely to him the hearts of all who came within the charmed circle of his personal influence.

"None knew him but to love him;
None named him but to praise."

In social life he was universally beloved for his warm friendship, his genial humor, his playful fancy, and his ready sympathy in all that affected the welfare of those around him. He had a nice sense of propriety, and could entertain the gayest circle with a fund of wit and repartee that seemed exhaustless, without once forgetting the dignity and sacredness of his calling. He possessed great conversational powers with a purity of tact that gave a new and graceful drapery even to familiar thoughts. These were gifts which made him welcome in every circle. But the potent charm that always surrounded him with its genial influence needed some other cause to account for its perpetual radiance. It was that underneath all these varied gifts and accomplishments he had a heart full of love, sanctified by grace, ever welling up and shedding blessings on those around him. The question has been asked, Who will fill his place? I answer, that *his* place is filled already. The place that he created in the hearts of those who knew and loved him, by his long and lovely walk, is now filled and perfected by his death. The "niches" in our hearts where his memory now stands enshrined, was built by him, and he alone can fill it. It would be folly for us to expect that any one who may follow after him would exactly fill the measure of his many virtues and excellencies. The only way we can ever hope to see his like again, will be to keep his memory alive in our hearts. His actual presence amongst us must ever be a reminiscence of the past.

It was the oft expressed wish of Elder Barton that he might quit living and preaching at the same time. But this was denied him; for many months before his death it pleased the Master to lay very heavy his afflicting hand upon him. The pains of disease racked his feeble body, while his nervous system was so unstrung by sickness, that even the pleasure of seeing and conversing with his friends was in a great measure lost to him. All this he took with an unwavering resignation to the will of the divine Master, and now he knows that

"God has marked each sorrowing day,
And numbered every secret tear;
While heaven's long years of bliss shall pay
For all he suffered here."

To those relatives and friends who remain sorrowing behind, I would say, that those who have lived lives like Elder Barton, stand not in need of their regrets. He has gone where there is no sickness, no sorrow, no griefs, no groans,

"And a rest more sweet, more still,
Than ever nightfall gave,
His raptured soul now fills
In the home beyond the grave."

The noble qualities of Elder Barton's heart, together with the amiability of his character, drew me to him with the strongest cords of affection. He was very near and dear to me, and in his death I feel that I have lost one of my best earthly friends. For all my griefs and troubles he ever had an open and willing ear, and to his friendship and kindly counsel and advise I feel that I owe much of the little good that is in me.

I will close this sketch, expecting that abler and more graceful pens than mine will do his memory fuller justice than I am capable of doing; for his fame and many virtues are the common property of all the churches, claiming only for this tribute of mine that my kindest and warmest feelings were uppermost, and that my heart alone was in what I have said.

T. L. J. BALDWIN.

London Tract, Pa., March 26, 1870.

Associational Notices.

The Baltimore Old Scool Baptist Association will be held, providence permitting, with the Harford church, in Harford Co., Md., to begin at 10 o'clock a. m. on Wednesday before the fourth Sunday in May, 1870, and continue three days.

The Baltimore Association not being aware that there would be five Sundays in May, incorrectly published in their minutes and corresponding letter of last year, that their next meeting would begin on Wednesday before the third Sunday of May. This was evidently a mistake, as there is a permanent arrangement agreed on by the spring associations, that but one week shall intervene between the commencement of any two of them.

The Delaware Association will convene with the church at Cow Marsh, in Kent Co. Delaware, on Wednesday before the fifth. and last Sunday in May, 1870.

The Delaware River Association will meet with the Southampton church, Bucks Co., Pa., commencing on Wednesday before the first Sunday in June, 1870.

The Warwick Association will be held with the Warwick church, in Orange Co., N. Y., to commence at 10 o'clock a. m., on Wednesday after the first Sunday in June, 1870, and continue three days.

The Chemung Association will be held with the Asylum church, at Vaughn's Hill, Bradford Co., Pa., to begin on Wednesday after the second Sunday in June, 1870.

Conference of Western New York, will be held with the church at Riker's Hollow, in Steuben Co., N. Y., on the third Sunday of June, and the Monday following.

☞ Brethren from distant states who feel inclined to attend our eastern associations will find them conveniently arranged; one each week, beginning with the Baltimore and extending to the Chemung; five associations in five weeks.

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DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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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 desease 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 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. 38. MIDDLETOWN, N.Y., MAY 1, 1870. NO. 9.

Samuel McCall 1 July 1870

POETRY.

HARVEST.

To praise the ever bounteous Lord,
My soul, wake all thy powers;
He calls, and at his voice comes forth
The smiling harvest hours.

His covenant with the earth he keeps:
My tongue, his goodness sing;
Summer and winter know their time;
His harvest crowns the spring.

Well pleased the toiling swains behold
The waving yellow crop;
With joy they bear the sheaves away,
And sow again in hope.

Thus teach me, gracious God, to sow
The seeds of righteousness;
Smile on my soul, and with thy beams
The ripening harvest bless.

IN HEAVEN THERE'S REST.

In heaven there's rest. That thought hath a power
To scatter the shades of life's dreariest hour,
Like a sunbeam it dawns on the storm-ridden sky,
Like the first glimps of home to a traveler's eye;
'Tis the balm of the heart, of sorrow the cure,
The hope that deceives not, the promise that's sure.

How sweet to the weary. In heaven there's rest.
The tears are all dried from the eyes of the blest,
And the smiles that succeed are so dazzling and bright
That none but a spirit could dwell in the sight.
O not like the smiles that here glow on the cheek,
But to hide the deep anguish no language can speak.

In heaven there's rest—earth's happiest hours
Pass swiftly away like the dew on the flowers;
There fadeless the bowers, unclouded the skies,
There joy hath no end, and the time never flies,
There nature is freed from its earliest stains,
There love hath no sorrows, and life hath no pains.

In heaven there's rest. O, how deep that repose,
Life's bitterness passed with its follies and woes,
Life's passions all hushed, like the waves of the deep,
When the tempest is still and the winds are asleep,
And only soft airs and sweet odors arise,
Like the evening incense that soars to the skies.

Though here we are weary, in heaven there's rest—
I long to escape to that land of the blest,
Inspired by the prospect through life's busy day,
To act and to suffer, to watch and to pray,
Then gladly exchange, when the summons is given,
The tumults of earth for the calmness of heaven.

CORRESPONDENCE.

SENATOBIA, *Miss.*, *March* 13, 1870.

BROTHER BEEBE:—I send the following letter to you for publication in the "Signs of the Times." It is in reply to a letter received from a Missionary friend.

Your brother in tribulation,
N. N. MORRIS.

To Mr. J. A. Clifton:—Much esteemed friend, yours of Dec. 4th came safely to hand, was read with pleasure, and its contents duly considered. From a feeling sense of my unworthiness, and my weakness to address any one on the all-important subject on which you wrote, I would greatly prefer to see you face to face. Suffice it to say, I understand that the scriptures teach that Christ and his people are one, not two. One Lord, one faith, and one baptism. One church, not two, and of different persuasions, holding more than one faith. Nay, verily, for the faith of the gospel is the faith of God's elect. In accordance with this one faith, Paul was called to be an apostle, and his calling according to this one faith caused him to love the truth, acknowledge and preach the truth, even as this faith has and does in every age have the same effect on every one who is called of God in like manner.—Titus i. 1. This one faith works by love and purifies the heart, and causes its subjects to walk in the truth which is after godliness, and that hope of eternal life which God who cannot lie promised before the world began. Now, where and who are the people that are contending for this one faith? Who are now walking according to this one rule. If we visit Rome, and ask the Pope, he will say, "Lo here is Christ; I have the keys of the kingdom from St. Peter, and have a right to change the laws and to trafic in the things of the kingdom of Christ, and to cause men to bow and acknowledge me as the supreme head of the church, in all matters pertaining to her order and government. Enquire next of the first born of Catholicism, as headed by John Calvin. He having come out of the Romish church; if that was the true church, then Calvin left the true church, and had no right to set up a new one. And any establishment he might set up would be anti-christian. If Rome was not *the* church, then he brought out from thence nothing more pure than an impure thing could give. "Who can bring a clean thing out of an unclean? Not one.—Job. Trace the whole Pedo-Baptist fraternity, one after another, as the scarlet colored mistress has given them birth, and then trace them back, and you will land them all in Rome. They all bear an unmistakable resemblance of their mother, both in features and disposition. Truly as like begets like, so like loves its like and will go with it. But bear in mind that all these have their origin in Rome, not in Jerusalem. Paul did not say to those who were inclined to mingle with the unclean, that it made no difference to what order or church they were connected; but he said. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 17, 18. The church which God set up at Jerusalem cannot be found in the Romish mother, nor in any of her harlot daughters. Read Daniel ii. 44, 45. Did Daniel speak as he was moved by the Holy Ghost? If so, where is that kingdom of which he prophesied? He said it shall stand forever, and shall not be left to other people. The dream is certain, and the interpretation sure. In the fullness of time Christ came to sit and reign upon the throne of that kingdom, according to what God had before spoken by the prophets. He is the King that shall reign in righteousness, and whose princes shall rule in judgment. The government shall be upon his shoulder. Whatever rule, practice, faith, or government in things pertaining to this kingdom, that cannot be traced back to his shoulder, is a false rule, faith and government. According to prophecy, there must be twelve princes to rule in judgment. In testimony that Christ and his princes or apostles should be understood by the subjects of this kingdom, it was predicted, "And a highway shall be there, and a way; and it shall be called, The way of holiness; the unclean shall not pass over it, but it shall be for those; the way-faring men, though fools, shall not err therein." When the King came to call and seat his princes on their thrones of judgment, he did not apply to the schools of men for learned men, but along the sea shore he found and called poor illiterate fishermen, and at his call they followed him. On one occasion the King enquired of these princes, or apostles, saying, "Whom do men say that I, the Son of man, am?" They reply, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. Is it not so at the present time, there are a diversity of faiths and creeds, and speculations among worldly religionists, as to who or what the Son of man is? Their conflicting testimony can give no clear instruction concerning Christ or spiritual things; we must therefore turn away from them and look for a more sure word of prophecy, as to a light shining in a dark place. The King puts the question directly to his princes, Whom do ye say that I am? Simon Peter answered, Thou art the Christ, the Son of the living God. Well, Peter seems to have a different faith from that of the men of the world. Did he receive it of his earthly father, or mother, or did he learn it in a Sabbath or Theological School, in which men profess to teach children religion? The Savior himself answers this enquiry. "Blessed art thou, Simon Bar Jona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter, and upon this rock will I build my church, [not churches] and the gates of hell shall not prevail against it," [not them.] The inspired testimony of the Song of Songs is, "My beloved is but one; she is the choice one of her mother." Has she been divided? If so, she must come to nought; for Christ says, A house divided against itself cannot stand. Daniel says, "It shall stand forever;" and Christ says, "The gates of hell shall not prevail against it." Wherever this church is, and only there, is heard the voice of our Shepherd, in a living ministry; and out of it, only a dead ministry; for without are dogs, and sorcerers, and whoremongers, and idolators, and whosoever loveth and maketh a lie."—Rev. xxii. 25.

Although neither the harlot's mother, nor any of her children, or grand children, ever did belong to the church of Christ, there are some orders of Baptists, claiming to be the church, or a part of the church, ready to admit all orders to be branches of the true church. Like the harlot who appealed to Solomon

for judgment, ready to divide the living child. But the real mother of the child could not consent to the division. The true church. from her organization at Jerusalem, has never been divided, never has been reformed or reconstructed; but it is admitted by all that Luther and Calvin reformed those who came out with them from the Romish church; but that could not make them any part of the true church, or anything more or less than reformed papists. Whatever we may meet that has a tendency to lead away from Christ, from his truth, and his established order and ordinances, we may know it has emanated from the man of sin, whatever denominotional name it may bear.

Let us come a little nearer home, for I myself once strayed for a little while to Zoar, a little place near Sodom, where you now are. I was born in sin, deaf and blind. In July 8, 1834, I was living at ease, and had felt no sad changes. I had sometimes felt to enquire concerning my future condition, and desired to see a prospect of final happiness; but still I thought there was time enough yet. But when the Lord opened my eyes, I saw myself justly condemned by his holy law, and all my former goodness fled from me, and I became wretched. I sought relief in groves, and hidden retreats, and in various ways, but no relief could find. I felt that I had sinned away the day of grace, and now it was too late. I went to bed one night mourning my sad condition, and if I ever received a hope in Christ it was given me while writhing with distress upon my bed. My distress was taken away, and I felt a serene calm, and it was sweet to believe on Jesus, and easy to love. But, O my soul, how often since then have I feared that I was deceived, and I have entreated the Lord to give me back my burden, but could never get it again; and my prayer was changed to, Lord, if I am deceived, undeceive me. In a short time I offered myself to the people called Missionary Baptists. I was only in my eighteenth year. My grand-father was an Old Baptist preacher, but he died when I was quite young, and I could not remember what I had heard him or other Old Baptists preach. For a little while things went on well with me; but it was not long after I joined them before I found a discord among them on the subject of God's everlasting love to his people, and their being chosen of God in Christ before the world began. This caused much Ishmaelitish mocking in the camp of Hagar. I was led to searth the scriptures more closely, to see if this doctrine was taught in the bible. And I must say I found the doctrine of sovereign discriminating love, and election, taught throughout the scriptures. I found that if it had not been for God's electing love, there could never have been any salvation for me. I then began to see other things among them that was not according to the word. I heard a great deal said about Foreign and Domestic Missions, and of what wonderful works they were doing in the salvation of the heathen, and still it was said there were thousands going to hell for want of missionaries; that all that was lacking to secure the conversion of the world was more money. We must have more Theological schools to prepare and furnish preachers, and these would all cost money. Well, I read that Jesus instructed his disciples to pray the Lord of the harvest to send laborers into his harvest. But I found no instruction in the bible for raising funds in order to procure them. And furthermore I read that our Savior's name shall be called Jesus, for he shall save his people from their sins. In the face of all this it was urged that sinners were going to hell for want of money to educate preachers. O, thought I, what a perversion! I turned to their articles of faith and found that in them they professed to believe in election, that God had chosen his peopele in Christ before the world began, and that all whom he had chosen should be effectually called, regenerated and born of his Spirit. And yet they were preaching that thousands were going to hell for want of more money! If this be so, then the intercession of Christ has failed; for he prayed the Father that all that he had given him might be with him. It would also prove a lack of power in him who said his Father had given him power over all flesh, that he should give eternal life to as many as the Father has given him. This also questions the efficiency of his intercession, who says that the Father always hears him.

At about this time some writings of men of that order came into my hands, among which the following items were published. In a paper published by J. R. Graves of Nashville, Ten., Sept. 15, 1860, he says, in setting forth six important facts, by which we might find the gospel church. "No society organized upon principles differing from those of the apostolic churches, can be justly a gospel church, or a church of Christ, or a branch thereof. For things equal to the same things are equal to one another." He further says, "The bible, and the bible alone, unalloyed with human devices or traditions, is, and ever has been, the religion of the Baptists." Still further he says, "Every positive law, ordinance or practice in the church, not expressly commanded or exampled, is positively forbidden, since the specification of one thing is the prohibition of every other." Again he says that "Christ gave no man, society, or church authority to trafic with the ordinance or organization of his church, as to make or change his laws, and substitute one thing for another; *to surrender what he has established is treachery;* to change them is *treason.* Principles can never be conceded nor compromised. There is no church but a body of immersed believers who have been duly immersed by an appointed officer of a spiritual church; there are no scriptural ministers, but those who have been duly authorized by a spiritual church." Again, he says that, "When any church acts in violation of the direction of her only lawgiver, as found in the New Testament, she becomes rebellious and her acts are null and void, and all other churches and associations should withdraw their fellowship from her, until she repents and rectifies her order, or they become partakers of her sins." It is well known that the Old Order of Baptists have stood aloof from all human institutions, as being connected with the church or the religion of Christ, and for this they have been persecuted. That modern missionism was the cause of the split among the Baptists, is conceded by all. Then the question is, Is modern missionism according to the bible? Yea, or Nay? The Old Order of Baptists contend it is not. What do the Mission Baptists say? Hear Mr. Graves, in an article dated Nashville, Sept. 8, 1860, headed, "Truth against the world." "Our Missionary organism originated not with Christ and his apostles, at the time of the revival of missionary zeal, through the influence of Cary, Marshman, and Fuller. It was adopted by the Baptists in this country when the providence of God and the clarion voice of Rice called them to the work of evangelization. It has received such modifications as the experience of three quarters of a century, and the wisdom of the denomination have suggested. It is precisely what the combined wisdom and experience of the real friends and patrons of missions have made it; not what the bible has made it; and it is entirely subject to their control."—Correspondence—Religious Herald—Grave's comments on the same. "Let it be borne in mind then that the Mission organism is of human origin, not divine, and of a very recent date, entirely outside, and independent of the churches, *and not known in the primitive ages of the church.*" "We think," says he, "we can be a good missionary, and not approve of this recent organism, as the best and proper body to conduct missions. Cary was born 1761. The first Baptist Missionary Society was formed Oct. 2, 1792. Fuller was born 1754." Before dismissing this subject, let us call up Rev. L. J. Crutcher. An extract taken from Mr. Graves' paper of Feb. 5, with editorial endorsement, Crutcher says, "I, with thousands of Missionary Baptists, believe our present system of agencies, boards, societies, &c., &c., is anti-Baptist and anti-scriptural, and that God intends to break it down, and show Baptists a more scriptural, and therefore a more successful system; and if nothing short of an earthquake will suffice to accomplish this work, (The Greatest want of the Age) I say, Lord, send us an earthquake." No consistent Old Baptist ever said more than this against this unscriptural system. A few years ago the greatest want of the age was said to be, to get up in every locality those very societies, and to establish Missionary Boards; and now, behold, we are told by their advocates that the greatest want of the age is to break them down. O consistency, what a jewel!

Before dropping this subject, I wish to notice an expression of Eld. N. M. Crawford, of Georgia, in the "Tennessee Baptist" of Sept. 4, 1858, in which he says, "In the split between us and our brethren whom we call Anti-Missionary, there was right and wrong on both sides. We were right for supporting missions; they were right in maintaining that our mission was unknown to the gospel."

With these facts before me I came out from among them, being fully satisfied that they were unclean. When I left them I knew not where to go. I had heard many hard things said of the Old Baptists, and from those whom I thought would tell the truth; but I found them to be the report from enemies. They said the Old Baptists were a long way behind the times, ignorant, self-willed, and opposed to the spread of the gospel. Opposed to casting the gospel net before sinners, opposed to temperance, and would not discipline their members for drunkenness. At length I became wearied with my manner of living, and determined to hear the Old Baptists preach; and on hearing them I found that they preached according to what I hoped the Lord had taught me in my experience, that salvation is of the Lord, by grace alone—that good works are the fruits of faith. Being satisfied that they were the people of God, who contended earnestly for the faith that was once delivered to the saints, I desired to live with them, if they would have me. But there was one thing in the way. I had received my baptism in *good faith* to myself, and was not willing to give it up to please men. But I did not remain in that condition long before I became satisfied that it was one thing to be baptized according to the faith of the gospel of the Redeemer's kingdom, and quite another thing to be baptized according to the faith of a false church, or of a perverted gospel, whose acts are and were null and void. Becoming satisfied on this point, I offered myself for membership to the Old Baptist church, and and was received in June, 1859. And

I can truly say I am now living with that people from choice. Indeed I cannot live with any other, on any conditions whatever. The God of this people is my God, their people are my people, where they live let me live, and where they die I want to die, and to be resurrected with them. Surely then I shall have part in the first resurrection.

I hope that what I have written may be satisfactory to you, and if it shall be of service to you, or to any of the children of God who are halting, I shall be amply rewarded; but if it be of no benefit, the sooner it falls to the ground the better.

Yours in hope,
N. N. MORRIS.

CADIZ, Trigg Co., Ky., April 12, 1870.

BROTHER BEEBE:—I now proceed to offer some remarks on the subject of the Second Beast, or Protestant anti-christ,set forth in Rev. xiii. And with due deference to the views of such brethren as may differ with me, I will present such views as I have. And being requested to give the data I will try to do so, and as briefly as I can.

I understand that this beast arose in the 16th century, and that Luther and Calvin represented its two horns, and from them Protestantism has derived its existence. And we notice the fact that they were both enemies to what were called the Ana-Baptists, by which name I understand the true church of Christ was designated. Both of these horns were stained with the blood of Baptists. When Luther first promulgated his theory, Henry the eighth was on the throne of England, and the Romish was then the established religion of that country. Henry, who was one of the most infamous wretches that ever sat upon a throne, and his hands reeked with the blood of the humble followers of Jesus, wrote a reply to Luther, in defence of Catholicism, for which the Pope gave him the title of "Defender of the Faith," (not of the faith of God's elect,) and this title is still used by the sovereigns of that country, Protestant, though they profess to be. But a quarrel arose between Henry and the Pope respecting the divorce of Henry from Catharine, and his marriage to Ann Bolyn, Protestantism made great headway during the latter part of his reign. Henry died soon after this, and his son, a mere child, succeeded him under the title of Edward the fourth. He was brought up under the tuition of Cranmer, who was afterwards Arch Bishop of Canterbury, and Protestantism was established under the short and weak reign of Edward. Now, mark, No sooner was Protestantism established by law, than the words of revelation were verified, and this beast exercised all the power of the first beast. Cranmer, who was the father of the Episcopal establishment, for he claimed to have improved on Luther in setting up this system in England, formed what is called a Prayer Book, for the Episcopalians and Methodists, and which is used by them to this day. And he also established a Protestant Inquisition in the year 1549, and hundreds of Baptists were victims of its cruelty. There were, says Fox, in his Book of Martyrs, numerous Ana-Aaptists in England, who, with other errors objected to infant baptism, and to the manner of it by sprinkling instead of dipping; among them was one George Vanre; he was brought before this Protestant Inquisition, charged with holding and preaching the doctrines of the Ana-Baptists, and was by them burnt to death. He was the first martyr under the Protestant anti-christ in England. I will give one more instance under the rule of this Protestant Inquisition. A Baptist lady of illustrious character and family, whose name was Joan Boucher, of the county of Kent, a member of the Baptist church at Canterbury. Cranmer, and Ridley bishop of London, sat on her trial: she was charged with holding the principles of the Ana-Baptists, which Cranmer said he was determined to root out of England. Her examination before these Protestant Bishops is still preserved in Fox's history, and shows that she had drank deeply of the well of salvation, and proves that she was a most devoted follower of our Lord Jesus Christ. But upon these charges she was condemned to the stake, and on May 2, 1550, she was publicly burnt in Smithfield, leaving this world in a triumph of glorious faith. Her memory is deathless; and the abomination of her murder stamps and stains with infamy and falsehood the brazen frontlet of Protestant anti-christ.

Edward VI. died in his infancy, and was succeeded by the bloody queen Mary. Under her reign the first beast was re-instated for a short season, and Cranmer and Ridley were both burned by the Papal inquisition, not however for having showed any mercy to those who had differed from them, but "for subverting the religion of the realm," as their inditement reads. Mary's bloody reign was only for a few years, then she was succeeded by her sister, the virgin queen Elizabeth, and then the Protestant anti-christ was again reinstated in power, by law, and the Protestant Inquisition was again put to work to exterminate the meek and humble followers of the Lamb. Fox says, "A congregation of Ana-Baptisrs was discovered on Easter day, without Aldergate, London, seven and twenty of whom were taken and imprisoned where they wasted and died in filthy dungeons." And during the same year two Ana-Baptist preachers, John Wielmaker and Henry Torwoort, were publicly burnt in Smithfield. This was in the year 1570, just 300 years ago. Passing by the rest of Elizabeth's reign, which continued to be marked with the blood of Baptists, we come to the reign of that dark and narrow minded bigot, James I. It was in his reign that the last Baptist martyr was burnt, namely, Edward Wightman. I feel thankful that the Lord has been so gracious to his children, in preserving faithful witnesses to record the transactions of every age, that we may know how far the second beast, or Protestant anti-christ, carried its abominable persecution of the Baptists. The charge against Elder Wightman (for he was pastor of the Baptist church at Burton, upon Trent) was, that he held that the baptizing of infants was an abominable practice, and that the Lord's Supper and baptism are not to be celebrated as they now are in the church of England, and that christianity was not wholly professed and preached in that church. On this charge the Protestant anti-christ doomed him to death, and he was burnt at the stake, in the suburbs of the town, on the 11th of April, 1611. Although this was the last death by fire, yet the Baptists were subjected to horrible tortures during the subsequent reigns of the Stuarts. They indeed had some respite during the interregnum, or Protectorate of Cromwell, Puritan though he was, and at this time they ventured more boldly to proclaim their principles; and it was not till after his death that they again experienced such terrible persecutions as they had been subjected to. But upon the Restoration, broke out the same accursed spirit, and the Baptists again had to flee or endure terrible persecution. I will merely mention the names of Tombs, Colliers, Kiffin, Bunyan, and Knowlleys, who with many others were subjected to fines and imprisonment, who were stripped of their property and left in a ruined condition, so far as this world's goods are concerned; for in the reign of Charles II. this act was passed, that "No Ana-Baptist, or othes sectaries, shall worship God in puplic only at the Parish Church." This was in 1660. So, as I have shown, the vindictive persecutions of the Protestant anti-christ has been directed against the true church of God ever since it arose up out of the earth. As I have before hinted, I have not sufficient space in such a medium as the "Signs of the Times," to speak as fully as I would desire; for the Baptists of other countries, as well as England, suffered in like manner. But, suffice it to say, the first and second beast through their ramifications are one in origin, form and tyrany, and even now they would carry out the same cruelties if they did not lack the arm of the law to aid them. In this, truly the earth has "helped the woman." We are now presented with a singular spectacle in this nineteenth century. The first beast is holding an Ecumenical Council in Rome, where she originated, to prove the infallibility of her head, the Pope, and a council is called from all parts of the world, to meet in New York next fall, for the purpose of establishing the second beast, or Protestant anti-christ.

Brother Beebe, I find that I cannot get through in this letter, as I wish to take a glance at the doings of this beast in our own country, and, of course, I must ask your indulgence. To the brethren I would say, that the data I have given is strictly correct. Perhaps my thoughts are somewhat rambling, but that must be accounted for from my having to collect them while at my work, and enter them as best I can.

Yours in the love of the truth,
JOHN H. GAMMON.

CHIPPEWA, Del., March 20, 1870.

ESTEEMED BROTHER BEEBE:—It is said in the scriptures that "Many shall run to and fro, and knowledge shall be increased." I am inclined to think that the prpohet had his eye upon our time, and events of the present day, in this declaration. At least it seems to me to be appropriate. A great variety of subjects have in their turn received attention and investigation, and there seems to be a general spirit of inquiry abroad—a disposition to search truth as for hid treasures. This spirit is certainly commendable. There are yet, undoubtedly, subjects upon which some light may be thrown; and upon one that I deem to be of this character, I will now offer some observations.

For a text, I will name 1 Peter, first clause of the last verse: "Greet ye one another with a kiss of charity." The apostles in the fulfillment of their great commission, repeately presented to the view and remembrance of the saints their relation and brotherhood. Earnest admonitions and exhortations to the disciples, occupy a prominent place in nearly all the epistles, in regard to their acknowledgment of one another, *as becometh saints.* They enjoin upon the brethren of the several churches to "Love as brethren.; "To receive one another, as Christ Jesus also had received them." &c. To this end the admonitions, "Salute one another," "Greet one another," and, "See that ye love one another," and such like, abounds. Special directions are frequently given in regard to certain individuals that they be saluted, or greeted, in behalf of the writer, or of some other of the apostles or brethren. The form or manner of salutation does not appear to have been different from that which prevailed among the Jews. We read of salutations among natural kindred upon meeting with each other; also among the religionists of that day, pharisees and others, and

even among the nation of the Jews at large. These salutations appear to have been of frequent occurrence in acknowledgment of their national kindred, and perhaps also of personal acquaintance and friendship. The pharisees and hypocrites among the Jews were charged by the Lord Jesus with *loving* greetings in the *markets*, and other public places. Mark, using the word *salutations*, where Matthew and Luke have it *greetings*. It would seem that in these greetings there was shown a veneration for them as religionists, and a recognition of their religious pretentions, which would account for their fondness for these ceremonies. It has always been characteristic of hypocrites to be partial to much formality and ceremony, and they undoubtedly had at that time of which I write, enlarged and extended their greetings, until they had become ridiculous. The Savior calls the attention of the disciples to the character of these greetings, as evidently disgusted with them; and when sending them out to preach, strictly forbids them to salute any man by the way. —Luke x. 4. But while there have been scribes and pharisees, hypocrites and doctors of the law, who being destitute of the substance have grasped and idolized the outward form and show. There have also been Joabs and Judases, who have resorted to the loving salutation to vent the murder that was in their hearts.

On the other hand, disciples and lovers of the truth, sickened and disgusted with the hypocrisy and treachery masked under such imposing forms and expressions of love, have erred on the otner extreme, and been found remiss in manifesting and declaring the love they have one to another. Hence the oft repeated admonitions. The common salutation was not a kiss, as appears from several circumstances. It was in its original form simply bespeaking peace, or the blessing of the Lord, as, "Peace be unto thee," and, "The Lord bless thee and help thee." Elizabeth is said to have *heard* the salutation of Mary, and again the salutation *sounded in her ears*. The special directions given in some instances to accompany the salutation with a kiss, would also show the distinction between them. From this simple common form, under the various impulses of love, veneration, or hypocritical pretense, it appears to have grown to repeated bowings, grasping of the beard, inquiries after the health, welfare, &c., and such like. Whatever the form of salutation, the design was always the same, at least in measure. It was to assure of love, of esteem, of confidence, and of mutual interest as friends, or as brethren.

One point of inquiry before us in discussing the text I have named is, To what extent does the apostle design this form of greeting with a kiss to go? On the one hand I may safely say that the *kiss* of Absolom, of Joab, and of Judas, is reprobated. The instances recorded in the scriptures (of which there are several) where the salutations at meeting or parting were attended with this affectionate token, *and without hypocrisy*, appear to be rather extraordinary circumstances. Such was that of Aaron meeting with Moses in the "mount of God," afte forty years absence. Such also was the meeting of Jacob and Esau after an absence of twenty years; and afterwards the meeting of Jacob and his long lost son Joseph, whom he had supposed to be dead. The salutations in these and other instances similar in character, were attended with kissing, and also with weeping. There was evidently a fitness and propriety in these affectionate demonstrations under the peculiar circumstances; and no one will question the propriety of the elders at Ephesus falling upon Paul's neck, weeping, and kissing him, upon their being told that they should see his face again no more. The teachings of the scriptures present a standard of propriety that has stood the test of all opposition, and triumphed over all criticism, even from the world. If we possess the Spirit of Christ, the promptings of his love within us will be most likely to lead us to act on all occasions with propriety. Still we do well to give good heed to the instructions and examples furnished by the inspired writings. It is very possible to make so much ado upon meeting with brethren, (kissing and weeping, for instance) that the effect would all be lost, the circumstance not seeming to call for it, and consequently an impropriety in it. The apostles would not admonish, or exhort, to anything that was inappropriate or illtimed; so that the salutary influence and desired effect thereof would be likely to be lost. We not only should not do as the hypocrites do, but we should scrupulously avoid anything that has that appearance. We are instructed to "love as brethren." Will it not follow then that we should act towards each other as such brethren do who do love as they ought? We should address them as *brethren*, salute them as *bsethren*, receive and welcome them to our homes as *brethren*, and forbear and forgive *as brethren*. Loving parents act towards their children with propriety; so do loving brethren towards their brethren and sisters, because they act according to the promptings of natural affections. Still the demonstrations of that love varies with the circumstances. If *more* emotion is betrayed on some occasions, there must be *less* on others. Still all may be appropriaee, and it is the same love.

The reader will be ready to inquire when, and under what circumstances do I think the salutation may with propriety be accompanied with a kiss? I will try to answer. I will venture to suggest in the first place that in dealing with questions of so delicate a nature as this one unquestionably is, it is much the best way to keep always on the safe side, and within the strictest rules of propriety. An apostle admonishes us to "Shun the very appearance of evil." Let it be observed and remembered that all the examples that I have cited, and that every other example furnished in the scriptures bearing upon this subject, *both parties were of the same sex*. The brother kissed his brethren, the father kissed his son, the son kissed his father, and the Elders kissed Paul. By a *kiss of charity*, I under *of fellowship*.

There are those whose faithfulness and labors of love have raised them to a high place in the affections and esteem of their brethren. We have *not many fathers and mothers* in Israel, but I trust we have some. Among these, some are far advanced in years. Sometimes we meet such after a long separation, perhaps several years. Sometimes we are called to *part* with some of these, with the probability of meeting again no more on earth. Circumstances thus sometimes occur which speak for ahemselves, and bear their own vindication. With great propriety we may in such cases greet one another with a kiss of christian love. Let it be confined however each to their own sex. Let the sons honor their fathers in the gospel. And let the daughters of Israel show becoming venerence to the mothers. In the observance of this admonition strictly within the above limits, we shall not only fulfill the law of Christ, but we shall avoid all danger of bringing down reflections, or reproaches npon ourselves.

The mischief to be guarded against is of too obvious a character to require argument here. An apostle has informed us that "The flesh lusteth against the spirit." While the spirit would direct the lips to the venerable but wrinkled brow and furrowed cheek of the aged, the flesh would turn instinctively to the rosy lips of youth. And having once turned from the path of rectitude and propriety, it is not difficult to perceive the direction the steps will take. If the flesh is to lead in this matter, the kissing will very soon be transferred to the other side of the house. This downward path knows no stopping place. Step by step, from aged to youth, from mothers to daughters, from married to unmarried, will be the course, until at length the pales of church membership are too straitened, and another step passes the bounds of Israel to the fair daughters of the land. Preferences and partialities follow in this wake, not being limited by full fellowship, *but by fair faces*. Christian faith is not particularly sensitive to the charms of youth and beauty, and it will be vain for us to claim exclusive privileges for *a holy kiss*, or *a kiss of charity*, characterized by those partialities that influence the judgment of a world which will judge of these things for itself. The possibility of a holy duty and privilege degenerating into the indulgence of a carnal propensity, admonish us all to be vigilent, lest Satan get an advantage of us, and we fall into some of the errors of the wicked. I do not forget, as I close, that one feature of this charity is that it *thinketh no evil*.

In the hope of the gospel,

E. RITTENHOUSE.

DEAR BROTHER BEEBE:—The inclosed letter was written a year or two ago by a young lady to another young lady who was a member of the church at Crawfordsville. The writer afterwards joined the church, and has since died, and her mother desires it published in the "Signs of the Times," if it will not exclude better matter. I think, the lady being quite young, and the simplicity in which it is written, will be edifying to many who have been taught in the school of repentance. The shortcomings, misgivings, doubts and fears, as well as the seasons of rejoicing which she relates, cannot fail to touch the tender chords of many doubting souls; and O that we all could have more of that ecstacy of joy and happiness that she speaks of. The letter is in her own words, and seems to have been the deep emotions of the heart. Reading the verse with which she closes her letter, brings forcibly to my mind the whole song, of which it is the last verse. Here it is:

"And am I blest with Jesus' love,
And shall I dwell with him above,
And will the joyful period come
When I shall call the heavens my home?
Think, O my soul, what must it be,
A world of glorious minds to see,
Drink at the fountain head of peace,
And bathe in everlasting bliss!
To hear them all at once proclaim,
Eternal glory to the Lamb,
And join with joyful heart and tongue,
That new, that never ending song.
And does the happy hour draw near,
When Christ will in the clouds appear,
And I without a vail shall see
The Man, the Christ, that died for me?
If in my soul such joys abound,
While weeping faith explores his wounds,
How glorious will those stars appear,
When perfect love forbids a tear!

Then comes the verse at the close of her letter; and may we not say with her, O how sweet the words!

I am, as I hope, yours in gospel bonds,

WM. H. DARNALL.

CRAWFORDSVILLE, Ind.

DEAR CARRY:—I felt so bad when the Association broke np that I really thought my heart would break. I felt like I was going to part from all I loved, and felt that it was what I deserved, (to be separated from God's people,) and that God would do nothing but justice to deprive me

of the privilege of ever seeing their dear faces again. For, O Carry, I did so wrong in staying away from the stand on Saturday and Sunday. I felt bad all the time, but not half so bad as I did Sunday night and Monday. I felt so desirous to shake hands with all the brethren and sisters, but, O Carry, I could not have the face to offer my hand to such a good people, for I was so wicked and sinful at heart, and I know that I am not fit to put myself amongst them, and it seems like killing me to stay away. Carry, I am a mystery to myself. Sometimes I feel miserable, awfully miserable, and then at other times I feel inexpressibly happy. O that I could feel at all times as happy as I do to-day. But sometimes I am so cold hearted, and my mind so dark, that it seems as though I can't love anything. Then I am a myste y to myself, and to every one around me. Dear Carry, you must pardon me, for the tears are flowing so thick and fast from my eyes that I can hardly see the lines that I have written. O, I do wish you could have been here to-day, and could have felt like I have nearly all day; then we could have talked so much; for I have had a better association all to myself than I was ever at before in my life; and I do believe God has been my preacher. I would, but could not talk to mother and aunt, for I could not make them see how I do feel, and it seemed to me that my heart would break if I did not talk to some one, so I thought I would write to you, for you are most dear to me; for you seem to know just how I feel, and you can tell it so much better than I can. Dear Carry, do bear with my weakness, and don't laugh at my folly. Don't show this scrawl to any one. But I can't be silent. O, I have felt so happy to-day. I worked hard, had a large washing to do, and nearly half of the time I did not know what I was doing. I have been talking to some of the old brethren nearly all the time. I told them all how I felt, and they always had such good answers, that I would have to cry for joy. Carry, I talked to you, to W. Darnall, to Mr. Johnson, and many others, (in my ecstacy of joy) but you were all so far off, it was only in my imagination that I talked; for I spoke not a word; and, Carry, such sweet verses would roll through my mind—verses that I had sang dozens of times, but never felt how good they were until this happy day. One of the songs is that sweet song,

"Amazing grace! how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed."

O, dear Carry, I can't tell you about it, for

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

But you know it better than I can tell it. I can say it is grace that has brought me safe thus far. I have been so wicked, I know if God had been like man he would have doomed me long ago. O you don't know half how wicked I am. My heart is so deceitful, and I can't help it. Sometimes I think I will do better, but I only do worse all the time. Carry, to-day my very heart seems to be melted to tears; but it may be that to-morrow it will be as hard as a stone. O, I wish I could always weep, for tears relieve my aching heart. And, dear Carry, it does me so much good to think of christians meeting together to engage themselves in singing and prayer, and to attend to the ordinances of baptism and the Lord's Supper; for it seems to me like it was a table spread just for his children, or family. O Carry, I would not for the world take one bite, and let one of his little children go hungry. But in our God there is a fullness to feed all the children. Yes, I do get fed. He feeds me when I can't have the heart to ask for it. And I know that I don't disserve one morsel; yes, I am the least of all his saints, if I am one at all; but don't the Father care as much for the least as the greatest? Carry, it seems like God don't set his table as often as Satan does his. I mean God's church don't hold meetings as often as the false churches do. I get so hungry sometimes, but he never lets me starve. O, he is a good kind Father, for he gives poor unworthy me a piece betweet meals. I am so little, so weak, that I sometimes think the time will never come for me to be fed; but it comes when I least expect it; and if I go, intending to eat, I always get disappointed; yes, it seems that I have ears, but can't hear; eyes, and see not; a heart, but cannot understand. I can hardly think that I, poor sinful me, have been born of the Spirit. But sometimes it comes with as much force as if it were spoken, Does a child ever hunger before it is born? That is the test, for I cannot say that I don't hunger. But do I hunger for righteousness. If I do, I know I will be filled. Then again it comes to me, Does a child cry before there is life? I can only answer, no. Then again it comes to me with such force, "Blessed are they that mourn, for they shall be comforted." Dear Carry, I cannot be troubled to-day, though tears flow fast; but O it is so sweet to shed such tears, for then every doubt that crosses my mind there comes an immediate answer, and I feel as if all I had on earth was taken from me to-day, I would still be happy. And I wonder why they were not taken ere now, for I never thanked God half enough for any thing. It seems like all the trouble I ever had has turned to blessings. I can see and know it is all for the best. Carry, it was reported last Monday that Eld. W. H. Darnall was killed. It seemed like it would really kill me, for it seemed he was so dear to me. The first time I recollect of ever feeling real happy, in my life, was at the first association I was ever at; and at the winding up of the meeting Eld. W. H. Darnall sung, "Jerusalem, my happy home, O how I long for thee." It was the first time I ever heard it, and I thought it was the best song I ever heard. The day before he sung one that has in it, "'Tis gain to die with Jesus, the Rock of our salvation." I thought that was exceeding good, but the other struck me more when I heard it. And when he came to that verse where it says,

"Reach down, reach down thine arm of grace,
And cause me to ascend
Where congregations ne'er break up,
And Sabbaths never end,"

I felt the words with such force that it caused a shudder all over my frame. And as he sung, "My friends, I bid you all adieu," &c., it just seemed like I would meet him there too. But I can't tell why for I never done any thing to merit a place in heaven, no, nor never can; for when I would do good evil is present with me. But, Carry, I have not always felt so. Sometimes it is so dark and gloomy, I think day will never come. But God has ordained all things for the best, and I am so glad. One of the preachers made that look so plain, or rather God through him did, and it filled my soul. Carry, it must needs be that we have summer and winter. In the winter the sap is in the roots of the tree, and they grow; and when the sap flows from the roots to the branches, then the branches begin to bud, then leaf out, then blossom, and then comes the fruit. O, it makes one feel so happy when in the company of the saints, and can hear them talk of the goodness of God.

"Think, O my soul, if 'tis so sweet
On earth to sit at Jesus' feet,
What must it be to wear a crown,
And sit with Jesus on the throne!"

SARAH MARTIN.

WALKS AND TALKS ABOUT ZION.

DEAR FATHER in ISRAEL:—Now, that the time has come that I should try to fulfill the promise given in my last, to talk to you and your dear readers about Pamphylia, or the kingdom of Zion, I feel how very incompetent I am to relate to you, as I should, what I have seen and heard, since I have been here. But, trusting that the King himself will deign to be with me in this walk and talk, give me the tongue of the learned, and instruct me what I shall say, I will continue. Beginning, then, where I left off, and with my coming here from Bozrah: the people of this immense kingdom notwithstanding they have been gathered out of all the tribes of earth—are truly one nation and generation; and speak one language—the language wherein they were born. This is a "pure language," for it has never been confounded; and hence it is easily and readily understood by all the people of this kingdom, because it is their mother tongue. But, pure and simple as it is, no other people or nation, however wise, can possibly understand it; and therefore they call it foolishness, and can see in it neither fitness nor beauty. But it is remarkable how quick any citizen of Zion will catch the peculiar accent of this language, whenever and by whomsoever they hear it spoken; for there is to him something melodious and attractive in its every intonation, insomuch that, from time immemorial, it has been to this people a joyful sound. I find that, even the little babes here, not only understand this their mother tongue, but also speak it so clearly and with so much artless sweetness, I delight to hear them, and have often been moved to tears while listening to them.

To see here congregated together a people out of every nation under heaven, and to hear a poor unlettered man declare the wonderful works of God, in a language so perfect that they all hear him, every man in his own tongue wherein he was born, is truly wonderful, and seems incredible; but, nevertheless, you may witness this in this kingdom. Such perfection, it is true, can not be found in any language of earth, but this is the language of our Fatherland, whither we are journeying; and for this reason, only those who are taught of God can understand it; neither can it be learned or defined by any of the languages of earth. It was handed down by the Father of lights to Zion's children, for their mutual instruction, edification and guidance in the ways of wisdom, while sojourning from earth to their home in heaven. This language of Zion has been hid, not only from generations and ages that are past, but it is yet a hidden mystery to the wise and prudent of this Zion; and its profound and glorious import is, *Christ in you the hope of glory.* This is "The secret of the Lord, which is with them that fear him; to whom he will show his covenant. Besides the spoken language of Zion, there is here in this kingdom, written in this peculiar dialect, a very wonderful Book, in which is recorded the ancient origin and history of this "chosen generation" and "holy nation," (for such it is:) and a very authentic and interesting account of the setting up and goverment of this kingdom; together with a touching history of the pathetic life and tragic death of its King, and of his wonderful advancement to and glorious exaltation upon the throne of his kingdom, through his triumphant resurrection from the grave and ascension up on high? This last is the one great central and all pervading peculiarity of this most peculiar kingdom; for no other king was ever advanced to the throne of power and coronated in such a way; nor was any other king-

dom ever established by such means. Among all the voluminous accounts of the almost numberless kings who have lived and reigned, when was it ever heard, that a king was advanced to the throne of his kingdom through his own death? Nay! but in every instance, death has at once and for ever terminated alike the reign of earth's mightiest monarchs, and the homage of their most favored subjects. Thus, from time immemorial, death has subdued kingdoms, and the grave boasted over kings. So ingloriously have all kings ended their reign, and their kingdoms passed away!—"By man came death." But here in this book of books is the history of One King and he a man to, and the Son of man,) whose reign began where all other kings cease to reign, and whose kingdom exists where every other kingdom ends—after death! For, in coming to the throne of his kingdom this man met the king of terrors—grappled with the grim monster, slew his last enemy, extracted the mortal sting dethroned the black tyrant, reversed the victory—arose from the dead—spoiled the powers of darkness, triumphed over them, led captivity captive, ascended up on high with immortal honors, and sat down on his throne! So, "By man came the resurrection of the dead." This, then, is "the king eternal, immortal and invisible; and, (like his ancient type, the king of Salem,) he is King of righteousness and peace, and is without predecessor or successor in his kingly office; for he liveth for ever, and is the Lord of life and glory. But, what is still peculiar and wonderful, this whole nation, and every subject of this kingdom have come into the kingdom in the like manner with their king, by following him in the regeneration from the dead! For, once, they were all dead; but their King has quickened and raised them up; for he quickeneth whom he will. Once, they were the most degraded and enslaved servants to the worst of all tyrants, but their king has broken off every yoke, and redeemed them to himself with a vast and precious price, "out of every kindred, and tongue, and people, and nation." Once they were all miserably poor, besides being hopelessly in debt; for Satan, sin and death had robbed them of all their former goodly inheritance; and from, the land of Shinar, (where their language itself was confounded and impoverished,) they had been scattered in confusion upon the face of all the earth, and were miserable wanderers, groping in darkness, ignorance and superstition; but their King, who is possessor of heaven and earth, freely paid all their debts, gave them durable riches, gathered them with his arm of power from the uttermost parts of the earth, and brought them into his kingdom, (which is beyond and out of the reach of the world and Satan, sin, death and the grave) "turned unto them a pure language," and enlightened them with the hidden wisdom, which none of the princes of this world knew.

Now then, in establishing his kingdom, our King has not interfered with any of the kingdoms and governments of this world; for his kingdom is not only not of this world, but also far above it, and out of its sight and reach. And although it is true, as we have seen, that our King has brought his "sons from far, and his daughters from the ends of the earth, and took them "from among the heathen; and gathered them out of all countries, and brought them into their own land;" yet, it is also true that, his people are the dear bought trophies of his victory over death, who he hath rescued and brought off with him from the field of death, and to whom he has, in his own right, given eternal life, And not only this, but they are every one, born in Zion," and are, therefore, "the children of the kingdom," and the kingdom is theirs as a birthright inheritance, bequeathed to them by the Father of all, in joint heirship with their King, who is the First Born from the dead. All this is written, not only in this book, but likewise in the hearts of all his people, by the living Spirit of this immortal King, who arose from the dead!

This last fact is another peculiar feature of this kingdom; for no other king ever had such absolute possession of and dominion over his people that he could "give them one heart and one way," and "put his law in their inward parts, and write it in their hearts" but so does our King teach all his people, not only to know his law, but also to love it. He thus makes them "willing in the day of his power, in the beauties of holiness, and secures the supreme homage and sweet obedience of their heart. For he "gives them a new heart and a new spirit, and puts his Spirit within them, and causes them, to walk in his statutes, and keep his judgments, and do them." Therefore, they "delight in his law after the inward man." They keep his commandments, because they love him. And they love him, because he first loved them. What a remarkable characteristic this is! that a King should reign supremely in the hearts of all his subjects! and that they all, as one, should say, "Thy law do I love: I love thy commandments above gold; yea, above fine gold. How sweet are thy words to my taste! yea, sweeter than honey to my mouth." And yet, it is no wonder that they so love his law; for it is to them "the law of the Spirit of life," which has made them free from the opposite law of sin and death. And, in substance, it is only, *the fulfillment of his love in them.* A sweet and beautiful law! But, it is most touching and beautiful, to behold the surpassing love and devotion of this "peculiar people, to the person and character of their King, and their universal and unbounded confidence and faith in him. O he must be a most wonderful being! For he is at once, the Sun, center and glory of his entire kingdom! Yea! he is all in all to his people. In all my walks here, I hear his praise! They all, with one accord, will tell you, that he, by his free, rich, abounding favor, has made them what they are, and that, to him they owe all their bliss! "For," say they, "take him away, and we should fall back and sink down again into that fearful state of darkness and wo, degredation and death, from whence he, by the power of his love, raised us up." Therefore they all, from the least to the greatest, simply cling to, rely on and confide in him, for every thing, and to do every thing for them. And this is one of the marked peculiarities of this people, for which they have been greatly withstood, reproached and persecuted by all other people. In this history of this "righteous nation, which keeps the truth," as faithfully written in this book, is a touching record of the many trials of their trusting, clinging, enduring faith in their King. Here we read how every device, which satanic cruelty and wicked ingenuity could invent, has been vainly tried to overcome and destroy this bautiful faith. For, every new trial to which this believing people is subjected, does but the more establish, settle and ground them in the faith of their beloved King, who loved them and gave himself for them; for they are thus taught to know more perfectly their own helplessness, and his ability to save them to the uttermost. But, notwithstanding this people do thus look to and depend on their Leader for every thing, yet they are far from being idle or inactive in his kingdom; for they delight to do the will of their Sovereign, because his yoke is easy, and his burden is light. But I can not now speak particularly of their service, only to say that all their works are love and praise! For they have nothing to do, either in building up this kingdom, or in obtaining an inheritance in it; because, as I have said, the kingdom is theirs by inheritance, and they were predestinated unto this inheritance, "according to the purpose of Him who worketh all things after the counsel of his own will." For it is their Father's good pleasure to give them the kingdom." Yet, they inherit the kingdom, and all the excellent honor therein, through their King, for he is the Father's only begotten Son, "whom he hath appointed heir of all things," and also "appointed him a kingdom." Therefore "unto the Son he saith, thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." And of his Anointed he says, "I have set my King upon my holy hill of Zion:" Now, as he is holy and true, you will hear him answer the question, "Who is this King of glory?" "I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and of death." Now the name of this wonderful Prince is recorded far back in the book of this generation: "And they shall call his name IMMANUEL." To his people this is a blissful name, for its meaning is, "*God with us!*" "And his name is called, THE WORD OF GOD. "And he hath on his vesture a name written, KING OF KINGS, AND LORD OF LORDS." Now to his people, says this everlasting King, "I appoint unto you a kingdom." Then let us say, 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.

"Yes, dearest Savior, thee we own,
While angels at thy footstool fall;
In songs we now addres thy throne,
And gladly crown thee Lord of all."

SOJOURNER.

DANSVILLE LIVINGSTON CO., N. Y., MARCH 27, 1870.

ELDER G. BEEBE.—I often feel like trying to say something through the "Signs" to my heavenly Father's family, but my incompetency forbids; and feeling a lack of physical, as well as a mental ability, it is seldom that I attempt to impose a communication upon your readers.

It is doubtless gratifying to your correspondents when brethren say they have received instruction and much spiritual consolation while perusing their communications, and I think the writers need not or rather will not receive it as empty, or worldly flattery, for I believe the children of God love to comfort one another with the same comfort wherewith they are comforted of God, they love to speak often, one to another, and when led by the Spirit, their heart's run together like two drops of water and here comes a thought; if two drops of water are brought together, it is impossible to separate them again *as they were before*, for they are so mingled and blended together, that they become one; so that if the mass is separated, each drop partakes of the other, and *is of the other*; so when the children of God come together, they partake of each others enjoyments, and sympathize in each others sorrows and afflictions; and when they separate, they carry away with them the joys and consolations received and a feeling of relief from the burden of sorrow exchanged therefor, and are consequently made more like each other. How appropriate then the exhortations to "speak often one to another."

I was recently favored with an interesting, and I think profitable visit with an aged brother and sister whos faces I had not seen for many

years. They were intimate acquaintances in my younger days, and soon after I was permitted to hope in Christ they removed from Lakeville to Nunda, in this county, since which time we have seldom met.

Brother Robert, and his wife, sister Janet Haynes, were baptized by Eld. Ira Justin nearly forty years ago into the fellowship of the church at Lakeville, and kept their standing until the "division" about which time they removed to Nunda. And finding no home among the Baptists there, on account of the prevalence of the new measures which had distracted their brethren in Lakeville, they applied by letter to have a name and place with those who had been cast out for their firm adherence to truth, and were cordially received June 6. 1841. Providential circumstances however, prevented their ever meeting with the brethren at Lakeville, and their only channel of information from the brethren has been through the "Signs of the Times" gratuitously furnished to them by yourself. Living remote from those of "like precious faith" and surrounded by multitudes of will worshipers, also being poor in this worlds goods but *rich in faith*, they have highly appreciated your kindness in permitting them to read the precious communications from the saints scattered abroad, and to know that the Lord has reserved so many thousands that have not bowed the knee to the image of Baal.

About the first of December last brother Haynes was stricken down with paralysis, and lost the use of his left side, though his speech was not affected. By his request I was sent for, and found him helpless, but comparatively comfortable, and greatly rejoiced to see me once more, and talk of the "olden time," and of the love and mercy of God in the dispensations of his rich grace towards his children. They desired me to express to you their gratitude for the "Signs," and to all the writers therein, their love and fellowship in the gospel, for the comfort and edification they have received while reading their communications. Having somewhat tardily and very imperfectly performed the foregoing duty, I close with sentiments of love to the saints in the bonds of the gospel. Yours,

P. WEST.

NEAR LOACKAPOKA, Ala., March, 21, 1870.

DEAR BROTHER BEEBE:—If one so unworthy may so address you. If I could write as some of the dear brethren do, I might undoubtedly interest the saints of God whom I love, but with whom I sometimes fear I am not fit to be numbered, as members of the church of God. But there are other times when, small as my hope is, I would not exchange it for all the treasures of the world. I have read many soul cheering letters from the brethren and sisters which have been published in the "Signs of the Times" and I pray that they may still continue to write; for it cheers my poor soul to read what they express of the great things God has done for them. It would be very gratifying to to me if I could have an opportunity to give them my hand in token of the love and fellowship I entertain for them; but that I cannot expect to do while in this world. I feel truly thankful that we have such a medium of correspondence as the "Signs of the Times" through which we can tell our feelings to each other while we are strangers and pilgrims in these low grounds of sorrow and tribulation. If you will permit I will. in my poor stammering way, tell you of what I hope the Lord has done for me. For I hope it is the work of the alwise and ever to be adored Savior) who saves unto the uttermost all who come unto God by him. It is now seventeen years since I obtained a hope in Christ; but it is only about five years since I united with the church; for I felt too unworthy to be called a christian; although I sometimes felt a desire to be with them whom I believed were the people of God. I loved to hear them talk and tell of their spiritual exercises; it was refreshing food for my own poor heart. While my mind was thus traveling, some of the brethren would ask me why I did not take up my cross and follow my Savior? I felt that there was a vacent place in my heart until I became satisfied that I had all the evidence the Lord saw fit to give me. And notwithstanding all my unworthiness I could say like Ruth, "Thy people shall be my people, and thy God, my God." I had a desire to follow Jesus in the ordinance of Baptism; but feared that I should desecrate the holy ordinance. However I went to the church on the Saturday before the third Sunday in September 1856, and after brother Wm. M. Mitchell had preached, a door was opened to receive members and I tried to relate to the church what I hoped the Lord had done for me, and I was received, and returned home releaved of part of my burden, and on the next day I was baptized, and O what sweet peace of mind I then had for some time. I thought I could witness the words of our Lord, "Take my yoke upon you and learn of me, and ye shall find rest to your souls; for my yoke is easy, and my burden is light." I then felt a strong desire to praise the Lord for his goodness and mercy to me. He has promised that he will never leave nor forsake his people. He loved them from the beginning, and he loves them to the end. And; "We know that we have passed from death unto life, because we love the brethren." And I do love the Old Baptists: but do I love them with that pure unfading love? I sometimes fear that these feelings may fade away; and then, O where will be my hope? But when I hear them tell my feelings, I hope I am one of the little ones which are spoken of by the apostle.

Brother Beebe, this is the first time I ever attempted to write for publication, and I must bring my letter to a close. I have written, I fear, more than what will be profitable. My brethren, pardon me for taking this liberty. I am but a little child, and too often err. If I am what I profess to be, it is all of God, and I feel to say with the psalmist; Blessed be the name of the Lord. henceforth forevermore, from the rising of the sun to the going down thereof. He raiseth up the poor, and lifteth the needy out of the dunghill. Dispose of this as you think best, and it will be right with the unworthy writer.

W. S. WILLIS.

NEW RUTLAND, ILL., March 30, 1870.

DEAR BROTHER BEEBE:—Thinking it might be of some interest to some of the readers of the "Signs of the Times," I send you a short biographical sketch of our esteemed and talented brother, J. C. Philpot, late editor of the "Gospel Standard," in England.

He was born Sept. 13, 1802. His father being a clergyman of the established church of England, (so called) he was also educated for the same. He entered the University for that purpose, in 1821, and was so successful in treading the path of literature, he was elected a Fellow of Worcester College, Oxford, in 1826, and was bidding fair to rise to high and exalted positions in the establishment. But the King in Zion had a use for him, and by his Holy Spirit showed him his true condition as a lost sinner, in 1827, and to lead him alone to a crucified and risen Jesus for salvation. But still for a time he remained in the establishment, preaching salvation by grace, holding forth the doctrine of the gospel, which was offensive, and brought upon him a severe persecution from that body, which, by the leading of the Spirit of God into the order of the gospel, as well as the doctrine, led to his final separation from them, in March, 1835, and joined the Particular Baptists, and was baptized by the late esteemed John Warburton, and commenced preaching for a small church at Allingston, near Dovizes, Witt Shire. From thence he moved to Stamford, Lincoln Shire, and in 1838 became the beloved pastor of Stamford and Oakham churches, and there remained until 1864, when he removed to Croyden, and gave up the pastoral care of the churches, by reason of his bodily weakness, but still labored by preaching through the summer, and by his pen, through winter and summer, until Nov. 21, 1869, when, from his incessant labors, his bodily strength gave way, and gradually becoming weaker, until Dec. 7th following, the earthly house became dissolved, and the spirit took its flight to the mansions of eternal rest.

Thus has passed away one more of Zion's faithful watchmen, who will long be greatly missed among a large portion of the Baptists in England; one whom the Lord had blessed, I have sometimes thought, with a particular gift of comforting his poor and afflicted people, and also to defend the doctrine of the gospel of God our Savior.

ELLIS INGREY.

BALTIMORE ASSOCIATION.

LONG GREEN, Md., April 21, 1870.

DEAR BROTHER BEEBE:—We have neglected furnishing you with a notice of our Association, where the brethren and friends will be met. Those coming through Philadelphia will take the 8 o'clock a. m. train to Magnolia, where they will find stages to Belair, and also to Fallston, and at each place they will be met on Tuesday. Those coming from the south, through Baltimore, will take the 2 o'clock p. m. cars to Towsontown, where they will be met on Tuesday. Those coming on the Northern Central R. R. will find stages at 10 o'clock, at White Hall, to Jarrettsville, where they will be met, on Tuesday, May 17, the day before the Association.

The reason of the delay in sending the notice was that the first Sunday was so rainy that we had no meeting; and there was no one appointed to send it, therefore each depended on others.

JOSEPH G. DANCE.

FAYETTE CO., Ten., April 12, 1870.

BROTHER BEEBE:—In the last number of the "Signs" I see that our venerable brother Thomas Barton has laid aside his armor, and gone to receive his reward; and I confess it led my mind to contemplate the many able communications that he furnished for the "Signs," in years past. To my mind and understanding his pieces were of the first order; plain, explicit and comprehensive, and full of the marrow and fatness of the gospel. But like a shock of corn fully ripe, he is by the Husbandman gathered home. And, brother Beebe, it admonishes me to reflect that I too must shortly follow, who am but a few years his junior. But thankful I am though the old soldiers are gathered home, yet the good Shepherd has raised and is raising up others to feed his sheep and lambs. And though the earth be removed, and the mountains be carried into the midst of the sea, yet will I not fear, said the psalmist.

I remain your unworthy brother in gospel affection,

PETER CULP.

BENTON'S POINT, Iowa, March 9, 1870.

DEAR BROTHER BEEBE:—I am now in my 70th year. I was baptized in the year 1833, by Eld. John Smith, in the state of Ohio. I cannot now give an account of my experience in full, but some of it the sisters who write for the "Signs" can tell better than I can. We are very lonely here.

We have no preaching that we understand to be truth. It is all do and live. I have not so learned Christ. It is because he lives that I live. I feel unworthy to take his holy name upon my lips. But, blessed be his holy name, he said, "Though thy sins be as scarlet, they shall be as wool."

Brother Beebe, your editorials are a great comfort to me. I often feel sad, and all alone, and I get the "Signs," and O what a feast to my poor, hungry, starving soul. Yes, starving for gospel food. Tell all the brethren and sisters to still continue to write. They comfort many of the tempted and tried ones.

Brother Beebe, I hope you will be spared long on the walls of Zion, to wield the sword of the Lord and of Gideon.

CATHARINE ARMSTRONG.

DEAR BROTHER BEEBE:—I wish to acknowledge, through the "Signs of the Times," the present of two bottles of Dr. Hortons Miasma Antidote, last summer, from "A Friend" unknown, which I took for a chronic disease of the liver, of more than four years standing, from which I have suffered very much.

After taking both bottles, according to the directions for liver complaint, I thought for some time that I was permanently cured; but this winter the disease has returned, caused from mental suffering. I confiidently recomend the Miasma Antidote to those who are afflicted with any kind of bilious or liver disease, and tender my heart felt thaks to "A Friend

D. BARTLEY.

NEW PUBLICATIONS.

Elder John Rowe has reduced the price of his book entitled, "A Practical Discourse on the Sovereignty of God," to One Dollar and fifty cents per copy. His letter to us on the subject will be found on page 92.

All orders must be addressed to Elder John Rowe, Butler, Taylor Co., Ga.

At the request of brethren I have consented to have published, and now have in press, a pamphlet, entitled, "*Walking About Zion*," embracing therein articles written for "Zion's Landmarks," wherein are briefly given the writer's views on the organization, laws and ordinances, the peace, prosperity and happiness, the declension, division, conflicts, and final victory of the church of Christ, in a metaphorical style.

Terms, in advance. 1 copy. 25cts; 5 copies, $1; 12 copies, $2. Sent free of posttge. Address

I. N. VANMETER,
Macomb, Ill.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1870.

ELDER THOMAS BARTON.

Since we published the obituary of our dear departed brother as written by Mr. Baldwin; we have received a ltter from sister Susan Alexander the daughter of the deceased, requesting us to prepare a suitable notice for publication. We presume this letter was written, and request made before the family were aware that Mr. Baldwin had already prepared one which was published. Sister Alexander has furnished some interesting incidents which were not stated in the obituary, as published in our last number. Without any intention to depreciate or disparage the notice already published, we will, from our personal and intimate acquaintance with the deceased, and from materials furnished by his daughter, say.

Elder Thomas Barton, was born, September 10th 1787. and died March 23, 1870., being 82 years, six months, and thirteen days old when he finished his course. He received a hope in Christ, at an early period of life, and was baptized on protession of his faith, in the year 1810. and united with the Old School Baptists, with whom he continued in full communion to the end of his pilgrimage. Soon after his baptism, his brethren discovered in him a gift for the gospel ministry, and although he manifested much fear and trembling, he yielded to the authority of the church and was publicly set apart by solemn Ordination, about March, 1812. From that time he was actively engaged in the work of the ministry. If we mistake not he was pastor of the Navy Yard Baptist church in the city of Washington D. C. at about 1820—and probably until he received and accepted a call to the pastoral care of the London Tract Old School Baptists church in Pa., in the fall of 1824, which charge he retained until he was called to lay his armor off. At about the same time he accepted the pastorate of the Rock Spring Church, in Lancaster Co. Pa., And in 1838, or 1839, assumed the pastoral care of the Welch Tract church, in New Castle Co. Del. which is one of the oldest Baptists churches in the United States. From that time his ministerial labors were principally divided among the three churches, and he was enabled to serve them faithfully until very near the close of his life. He labored in the ministry fifty eight years, always to the satisfaction of the churches, and if during all that time, any stain or shadow of a blemish has ever rested on his charactor, as a humble christian, a faithful and able minister, or as a man, we have never heard of it; though intimately acquainted with him for about fifty years. We have always regarded him as an able bold, and uncompromising defender of the truth and equally so in exposing and opposing error. In preaching, his address was mild, engaging and very pleasent, commanding the respectful attention of his hearers. His arguments were strong, clear and conclusive; the advocates of error were frequently made to quail and dread the keen edge of his Jerusalem blade so skillfully weilded in his public ministry. At the meeting of the Baltimore Association about forty years ago, and a short time before the division of that association, he was the first who publicly apposed the heresies of Andrew Fuller, which at that time were very popular with those who were inclining to arminianism, and his faithful exposure of the plausible fallacies of that system was probably the first effective movement which led to and resulted in the final separation of the children of the bond woman from the children of the free waman. In 1832. Brother Barton attended the convention which was held at Black Rock, Md. at which time and place an address was prepared and published protesting against all the innovations which were being introduced among the Baptists, by the Fullerite and Missionary party which had crept into some of our churches. Of all the ministers who attended that meeting and signed the protest, brother Barton was, until his death, the only surviver, except the writer of this biographical sketch.

Strong efforts where made by the new school party to induce him to unite with them. They appealed to his vanity. Made him a "Director" of one of their pet institutions, and sent him his commission, but they were greatly mistaken in their man. He was not to be captivated by flattering titles. He replied, that if he had any directions to give in the matter, it would be expressd in the words of Jehu. in reference to Jezebel, to, "take the cursed woman and bury her; for she was a king's daughter." 2 Kings. ix- 34.

Brother Barton's pastoral qualifications were excellent, his examplary walk, unblemished charactor, wise counsels, faithful admonitions, together with his social and agreeable manners were such as to relieve the most timid from embarrassment in approaching him. He always had words of comfort for the tried and afflicted, of in instruction for those who were enquiring after the truth, and as a disciplinarian, he was perhaps not surpassed by any.

His last days, as we are informed by his daughter and also by a letter from brother J. R. Rees, which we received since the foregoing was written, were marked by a spirit of child-like submission to his heavenly Father's will. He had suffered much for many years from Erysipelas, especially in the hot seasons of the year. On the 5th day of June last, he was attacked with Typhoid Pneumonia, and for three weeks his life was despaired of, but he was so far restored as to be able to be about the house" and hopes where cherished that he might again be able to resume his appointments; but it was otherwise ordered. He was at the Meeting house (Welch Tract) several times, and once took a text and preached a short sermon, although he was then suffering from physical weakness. His text on that occasion was. "So he giveth his beloved sleep." Psa. cxxvii. 2. At the last Yearly meeting in October last, when we were present, he was in attendance a part of the time, but very feeble; that was the last time he was out of the house; from that time he failed fast, and suffered more than any one can tell. The seat of his disease was in his stomach, and in the latter part of January, the dropsy set in, after which he suffered less with his stomach. He continued, with but little change until about ten days before his death. During the last ten days, it was only at intervals that he could talk rationally. In all his sickness the care of the churches, and welfare of Zion was his absorbing theme, and in all the wanderings of his mind he would express something of the kind. He frequently asked his family to read for him; but his nervous system was so much deranged that he could seldom bear it. On one evening his daughter read to him the 23 Psalm, when he rose up and said." O how full of preciousness to me."

On Monday before he died, he asked for the bible, and read a chapter, which he had not done before for months. A short time before he died he said, "I want to say; "Thy will be done." Yes, he added, "I want to say it, and experience it too." His sufferings were so great he could not converse for some time; but a few minutes before his spirit departed he repeated, as he sat in his chair, a part of the last verse of the 1225 hymn,

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

His strenght failed before he could finish the verse; and he asked to be laid on the settee, but did not lie there more than a minute, before he asked to be laid on the bed; to which he walked with the assistence of brother Alexander, his son-in-law, and in about five minutes, and at about fifteen minutes before 5 o'clock a. m. his spirit departed for the bright world above, where pain and sorrow sickness and death are felt and feared no more.

On Sunday after he had fallen asleep his funeral was attended at the London Tract Meeting house Elders Hartwell, Rittenhouse and Grafton were present, and all took part in the solemn exercises. Elder Hartwell preached a very comforting sermon from Job. xix–27. "For I know that my Redeemer liveth," &c. This text had been selcted for the occasion by our deceased brother, and the 68 hymn was also selected by him, and was sung, and

the 1252, was also read, Eld. Grafton led in the opening, and Eld. Rittenhouse in the closing prayer.

"Fearless he entered Death's cold flood,
In peace of conscience closed his eyes;
His only trust was Jesus" blood,
In sure and certan hope to rise.,,

ROTHER BEEBE:—Please publish in the "Signs" your views on 1st Cor. viii, 11, which reads thus: "And through thy knowledge shall the weak brother perish, for whom Christ died."

Also, tell me if there is any such thing as a history of American Baptists. It is said in my hearing that American Baptists originated with Roger Williams. I have never seen a history of American Baptists. Do not know that there is any. If so, where can it be found?

Yours truly,
MARTHA LINLEY.

REPLY.

It would afford us pleasure were we able to give a clear, scriptural, and satisfactory solution of every portion of the word on which our views are called for, but such ability we have not. The scriptures are given by divine inspiration. Holy men have written as they were inspired by the Holy Ghost. God has spoken to the patriarchs of the Old Testament by the prophets, and unto us who are of the gospel kingdom and gospel dispensation, by his Son. But this revelation is not made to the carnal reason or natural intellect of mankind. To all our natural mental powers the scriptures are a sealed book, the seals of which cannot be removed, so as to disclose the spiritual testimony to the enquiring mind of any of the sons of men by any finite being in heaven or earth, or by any other than the Lion of the tribe of Judah. He alone, by his Spirit, can make us wise unto salvation.

We have many appeals for our views, to a very few of which comparatively we are able to respond. We are glad to witness a spirit of enquiry after the truth, but wish it distinctly understood that we can only give such views as we have, and all correct views of spiritual things must be supplied to us, as to all our brethren, by the Spirit of Truth whom the world cannot receive, because it seeth him not, neither knoweth him.

Sister Linley has requested our views on 1 Cor. viii. 11. Also as to the origin of the American Baptists. The words of Paul to the Corinthians are these: "And through thy knowledge shall the weak brother perish for whom Christ died." Corinth was a Grecian city, and the popular religion of that period was pagan. Yet God had raised up a church in that idolatrous place, composed of such as were sanctified in Christ Jesus, and called to be saints. Of those thus called, sanctified, or set apart as his peculiar people, as in all the churches, there were some that were weak and others strong, according to the diversity of gifts bestowed on them respectively for the profit of all. The apostle Paul had been with them personally laboring in the gospel for their edification and instruction. Yet situated as they were in the midst of pagan superstition and idolatry, it is not strange that in his absence many perplexing difficulties should arise, and they should require the salutary provisions of the law of Christ, that the strong should bear the infirmities of the weak. Illustrative of this, many incidents are recorded of this church, and among others that concerning the eating of meats that had been offered in sacrifice to idols. On this subject it seems they had appealed to Paul, and the words of our text are a part of his reply. His decision is that the meat is not affected by the idolatrous mummery of the pagans. The idols to which it had been sacrificed had no power to make the meat either better or worse, for they who had knowledge knew that "the idol was nothing in the world." That is, it was not a God, it had neither power to bless or to curse. The meat was no less nutritious and healthy, nor was it improper for them who had this knowledge and understanding to eat of whatsoever was sold in the shambles, or market, provided that they did not eat it in honor of the idol, nor yet in such a way as to mislead the weaker brethren. They need have no conscientious scruples, or ask any questions, as to whether it had been offered in sacrifice to idols or not, for conscience sake. But great care should be taken by those who have understanding lest the weak brother should be led to infer, when seeing his strong brother eating in the idol's temple, that he was eating in honor to the idol, and thereby through his ignorance and misapprehension he should be misled to pay some homage to the idol. Christ died for all his members, as well for the weak as for the strong, and the apostle reminds us of this that we should be the more careful in using our liberties which we have in Christ Jesus, that our indulgence should not become a snare or offence to the weak. If Christ loved them, and demonstrated his love by dying for them, we can well afford to dispense with even such privileges as are lawful, rather than to cause them to stumble or be defiled. The apostle, to illustrate, supposes a case. A brother that can discriminate, has knowledge, goes into the idol's temple and sits at meat, or eats meat which has been offered to the idol; the weak brother seeing him so eating, concludes that his brother to whom he looks for instruction is eating in the idol's temple, it cannot therefore be wrong for him also to mingle with the idolators in their festivities; he is emboldened, and his conscientious scruples in regard to idolatry are quieted, and his conscience is defiled.

"And through thy knowledge," but in his ignorance, "shall thy weak brother perish." Through thy knowledge, which he does not comprehend, nor understand, he plunges into idolatry, and thereby perishes. How? Not in the sense in which our Lord has said his sheep shall never perish; but as a member of a living body, when paralyzed, or activity is suspended, so that for the time being the member is not actively partaking of the vitality of the body, does not grow with the growth of the body, but dwindles, becomes inactive and offensive. Only in this sense can any member of the body of Christ perish, for whom Christ died.

The Gentile world at the present time is overrun with idol temples. Every religious organization, except the one apostolic church of Christ, is an idol's temple. To illustrate our subject more clearly, we will suppose a strong brother who is well instructed in the truth, should be seen by his weak brother going into any one of these tents of wickedness, although the strong brother can discriminate between truth and error, and does not go to mingle with the enemy in their will-worship; but the weaker brother seeing him there, is emboldened to go and identify himself with them. and is thereby defiled and involved in disorder. Paul said he would not, at such expense, eat meat while the world standeth, if it should cause his brother to offend.

As to the origin of "American-Baptists," we are aware there is an organized body in our country who claim that national appellation. Of their origin and destiny it may not be expedient for us at this time to give an opinion, but we presume their father was an Amorite, and their mother a Hittite. But the church of God is not of this world; she is not reckoned among the nations, she dwells safely alone, her place of defence is the munition of rocks, the eternal God is her refuge, and underneath her are his everlasting arms. Her witness is in heaven, and her record is on high. She has no national appendage to her name. Her boundaries extend from sea to sea, and from the rivers to the ends of the earth. She has no geographical or political restrictions; she knows no North or South, no East or West. She is beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the North, the city of the great King. The beloved John has testified that he saw her descending from God out of heaven, adorned as a bride prepared for her husband. This holy city, New Jerusalem, is a Baptist church; for none but baptized believers are admitted to her communion; but she is not an *American*, or *European*, *Asiatic* or *Ethiopian* Baptist church; for she is not of this world. Her members are redeemed out of every kindred, tongue and people, and are no more of this world, because their Redeemer is not of this world. But they are many of them at present sojourning in the world, having no abiding place or continuing city in any earthly locality. Some of them in the apostles' time were driven from their homes by persecution, and went everywhere preaching the gospel. Some were in Pontus, Galatia, Cappadocia, Asia, and Bithynia, as some at the present time are in America, and in other parts of the world. Their glorious Founder and Builder was in the world, and the world was made by him, yet the world knew him not. None of the princes of this world knew him, for if they had known him, they would not have crucified the Lord of Glory; so his people, because they are the sons of God, "therefore the world knoweth them not, because it knew him not."—1 John iii. 1.

There are several histories purporting to give account of the Baptists, and in which much is said of the Baptists in America. Backus, Benedict, and others have published histories; but, so far as we have perused them, they have eulogized the popular tribes of Missionists and arminians who seem to take pride in being recognized by the world as *American Baptists*, and but little more is said of the true church of God, than to incidentally allude to her, as a people hated and despised of all men.

In Brown's Encyclopedia of religious knowledge, on page 190, it is said that Roger Williams embraced the sentiments of the Baptists in Salem, Mass., in the year 1639, and founded the first Baptist church in the United States; but on the same page we are told that a Baptist minister by the name of Hanserd Knolleys settled in New Hampshire, and took charge of the first Baptist church in Dover, in 1635, four years before Roger Williams left the Puritans.

Not far from the same time, a Baptist church was organized in Wales, and embarked in a ship and came to this country, and located on a taact of land near the city of Philadelphia; of this church the Old School Baptist church at Welsh Tract, in Delaware, was formerly a branch. The old Kehukee church of North Carolina, if we mistake not, was organized at about the same time also. It is a matter of very little importance to the saints which of all these churches were organized first on the American Continent. Among the early emigration from Europe to this country were many Baptists; but their emigration and location has nothing to do with their origin as churches of Christ, any more than the scattering of the primitive christians by persecution had to do with their origin as the people of God. The origin of all

genuine Baptists, as an organized gospel church, extends back to the day of pentacost. Then the Spirit of God was poured out, sinners were quickened and made to cry out, "What shall we do?" The gospel was preached to those quickened penitents, and they that gladly received the word, or gospel, were baptized and added to the church, and they continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.

There were many Baptists before the organization of the church on the day of pentacost. The first record given of them states, "There was a man came from God, whose name was John." The scriptures testify that he was a Baptist, and of his origin there need be no doubt. He came from God. Many were baptized by him in Jordan, and consequently they were Baptists. Our Savior also was baptized of John in Jordan, and said, "Thus it becometh us to fulfil all righteousness." Yet though Christ and all his disciples were Baptists, still the Baptist church was not organized in her gospel organization until after the resurrection and ascension of Christ. They could not enter into the liberty of the gospel until they were redeemed from under the law.

Let it be remembered that Christ has but one church in earth and heaven. "His Beloved is but one." She is his bride, she is the Lamb's wife. Let it be proved that any one of the hundreds of religious organizations on the face of the earth is truly the church of Christ, and we shall at once withdraw our claim that the Old School, or Primitive order of Baptists, to which we belong, and identified with which are all our hopes of immortality, are in any wise a church of Christ. If we are not identified as the church which was organized at penticost, our claim to be the church, bride, and wife of Christ cannot be sustained. Neither Roger Williams, nor any other man on earth, can be the founder of a church of Christ, nor of any branch of the church of Christ, for this good reason: if the church be not founded by and built upon Christ, as its only founder and its only foundation, it is not the church of Christ. If Roger Williams founded a church, it is the church of Roger Williams. Whatever may be its creed or practice, it is the church of its founder. If Reger Williams, when he left the Puritans, applied for membership to any legitimate branch of the church, and was duly received on profession of faith and baptism, then he was properly a member, but not a founder of that church, and if ordained to the work of the gospel ministry, according to the laws of Christ, in the fellowship of the church, then he was competent to preach and baptize such as gladly received the word. But this would not be setting up or founding an independent church.

Luther and Calvin are called Reformers, and undoubtedly were, but they were reformed Papists. They never applied for admission into the church of Christ, which had existed in organic form and apostolic order from the day of pentecost. Instead of coming into the church of Christ, they proceeded to found a new order, to be known as Protestants, and clearly answered to the figurative import of the beast which rose up out of the earth, (not the Jerusalem which came down from God out of heaven) and with Luther and Calvin as its horns, or strength, or founders. Although these popular reformers protested against many popish abominations, and contended for much of the important doctrine taught in the bible, still they exercised all the power of the first beast, and spake as a dragon. This reformed beast, with all its reformation is but a beast, and has constantly developed its hereditary lust for worldly power, state patronage, and papal relics brought out with and still retained by them.

Those who from time to time by apostacy left the church of Christ, and founded independent organizations, though some of them may retain some of the distinguishing sentiments and ordinances of the true church, are no part of the true church, for he that is joined to an harlot is one flesh. The New School Baptists of the present age, having formed alliance with the daughters of Babylon in their doctrine and mission, and other humanly invented institutions, are one flesh with those with whom they have joined affinity, can no more be recognized as the pure and undefiled sister and spouse of our Redeemer.

We have dwelt more lengthily on this subject, as we deem it important that all should know that there has been no church of Christ *founded* on the earth since the God of heaven set up his kingdom, and set his King upon his holy hill of Zion, according to Daniel ii. 44, and Psa. ii. 6.

MEETING APPOINTMENTS.

The spring and summer arrangements for New Vernon, and Middletown and Wallkill Churches, are as follows:

Meetings for public worship at New Vernon, to begin at half past ten o'clock a. m., every first, third and fifth Sunday, and church meetings on the Saturday before every first Sunday, at one o'clock p. m.

At the Wallkill meeting house, at half past ten, a. m., on every second and fourth Sunday. And at the Hall on Orchard Street, Middletown, every Sunday, at three o'clock p. m. And church meeting at the Hall, on Saturday before the fourth Sunday in every month, at one o'clock p. m.

"THE EDITORIAL."

We are in receipt of several orders for the second volume of the book of Editorials, and to prevent others from sending orders at present, we will say that we have not yet disposed of a sufficient number of the first volume to commeuce the second, but hope to be able to soon; we will give notice when we do, and until then orders need not be sent.

B. L. BEEBE.

MONIES RECEIVED FOR "THE EDITORIAL."

Eld T J Foster, Ark, 22, A Tomlim, Ark, 15, G N Simpson, Ill, 2 30.—Total $39 30.

Subscription Receipts.

New York:—Mrs A LeRoy 3, Alfred Reed 3, J T Bouton 2, D Wilkins Esq 6, A A Vanvalkenburg 2	$16 00
Maine:—Horatio Grant 2, Eld H Campbell 6, Sarah Gould 2	10 00
Pennsylvania:—J W Elliott 2, Nath Greenland 2, G W Tyneson 1 50, Mary R Brooks 2, G Tyneson 1 75	9 25
Maryland.—Eld F A Chick 2, J C Ball 2, Jane Lundsey 2	6 00
District Columbia:—Mrs C A Towles	4 00
Virginia.—James C Davis 1 50, Mrs Susan Wright 3 50, S Wright 2, Lewis Lilly 1, Mrs J E Orrison 2, Mary Bryson 1, Eld J S Corder 2 35, Miss E Adkins 1, Jas Jefferson 4	18 35
Alabama:—Eld W M Mitchell 2, P S Hanson 2, K H Howard 2	6 00
Arkansas:—James Guynes 4, Alfred Gay 7 25	11 25
Florida—Mrs M S Duval	2 00
Georgia:—S Timmerman 2 10, Eld A Dekle 25 60, H S Strickland 2, Eld Elkanah Johnson 3 50	33 20
Louisiana;—J R Goyne	2 00
Mississippi;—Wm H Brown Sr 1 50, Mathew Tubbs 2, G T Cotton 6, E D St Clair 4, R M Morehead 4, Mrs E Singleton 2, J G Crecelins 2	21 50
North Carolina.—Eld C B Hassell	2 00
Tennessee.—Eld Peter Culp 4, Wm T Lugg 2, W S Arland 2	8 00
Texas:—I R Roades 1 50, Robert Arberry 2	8 50
Ohio:—A S Wintermute 2, Thomas Pittman 1 50	3 50
Michigan.—Uriah Every	2 00
Wisconsin:—Mrs Lydia Jewel	1 00
Indiana:—Elias Newkirk 2 50, V Mangrum 2, Joseph Newhouse 3, Susan Crutchfield 1, Chilion Johnson 15, S Goodin 1 50, Simeon Ross 1, Some one at Mentz, name not given 2, Jos Billings 2, Mrs Nancy McColloch 2	20 50
Illinois:—Eld Stephen Coonrod 8, Eld John G Sawin 2 80, E J Pemberton 6 50, Jesse Melott 4, Jas Tait 2, D B Wood 2, Eld Isaac Conley 4 50, Alfred Park 2, Saml Bradbeer 5	37 80
Missouri:—Jos Reynold 4, James M Waid 9, Martha Dunham 2, W F Mayfield 2, Mrs P Walker 1	18 00
Iowa:—Abraham Foutch 5 50, Isaac McCarty 4	9 50
Kentucky:—Isaac W Kelley 2, Mrs Susan Tucker 2, Eld J H Wallingford 2, Eld J H Gammon 2, Mrs P Burnett 2, J F Hancock 2, D Priest and others 6, Mrs L Boone 3, Eld J M Theobald 1	20 00
Ontario Prov:—John A Leitch	1 00
Total	$266 20

Obituary Notices.

BROTHER BEEBE:—The surviving friends desire you to publish the following obituaries in the "Signs."

DIED—At Pleasant Ridge, Livingston Co. Ill., Aug. 27, 1867, **Dea. James C. Gray**, aged 80 years, 10 months and 13 days.

ALSO,

His wife, **Betsy Gray**, died March 22, 1870, aged 74 years and 4 months. She was the oldest daughter of Dea. Elihu Carey. They were both Old School Baptists in faith and practice. They united with the church in Milford Co., Pa. They raised a large family, seven daughters and one son. One of them, if not more, is an Old School Baptist.

Yours, M. CAREY.

Middletown, N. Y., April 8, 1870.

DIED—At our residence, near Locktown, N. J., Feb. 5, 1870, **Mrs. Elizabeth Bryan**, wife of Parmer Bryan, in the 58th year of her age. She was baptized and united with the church at Kingwood, about the year 1837, and lived an orderly and consistent member until the time of her death. During the last ten years of her life she was confined to her bed, and was deprived of the privilege of meeting with her brethren; but she bore her afflictions with patience and meekness, trusting alone in the Lord for life and salvation, and having no confidence in the flesh. Two days before her death she requested that these words, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live,"—John xi. 25, should be spoken from at her funeral. The 1040th hymn in your collection was a choice one, which we often sung and conversed on with much interest.

PARMER BRYAN.

BROTHER BEEBE:—I am requested to send you for publication the obituary of **Mrs. Nancy Paradice.** She died at the residence of her daughter, Eliza Jones, in Worcester Co., Md., Jan. 9, 1870, in the 86th year of her age, if I mistake not. Of the nature of her disease I am not informed. She has left a large circle of relatives, children, grand-children and friends, but they are not left without hope. Although she had not united with the visible church, we have reason to believe she is in the church triumphant. She was ready to acknowledge her weakness and imperfections, and she said her hope was sometimes so small that she had many fears; at other times she was strong in the faith, and had much comfort in the gospel as preached by the Old School Baptists. I had an opportunity to converse with her a short time before her death; she then seemed to be laboring in darkness; but before she died, I am informed, she was enabled to say, all was right, and went to her grave like a shock of corn that is ripe to the harvest. A discourse on the occasion was preached by the writer, from Rom. vi. 22, 23.

THO. M. POULSON.

New Church, Va.

DIED—In Bowdoinham, Maine, April 7, 1870, **Albert W.,** son of the late Capt. Humphrey, and sister Rebecca Purington, aged 42 years.

The subject of this notice died very suddenly, or rather very unexpectedly to his friends. His health had been poor through the winter, yet he was able to go out doors, and take his meals with the family as usual, and for a number of days before his death he appeared much better, and they thought his health improving. Last Thursday afternoon he went up to his room, and not many minutes after, his sister had occasion to go into his room, where to her surprise and sorrow she found her brother dead. This young man was not a professor of religion, yet he was honest and upright in all his dealings, kind and generous in his disposition, a worthy son, a warm hearted brother, respected and highly esteemed by all who knew him. His disease, it was thought, was consumption of the blood. A discourse was delivered on Sunday afternoon, to a large and solemn assembly of relatives and friends, from these words: "For since by man came death, by man came also the resurrection of the dead."

H. CAMPBELL.

Brunswick, Maine, April 13, 1870.

ELD. G. BEEBE—DEAR BROTHER:—I have been requested by brother Ezekiel Young to write an obituary notice of his wife. In much weakness I make the attempt. Will you please publish it?

Sister **Martha Tomlinson** was born March 9, 1810, and was married to Ezekiel Young April 3, 1827. She and her husband and one of her sisters were baptized on the 8th day of October, 1837, by Elder Geo. Nance, into the fellowship of the church at Middle Creek, Wake Co., N. C., of Primitive faith and order, and she lived an orderly member of the same down to the day of her death. Several years ago however she became mentally deranged, and continued so for some time, but finally recovered from it, and her mind appeared as strong as before. She was, as we believe, a lover of the truth, and contended for the doctrine of salvation by grace alone, and was careful to main good works for necessary uses. She was in very bad health all last summer, and gradually grew worse, with what the doctor called chronic inflamation of the stomach, until about nine weeks before her death, when she took her bed and was confined to it until she died. The first time I visited her after she was confined to her bed, she said to me that her warfare was nearly over, and she was perfectly reconciled to it. I reminded her that the poet said,

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

She replied, That has been on my mind nearly all the week. She on one occasion remarked that she was afraid she did not bear her affliction with patience, as she ought. She said she wanted to wait patiently until her change came, but, if she might have her choice, she had rather go then. She was so weak a portion of the time she could not talk above a whisper, but sometimes would appear to strengthen up, and sometimes would rejoice aloud. She appeared to retain her proper mind until the last, when she was turned over, and dropped off like a child falling asleep, on the 28th of February, 1870, lacking nine days of being 60 years old. She has left a loving husband, three sons and four daughters, besides a large circle of relatives and friends to mourn their loss. We feel that the church in this vicinity has lost in sister Young one of her brightest ornaments, and you, brother Beebe, have lost a dear lover of the "Signs of the Times" and Editorials. But we feel that our loss is her eternal gain.

JAMES WILTON.

BROTHER BEEBE:—Please publish the following obituaries.

Brother **John Arison** departed this life at his late residence in Fayette Co., Pa. He was born in Loudoun Co., Va., June 1780, was married to Catharine Day in 1812, and came to Fayette Co., Pa., in November 1819, and both united with the Baptist church about twenty-one years ago, and have been consistent members ever since. He leaves an aged and afflicted widow, four sons and four daughters, to mourn their loss. But we sorrow not as they who have no hope. His funeral was preached on the second Sunday in March, by Eld. A. Winnett, from 1 Thess. iv. 13, 14, to a solemn audience.

ALSO,

Arabelle Murphey, youngest daughter of Robison and Margaret Murphey, aged 11 years and a few days. She died March 13, 1870. She was a promising child and greatly beloved. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"And hast thou gone down in thy prime and bloom,
In the glow of thy youth, down to silence and gloom;
From the midst of thy kindred, companions and friends,
From the pleasures of life, with its hopes and its ends?
From the sunlight of earth into darkness and gloom,
From the joys of the world to the sleep of the tome;
Ah yes, thou art gone; for we miss thee away,
When we sit at the table they bring thee no chair,
Nor speak, as if ever expecting thee there.

I know thou art gone, not to stay but a while;
For never again with thou meet us, nor smile;
Thou art gone from the side of thy father, and now
He mourneth thy absence, in sorrow and gloom.
Thou art gone from the eye of thy mother, and she
No longer now watcheth and hopeth for thee;
And who may now sound the full depth of that wo,
Which none like thy parents in sorrow can know.

From brother and sister, in sorrow and tears,
Thou art gone from them all, in thy prime and thy bloom,
In the morning of life, to the sleep of the tomb."

Please insert these verses in connection with the last obituary.

As ever yours,

CALEB T. FREY.

DEAR BROTHER BEEBE:—By the request of the friends of the deceased, I send you the following notice of the death of sister **Verlinda N. Davis**, wife of Wm. B. Davis, deceased, and daughter of brother Joseph Lynn, formerly of Prince Wm. Co., Va.

Sister Davis departed this life Jan. 16th 1870, in the 62d year of her age. She joined the church at Mt. Zion on the 26th day of July, 1856, and was was baptized by Elder R. C. Leachman, and from that time to her death she lived a consistent member of the church. Truly she was a mother in Israel; for she was kind to all, and ready to administer to the sick and needy. Her seat was seldom vacant on days of meeting. In her young days, when Elder Leachman first commenced to preach, he had an opportunity in the neighborhood, of her father's at a stand; and she, hearing of the appointment, she observed that she intended to go and take her seat close to the stand, in front, and when he saw her looking at him he would stop preaching, for he knew she knew of his wild capers. She went, and took a seat in front of the stand, right before him. But he had not been preaching long, before she pulled her bonnet over her face, and was looking to the earth instead of looking at him. She saw that she was a guilty wretch, and never again undertook to stop him from preaching. Time rolled on, and at the time mentioned she gladly walked with him down into the water, and he buried her in baptism, to rise to walk in newness of life in Christ.

Sister Davis leaves several fatherless and motherless children to mourn her loss; but they mourn not as those who have no hope. The last words she was heard to say were, "O land of rest." This church has had to part with four of her members, and her pastor, in the last twelve months.

LINES TO THE BEREAVED.

"The family mansion is lonely and drear,
The star that shone brightest shall no more appear;
The transcendent light of the household is gone,
Its lustre's forever, forever withdrawn.
The mother so loving, devoted and true,
So watchful, so anxious, with love ever new;
A friend faithful ever, in sorrow and strife,
Has ended her course, the rough pathway of life.
The casket is severed, the jewel is gone,
The love of that mother forever withdrawn.
Poor sorrowing ones, are the children of grief,
No voice of sweet comfort, no word of relief;
To fall on the ear, naught to soften the blow,
Save the outbursts of sorrow, the tear drops o'erflow.
Fond ones may linger, in fortune's joyous bright hours,
When life's a strange mingling of sunbeams and flowers;
When brimming with joy is the chalice of gold,
When false friends surround, and flatterers untold.
Then let dark clouds lower, and sorrows appear,
But few of the many will still hold you dear.

Dark, darkly the future doth frown on you now,
And sad is the shadow that rests on your brow;
For your beautiful homes are scattered and fled,
Your dreams of enjoyment so lovely and fair,
Are in bitter reality sadness and care;
For its charm is broken, its blest counterpart,
Shall nevermore cheer the disconsolate heart.
The casket is severed, the jewel is gone,
The love of that mother's forever withdrawn.

Sadly you'll miss her kind counsel discreet,
So powerfully wielded, so gentle, so meet;
You'll sigh for her presence in sickness and pain,
When the death dews gather, and earth's vanities wane.
Yet weep not for her, she is happy on high,
In yonder safe haven, that home in the sky;
Her mission is ended, and trials are past.
Her frail bark is moored an the bright shore at last,
There's another sweet harp in the angel band,
And tis wonderfully touched by a seraph's hand,
Then cherish fond memories of the loved ones bless'd,
May you meet her at legth in the land of rest."

ALSO,

Sarah Ann Davis, eldest daughter of sister Davis, departed this life Feb. 21, 1870, in the 36th year of her age. She had been in a decline for several years. She had not made a profession of religion, but in her last hours Christ was pleased to manifest himself to her with that joy which is full of glory, and to show her the plan of salvation by grace, and that he was more precious than all things else. In her last moments she was enabled to raise her hands and exclaim, "Happy! happy! happy!" and then fell asleep in Jesus. Truly this family has been made to pass through much trouble. May the Lord sanctify this affliction to their good, and may they bow to the will of the Lord at all times.

WM. B. MARSHALL.

DIED—At his residence in this village, on Monday, April 11, 1870, **Deacon Benjamin Corey**, in the 80th year of his age. He united with the Old School Baptist church at Brookfield, in this county, about fifty years ago, and was subsequently called by the church to hold the position of deacon, which office he filled, so far as we are informed, to the satisfaction of his brethren until about twelve years ago, when with his wife he removed his membership to the church at New Vernon, where, by the vote of the church, he retained the office of deacon, until called to cease from his labors. His former residence was for many years in the town of Minisink, until about three or four years ago, being disabled by age and infirmity to work his farm, he sold out, and purchased a house and lot in this village, for the express purpose of being where he could enjoy church privileges. He was sound in the faith of the gospel, and dearly loved to sit under a sound ministry. He was father-in-law to the late Elder Daniel L. Harding. He began to fail rapidly about five or six weeks before his death, and during his confinement had two or three paralytic shocks. His mind was clear and tranquil during his last days, and he finally fell asleep without a struggle or groan. His funeral was largely attended, and a discourse was preached on the occasion from 2 Cor. v. 6–8. He leaves several children, among whom is sister Harding, and grand-children, with the church, to mourn his absence.

DIED—At Black Rock, Baltimore Co. Md., April 2, 1870, **Mrs. Sallie Cole,** aged 73 years and 9 months, wife of Lewis R Cole. Sister Cole was paralyzed about two weeks before her death, during which time she seemed to suffer little or no bodily pain, but gradually became weaker, until she passed away from this transitory world to her Savior. It can truly be said of sister Cole that she was pleasant in life and lovely in death. In the death of sister Cole the Old School Baptists have lost a true, tried and faithful friend; and it can be justly said of her that she lived like a pilgrim and stranger upon the earth; always mild in her deportment, yet firm in the truth; and whenever any thing exciting occurred, she was gentle in reproving, mild in giving counsel, and always ready to bear her share of the burdens of the church. The writer of this notice has been acquainted with her nearly fourteen years; and while there are others which may be equal to sister Cole, in their walk and deportment, none can excel her in the example she gave, while a member of the church, which was many years.

Her funeral was numerously attended on the 5th inst., at Black Rock, and the following words were used as a text on the occasion: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Elder Chick was present at the funeral and made some excellent remarks relative to the resurrection and the hope of the saints.

May God sustain our aged brother Cole in his sore affliction, and grant him reconciliation to the will of his heavenly Father; also the dear children, who feel that an affectionate mother has been called away by death from them to her eternal home, can be supported in this dark hour of sorrow by no other than their God; and may they be led to him.

"Why should our mourning thoughts delight
To grovel in the dust?
Or why should streams of tears unite
Around the expiring just?"

WILLIAM J. PURINGTON.

Davisville, Pa., April 11, 1870.

Associational Notices.

The Baltimore Old Scool Baptist Association will be held, providence permitting, with the Harford church, in Harford Co., Md., to begin at 10 o'clock a. m. on Wednesday before the fourth Sunday in May, 1870, and continue three days.

The Baltimore Association not being aware that there would be five Sundays in May, incorrectly published in their minutes and corresponding letter of last year, that their next meeting would begin on Wednesday before the third Sunday of May. This was evidently a mistake, as there is a permanent arrangement agreed on by the spring associations, that but one week shall intervene between the commencement of any two of them.

The Delaware Association will convene with the church at Cow Marsh, in Kent Co. Delaware, on Wednesday before the fifth, and last Sunday in May, 1870.

DEAR BROTHER BEEBE:—The time for our association is drawing near, and we wish to say through the "Signs" that the friends coming from north or south will be met at Willow Grove station on the Delaware Rail-road, on Tuesday, May 24, which is the day previous to the commencement of the meeting. The morning trains from Philadelphia, Baltimore and Salisbury, all

meet at Willow Grove, arriving there about 1 o'clock p. m.

We hope to see a goodly number, not only of ministering brethren, but of brethren and friends generally, and such as we have for their entertainment and comfort will be at their service. The present time of departure of trains is, Philadelphia, Baltimore depot 8.30 a. m. Baltimore, President St. depot, 7.25 a. m. Salisbury, 10.30 a. m.

E. RITTENHOUSE, Pastor.

At Home, April 4, 1870.

The Delaware River Association will meet with the Southampton church, Bucks Co., Pa., commencing on Wednesday before the first Sunday in June, 1870.

Brethren coming from a distance, after arriving in Philadelphia will take the cars on Tuesday before the meeting of the association, at the North Penn'a R. R. depot, at 1.45 p. m., to Abingdon Station, where there will be provision made to take them to Southampton. When in the city of Philadelphia, take the 5th St. horse cars, and that line leads directly to the North Penn'a R. R. depot. Any of the street car conductors will give the necessary information to strangers how to proceed to get to the above named depot.

I. P. HELLINGS, Church Clerk.

The Warwick Association will be held with the Warwick church, in Orange Co., N. Y., to commence at 10 o'clock a. m., on Wednesday after the first Sunday in June, 1870, and continue three days.

The Chemung Association will be held with the Asylum church, at Vaughn's Hill, Bradford Co., Pa., to begin on Wednesday after the second Sunday in June, 1870.

Conference of Western New York, will be held with the church at Riker's Hollow, in Steuben Co., N. Y., on the third Sunday of June, and the Monday following.

☞ Brethren from distant states who feel inclined to attend our eastern associations will find them conveniently arranged; one each week, beginning with the Baltimore and extending to the Chemung; five associations in five weeks.

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DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

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ON THE FIRST AND FIFTEENTH

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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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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 desease 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 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. 38. MIDDLETOWN, N. Y., MAY 15, 1870. NO. 10.

Presbyterian
APPTN C W
15 Jun 70

CORRESPONDENCE.

WALKS AND TALKS ABOUT ZION.

DEAR FATHER IN ISRAEL:—In these talks to you and your companions, "I have not written unto you because ye know not the truth, but because ye know it." And these things write we unto you, that your joy may be full." For in the kingdom which the Father hath given his children, is every thing to fill them with joy. Therefore, "I will extol thee, my God, O King; and I will bless thy name for ever and ever. I will speak of the glorious honor of thy majesty, and of thy wondrous works: All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." Having talked to you a little about Zion's King, people, language, historic and statute book, I will at the present continue by saying, Zion is "Beautiful for situation, the joy of the whole earth," and "God is known in her palaces for a refuge." For this kingdom is established in the new earth, wherein dwelleth righteousness, and the new heavens are spread out above it, shining with resplendent glory. Hence there is no night and darkness here; for God himself is the ever-shining glorious sun in this everlasting kingdom, and the light of his heavenly countenance imparts health, beauty and joy to all the happy inhabitants, and lights up the kingdom with unspeakable and unfading glory! I cannot give you a better idea of the perfection of the light and beauty of this kingdom, than to tell you that the glory of God is the light and splendor thereof! And the Lamb of God is the brightness of the Father's glory, and therefore the Lamb is the light of the kingdom. Then this is not a kingdom of darkness, but it is the knigdom of Light, and all its inhabitants are children of Light; because it is the kingdom of God's dear Son, who is the Light, and who hath abolished death and darkness, and brought life and immortality to light. Therefore this kingdom is in the highest degree desirable, as well for its happy freedom, as for its ravishing beauty; for in it sin and death have no dominion, and hence no curse, no oppressor's yoke, no dark shadow is found here, but life and light, beauty and love's freedom reign here in perfection! For in Zion "the Lord commanded the blessing, even life for evermore;" and "The blessing of the Lord it maketh rich, and he addeth no curse with it." And as all the countless subjects of this happy realm have been made free by the Son of God, their immortal King, they are free indeed, and shall as kings and priests reign in life forever and ever! In this consists another peculiarity of this perpetual kingdom; for this perfect equality and joint heirship cannot be found in any other kingdom, but exists only in Zion. Lo then, this is not a kingdom of serfs, like earth's kingdoms, but it is a kingdom of priests; yea, "a royal priesthood," where all are both kings and priests! How good and excellent this is! and yet how unlike all other kingdoms. Well may it be said of this "holy nation," "Who is like unto thee, O people?" A people speaking all the languages of earth, and yet all speaking one language, in which they unitedly extol their King! A nation made up of all nations, and born in all lands, yet but one brotherhood, and every one born in Zion! A people gathered out of nations unto which it was said, "Ye are not my people," they are now "called the children of the living God!" A people who "have passed from death unto life!" who have been "delivered from the power of darkness, and translated into the kingdom of God's dear Son." And hence, a people who are in the world, yet not of the world! who are on earth, but of heaven! Was ever any people so peculior, and so highly favored? or other kingdoms so wonderful and desirable? Therefore our King said to this people, "Seek ye first the kingdom of God and his righteousness." This is a holy and excellent injunction, and it should be reverently observed by all "the children of the kingdom."

Now, to pass, I find that, besides this Savior-King, who reigns in righteousness, there is in this kingdom twelve princes, who rule in judgment. These likewise sit upon twelve thrones, as judges in Zion or Israel. The style of their office is Apostles; and they are known as "The twelve apostles of the Lamb." "For the Lamb which is in the midst of the throne" called them unto this ministry, and gave them his authority. And he also amply qualified them to rule wisely in judgment. For said he to them, "The Comforter the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." Their authority therefore does not extend beyond what he has said unto them, but to this extent they are authorized and qualified. For this is his commission to them: "Teaching them (of my kingdom) to observe all things whatsoever I have commanded you." Hence his word is ther law and rule in judgment, according to which all their decisions are given in righteousness. For upon the holy hill of Zion our Immanuel sits King supreme, and he alone is Lawgiver in Zion. For all the treasures of wisdom and knowledge are hid in him, and he holds all power and authority. It is meet therefore that he should be our blessed and only Patentate. And as such, he has given, and his chosen princes have declared, unto all Zion's free born children, the statutes and laws that shall rule in Zion. These are all recorded in this book before the Lord, and hence under his supervision, for them that fear him and think upon his name. Therefore, my fellow pilgrims on earth, but fellow citizens and brethren in Zion, how diligently you should search the scriptures, for to you they are profitable. Given by your exalted King, proclaimed from his judgment seat by his enthroned apostles and holy prophets, and written by inspired penmen before the approving eye of God, his testimonies you should take as a heritage for ever, and let them be the rejoicing of your heart, and incline your heart to perform his statutes always, even unto the end. And to you this divine volume shall be as a chart, pointing out to you the "good way" and the "better country," and as a treasure store, presenting to your faith durable riches and righteousness, and the sweet and precious evidences of your title to mansions in the skies. But, hoping to talk to you at another time about the commandments of our King, and his perfect law, let us go on and speak of the other ministers in his kingdom. For, besides the apostles, who alone rule in judgment, and whose decisions are final and binding, our blessed Master has called others to minister in his kingdom. These are known as prophets, evangelists, pastors and teachers, which appellations express the nature of their ministry. While they are not seated upon thrones, and may not rule in judgment, they are yet invested with authority, equal to the extent and nature of their ministerial office, and hence each one is under a solemn charge to make full proof of his ministry. The prophets must speak the word of the Lord faithfully, according to the unction given them from the Holy One. The evangelists are constrained to go and blow the trumpet in Zion, and publish abroad the glorious glad tidings of the kingdom. The pastors are to feed the flock of the chief Shepherd, the church of God, and take the oversight thereof, not as lords, but as shepherds, who care for the sheep. And the teachers are enjoined to teach the children in Zion the knowledge of their Father's will, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Now all these diversities of gifts, and differences of administration, are sanctified by the same Spirit, and sent by the same Lord, and given unto the same end,—"For the perfecting of the saints, for the edifying of the body of Christ." And they are to be perpetuated in Zion "till we all come in the unity of the faith, and of the knowledge of the Son of God." What pure wisdom and divine goodness shines in all this simple, sublime administration! And how abundant the peacable fruits of righteousness which are yielded by this ministration of the Spirit! In my walks about Zion I have, with ever increasing admiration, been an observer of this heavenly administration, and with ever new delight have often sat down and feasted upon these soul cheering clusters of the true Vine. O how I love to meet with these ministers of Immanuel! and hear them deliver their love messages from the King's court, speaking of the glory of his kingdom, and talking of his power! Now and then I meet with an evangelist, with his bundle of good news, like a winged messenger or angel flying in the midst of the kingdom, and preaching the everlasting gospel in Zion, to every nation, and kindred, and tongue, and people.

Walking on, I see a prophet stand-

ing upon a delightful eminence, and with pleasing wonder and joy I sit down and listen to the words of hidden wisdom which fall from his lips, as with rapt eloquence he discourses to his people upon the glorious works and ways and purposes of their beloved King. Going on still, I behold a beautiful yet simple mansion, and, being weary, I enter it to seek repose and refreshment, when lo, I am greeted by our Father's household, and welcomed by the pastor of the flock. Reposing here in green pastures, beside the sweetly flowing still waters of life, my soul is fed by the fitly spoken words of the pastor, which are like apples of gold in pictures of silver. And with the dear lambs of the fold, I am now made to say of our Beloved, "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love. Stay me with flagons, comfort me with apples; for I am sick of love." Here I was interested and pleased to find yet other ministers of the kingdom, as exhorters and deacons. These are helps to the pastor in his work of faith and labor of love. And here too I have sat under the instructions of the teachers in Zion, and have often with rapt attention listened to them, preaching the things concerning the kingdom, and the name of its Anointed. For in every part of the kingdom where I have been, I find that all these ministers dwell much and with heavenly pathos upon the name of Zion's King; and, indeed, they minister only in this dear and wonderful name. And, while the ministers speak in his name, the whole people love to sing his name in the songs of Zion, and make melody in their hearts to the Lord. This is the sentiment of the song:

"' Now, dearest Lord, to praise thy name,
Let all our powers agree;
Worthy art thou of endless fame;
Our springs are all in thee!"

But, while it is beautiful to see how this people love and boast in the name of their King, I no longer wonder at it, but sometimes wonder rather that they do not love and confide in his precious name even more; for he first loved them, and hath done, and is doing great things for them. And this causes me continually to wonder! for in all my walks here, I every where behold some great thing that this greater King than Solomon hath done for his kingdom. I am continually made to admire, more and more, his wisdom and love in giving his people these apostles, prophets, evangelists, pastors and teachers, "for the work of the ministry." And, besides all these, some of whom I meet with in all parts of Zion, ministering in his sacred name the gifts of their gracious Sovereign to the heirs of salvation, the King himself often goes forth in his kingdom on love visits to all his people, and ministers to them grace and comfort so as no other can! Blessed King! Blessed kingdom! O how richly he has blessed his Zion! Nor is it any wonder that one of our princes said, "This is a true saying, If a man desire the office of a bishop, (or pastor, or minister,) he desireth a good work." The Master himself has taught his disciples to pray their Lord to send forth laborers into his vineyard or kingdom.

But, dear companions, I have talked enough now.—I wonder if you are interested in these talks, and profited by them? If I knew your answer would be, No, I would discontinue them. For the present, farewell,

SOJOURNER.

4th day, 4th month, 1870.

BROTHER BEEBE:—I have for a long time been impressed to write to my young sisters whom the Lord has called to be the wives of preachers.

My dear sisters, did you ever think or contemplate on the meaning of the word minister? I have not language to express my thoughts upon it, but I will call it awfully sublime. An agent to do business for the Lord Jesus Christ, to set things in order in his house, or church; an official messenger sent of God to carry the glad tidings of a risen Savior to the lost and perishing sinners. Was there ever so great a responsibility laid upon man, so that he must forsake father, mother, wife and children, houses and lands, all for Christ and the gospel's sake, or he is not worthy to be a disciple of Christ. When Christ was here on earth he set up his kingdom and established his church, and called, qualified and sent whom he would, not only to feed the sheep and lambs, but to hunt the strayed and lost, and bring them back into the fold. For he said to Peter, and Andrew his brother, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him. He did not ask whether they were willing or not, for they were made willing in the day of his power. And so it is now; all the powers of darkness cannot hinder or stop one that God has sent. No doubt but some have risen up to flee, like Jonah, to Tarshish; but like him they are made to say, I cried by reason of mine affliction unto the Lord, and he heard me. Out of the belly of hell cried I, and thou heardest my voice. Here is the command, and who will dare to oppose. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world. Amen."

What blessed words must these last be to the minister who feels himself so poor in spirit, and so dependent on him who has said, Lo I am with you, even unto the end of the world. And this shows the command is as obligatory now as it was then. And Jesus said in his prayer, "They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." How this last verse has been blessed to me. Some men as soon as they have an evidence that they are called to preach, go right to the work at once, like Paul; while others, feeling their incompetency to be so great, commence complaining, and say, Lord, send by whom thou wilt, but not by me. Still he is given to meditation and prayer, and one scripture after another is pressing on his mind, until he cannot rest; and at this extremity he ventures to tell some dear friend, perhaps a brother in the flesh, or a mother. They are astonished out of measure, and they talk the matter over among themselves, and conclude it is impossible that an illiterate man as he is should ever be called to such a great work. Next it comes to his wife's ears, whom he fears and dreads more than all the rest. Be cautious, my dear sister, deal gently with him, lest you bring sorrow upon yourself and family; for every obstacle will have to fly like chaff before the wind. But you, perhaps are a very weakly woman, and cannot be left with your little children alone. You study about it, until you bring up every conceivable objection that can be thought of. You cry and fret, until he gets out of patience, and becomes fretful too. Now you are sure he is not called to preach, or nothing would disturb him; for, say you, preachers are perfect men, and always in a happy mood. You may be right. Perhaps he is not called, and you have had all this trouble for nothing. There are men who read and meditate on the scriptures, can exhort and pray well in the church, who have no preaching qualities whatever. Yet their warm love and zeal for the welfare of Zion causes them to think they are called to the ministry. Thus they keep not only themselves and families in trouble, but are a great annoyance to the church to which they belong, always thinking the brethren do not appreciate their gift, or they would certainty set them at liberty. However, every member should study the scriptures, that they may not be deceived, and may be able to contend earnestly for the truth, and, if needs be, that an Aquilla and Priscilla should take Apollos unto them, and expound unto him the way of God more perfectly.

Now, my dear sister, from the teaching of the scriptures, and long observation, I think there is a great difference between a man that is called to the ministry, and one that only thinks he is. If your husband has been called, he will be meditating on the word of God, and his understanding will be enlightened by the Spirit. He will be ready to instruct you, and be pleased to have you ask him questions; and in conversation with others he will be expounding the scriptures, without hardly knowing it, while the same Spirit that is teaching him is teaching the church to understand where her gifts are, so that it will soon be made manifest, and his light will so shine that the spirit of other churches will stand by him, and say, "Come over into Macedonia and help us." When you see this, you should encourage, instead of discouraging him. Some men are of a backward and timid disposition, so that it is easy for his friends to make him think he is very ignorant. He begins to suppress his feelings, and to hide his light. Darkness comes over his mind, he calls to mind all the hard sayings of his people, and happy for him if he could say with Paul, "But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Instead of this, he gives way to the temptations and the unwarrantable conversation of his friends, until he becomes careless, and at times thinks but little about it. At other times he feels the power of the Spirit pressing upon him to attend meetings, and if called upon, to obey the call. He feels that he stands in jeopardy every hour. Now is the time to forsake all for Christ's sake. Not that he should cease to love and be kind to you, or his parents, and those that oppose him; but he must consider his call to the ministry paramount to every other thing and being, let it be ever so dear to him. But you continue to sigh and weep, and perhaps stay at home when he is going to preach. I was once talking to a dear little sister on the impropriety of her staying at home when her husband was to preach; her heart was ready to break with pride, and she said, "O, if he could preach like your husband I would gladly go to hear him; but he cannot, and it is no use of his trying." She did not know he must grow in grace and the knowledge of the truth, before he could be an able preacher; as much as her child at the breast must grow, to be a full grown man. But your husband is getting worn out, he has become cold in the cause, darkness has filled his mind, and he seldom feels the sweet influence of the Holy Spirit holding

converse with him, as it were with a dear friend. He has disobeyed until he is prepared for the chastening rod, which seldom falls lightly. His family is taken sick, and a beloved child is called away by death, or perhaps the idol of his heart, his dear companion, is taken from him. He has losses in property, his own health is impaired, and one sore trial after another, until every obstacle is removed out of the way. For God has commanded, and he will be obeyed. Now his eyes begin to be opened, and he says, O Lord, I have heard thy speech, and was afraid! O Lord, revive thy work, in the midst of the years make known; in wrath remember mercy. When my soul fainted within me, I remembered the Lord, and my prayer came unto thee into thy holy temple. They that observe lying vanities forsake their own mercy; but I will sacrifice unto thee with the voice of thanksgiving; I will pay that I have vowed. Salvation is of the Lord. And he laments thus: "Wo is me, for I am as when they have gathered the summer fruits; as the grape gleanings of the vintage, there is no cluster to eat: my soul desireth the first ripe fruit. I will bear the indignation of the Lord, because I have sinned against him. Until he plead my cause, and execute judgment for me, he will bring me forth to the light, and I shall behold his righteousness." Now he says, like Paul, "Though I preach the gospel, I have nothing whereof to glory, for necessity is laid upon me: yea, wo is me if I preach not the gospel." Now the church calls a council, and ordains him, and he becomes her servant for Christ's sake. She sends him on all her business, and the field of their labors spread wider and wider. He must study to show himself approved of God, a workmen that needeth not to be ashamed, rightly dividing the word of truth. The same apostle says, "I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which in his times he shall shew who is the blessed and only potantate, the King of kings and the Lord of lords." And he further says, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Only, my dear sister, think of this awful charge! Could words be spoken in any more powerful language? Now his time is all taken up: you see what the charge is; how he must strive that he may be able to stop the mouths of gainsayers. He cannot stop at home in the bounds of a few churches, but he must go to every nook and corner of the earth to hunt and fish. My husband and Elder Loveridge have received letters lately to go several hundred miles to preach, and constitute churches. I dare not say, stay at home and let some one else go. No, I have long since learned that none can do the duty of another. May the dear Lord enable you, my dear sister, to put your trust in him. It is better to trust in the Lord, says David, than to place confidence in man. You will learn to take the care of every thing, more or less, on yourself, in doors and out, even if your husband should not be away more than two weeks at a time; also the care and discipline of the children will come mostly upon you. This will cause you to cry mightily to God for wisdom, who giveth liberally and upbraideth not. A little while before my former husband died, he received a letter from Elder Hezekiah West: after giving his love to me, he writes, "As her days, so may her strength be." How often did I think of that after my dear husband left home, never to return, but died two hundred miles from it. When I received the news of his death, I and my two eldest children were very sick with the fever. When I would look upon my helpless children, and my brain scorching with the fever until I was almost in despair, those words would come like a cooling draught, "As thy days, so shall thy strength be." And so I have proved it again and again, and so it will be with you. And may you go from strength to strength, so that you can say with Paul, Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. Now your husband has become a servant of the church for Christ's sake. He must go and attend to all the calls of the church, and to preaching, and study to make himself approved unto God, a workman that needeth not to be ashamed. Now comes the most trying part to you of all the rest. You have been able with what you could do together, to support your family very well, and now must you become dependent upon the church for support? Yes, the Lord hath ordained that they which preach the gospel shall live of the gospel. It took all you could both do to make a living before, and now two-thirds of your husband's time is taken away from home. Your family must be fed, clothed and schooled. Now do not let your pride deny the church her duty and privilege, and thereby bring upon her the chastening rod. Prov. xiv. Every wise woman buildeth her house, but the foolish plucketh it down with her hands. This, I think, means the church, which cannot be said to be built up and in an orderly condition, without a gospel minister. "And when they had ordained them elders in every church," &c.—Acts xiv. 23. And again, "Where no oxen are the crib is clean; but much increase is by the strength of the ox." So it is with a church that has no minister; she soon becomes weak and sickly, and her members are scattered: but the church that has a good faithful minister, one who is valiant for the truth, and watches for the souls of his flock, will be in a prosperous and healthy condition. But to be thus prospered, she, like a good housewife, must see to all the wants of her household; and if her minister is poor, see that he is comfortably clothed when he comes to preach, or when she sends him on business. The members should often visit his family, and if they are poor, see that you do not go empty handed, remembering it is said to him, 2 Tim. ii. 3, "Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." The husbandman must first be partaker of the fruits. "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes no doubt this is written, that he that plougheth should plough in hope, and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power, but suffer all things, lest we hinder the gospel of Christ. Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers of the altar? Even so hath the Lord ordained that they which preach the gospel shall live of the gospel."

I have only touched at what the scriptures teach as the duty of the church to her minister. Now I will try to show that it is also her privilege. "But I rejoiced in the Lord greatly that now at the last your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want, for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound. Every where and in all things I am instructed both to be full and to be hungry; both to abound, and to suffer need. I can do all things through Christ, which strengtheneth me. Notwithstanding ye have done well that ye did communicate with my affliction. For even in Thessalonica ye sent once and again unto my necessity; not because I desired a gift, but I desire fruit that may abound to your account: but I have all and abound; I am full, having received of Ephphraditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

Now, my dear sisters, farewell. As your days, so may your strength be. LUCLETIA A, STIPP.

OUR AUTHORS.

What a strange heading this for an article in an Old School Baptist periodical!

"Our authors." Who and where are they? Who would ever look to this quarter for a book? Are there any books or bookworms in this house? Are not all the indwellers ignoramuses? Are they not all opposed to letters? Do they not eschew learning, and glory in ignorance? Do not their prerchers denounce education, and speak contemptuously of science?

Such are some of the ideas entertained and the questions propounded by the unbelieving and unenlightened world, in regard to that "sect every where spoken against."

Be it known to them, if they will condescend to hear and know, that Old School Predestinarian Baptists are *not* opposed to education—are *not* opposed to the cultivation of the arts and sciences of the natural world. Education is a good thing—a blessing from heaven to a fallen world; and, when properly directed, is one of the great sources of earthly happiness. It seems to have become a necessity for man's protection and welfare on earth.

All ingenious minds therefore approve its cultivation, and desire its increased diffusion. Baptists as well as others appreciate its importance, and desire its acquisition for themselves and their children. It is doubtful whether any order of religious people make greater sacrifice, according to their ability, to have their children educated, than do Old School Baptists. Their enemies therefore are in great error when they say, "Old Baptists are opposed to education." There is not a word of truth in such a declaration, if it is *genuine* education that is spoken of.

I know there is a spurious education prevalent in our land, that is opposed by Baptists, becsuse *it is spurious;* but the *genuine* article is by them much admired.

That thing *called* education, which is now so much enforced in Sunday Schools, Theological Seminaries, and many of the public and private literary institutions of the land, is un-

worthy the name. Because, instead of enlarging the intellectual powers, ennobling the mind and enlightening the understanding, it narrows the mind, debases the intellect, and turns the recipient into a religious fanatic, who instead of going forth to meliorate the condition of the human race, runs full tilt against the best interest of man, and would fain throw a majority of our species under the most direful rack and tortures, pains and penalties, confiscations and imprisonments, imaginable, for want of conformity to its dogmas and unreasonable demands.

We then as the professed followers of Christ *are* opposed to the substitution of human learning for the grace of God. We *are* opposed to the practice now so prevalent, of attempting to teach natural children by natural men the principles of the gospel kingdom, and to make of them thereby the spiritual children of God.

And we are furthermore opposed to the practice of placing a young man, or an old one either, in what is called a Theological Seminary, Institute, School or College, to be there taught by men how to preach the gospel of Christ.

We believe the entire system, both as it relates to children grown and children ungrown, is an abomination in the sight of God, and that his people should avoid all connection therewith. This is what we are opposed to, and *not to genuine education.*

These reflections have been caused, I suppose, by my perusing some late publications of our brethren, that have been comforting and strengthening to my mind, and I am persuaded would be approved by brethren generally, if they were to read them. I will mention at present only three among the number, (without any disparagement to others) that I think quite edifying to Zion's children, and are destined to have a pretty extensive circulation among them. If one of these books was in every family, it might have some tendency to counteract the influence of erroneous books that are spread almost broadcast over the land. One such as these might prove beneficial to us, and to our children, and children's children, whenever they were quickened into life divine, and hungering and thirsting after righteousness. The small amount expended for one of these works is not worthy to be compared with the advantage to be derived therefrom.

The first I would name, (being the last published) is "The Trial of Job," published by Eld. Silas H. Durand, printed by Lippencott & Co., Philadelphia, first edition, 1870.

This is a very interesting work. The arrangement is excellent, the comments admirable, and the experience of a child of grace, and of the church, both of which Job typifies, is seen on every page. The work embraces the chief matters contained in the whole book of Job, as recorded in the bible.

The second I would name is, "The Sovereignty of God," published by Elder John Rowe, printed for the author by Oakley, Mason & Co., New York, first edition, 1869.

This is a valuable work, in which the author ably proclaims the sovereignty of God in Election, Redemption, Effectual Calling, and Perseverence. The treatise is mostly argumentative, and abounds with scriptural authority. It exhibits strong reasoning, clothed in mild language. Many of the popular objections to the doctrine of salvation by grace are taken up by the author, carefully examined, and satisfactorily answered.

The third book I would mention is, the "Editorials of the Signs of the Times," first volume, embracing a period of about ten years, from 1832 to 1842. Re-published by Benton L. Beebe, Middletown, Orange Co., New York.

This book is a pretty good history of the Old School or Primitive Baptists in America, for the period mentioned above—a very interesting period to the church, as it closely followed the division, which gave rise to the terms, "Old" and "New" School Baptists. The positions and argument of the New School or Missionary party are taken up and ably exposed and refuted, by Elder Gilbert Beebe, the author of the Editorials. This work shows to a considerable extent the trials and persecutions undergone by the church during the first decade subsequent to the division, and must be interesting to all lovers of divine truth.

One, if not all three of these books, should form a part of the library of each brother and sister who feels able to purchase them. They will likely be sought for in generations to come, but it would be gratifying to the authors, no doubt, to be assured of their acceptability by the brotherhood, before they go to the land of rest. A liberal patronage will give this assurance.

C. B. HASSELL.

BRICK STORE, Ga., April 23, 1870.

BROTHER BEEBE:—I desire to offer some thoughts upon Isa. xlv. 24.: "In the Lord have I righteousness and strength."

This cannot be the expression of one in the love and practice of sin, for he has no desire after righteousness; he vainly imagines that should he at any time see the importance of a righteousness not already possessed, he can perform such works in the sight of God as will entitle him to all that is needed. It seems to be, so to speak, almost a part of our very being by nature, to believe that whatever is lacking in our present condition, as relates to our salvation, we can supply—procure; this theory honestly entertaining we never yield, until forced to do so by necessity. Of all the idol gods we are forced to give up, the one of the self sufficiency of our own merits, of our own powers, is the last and most trying. It is easy for us in nature to acknowledge that we are sinners, yet ignorant of the awful importance of that word as the child of God experiences it from day to day; but to be *a sinner saved by grace* is an enigma that no natural mind can unriddle. If the natural man had "righteousness and strength" (an impossibility) he would desire to have it in *self*, and not in the *Lord.*

Every child of God realizes in his experience that once he had no desires for righteousness in the Lord, that he loved sin, rolled it under his tongue as a sweet morsel, that he was pleased with the vanities of the present world. The same individual also at a certain time experienced that he was a poor, lost, undone, guilty sinner, without hope. He cried and moaned on account of sin; this world, which once offered him, as he vainly thought, substantial joys, he finds resting under the curse of God; its promised pleasures he finds are empty; sin has revived; he dies. His prayers, which he once thought would be acceptable to God, and would atone for sin, are even sin in themselves; and God's anger, which he thought would be appeased by his prayers, seems to be more fierce. This poor sinner is now prepared to confess from the depths of his inmost soul that he has no "righteousness and strength;" that he is all unholy, all unclean: woe is me, for I am undone! He cannot so much as lift his eyes to heaven for help, for he knows that against heaven he has sinned; he cannot look to the law to be justified, for "the soul that sinneth it shall die." He knows he has sinned against a righteous and just God, and his sins are so black, so peculiar, so multiplied, escape seems impossible; he acknowledges God is just if his soul is sent to hell. In this awful hour of agony, almost in despair, all his former legal works of righteousness gone, his strength exhausted, he falls a poor, helpless culprit, as he thinks to rise no more. In this extremity Jesus, his Savior, his Redeemer, is presented by revelation in all his glory and excellence as his "righteousness and strength." Faith embraces, or lays claim to, or in him. Now all is joy and rejoicing; the happy soul may truly exclaim, "He hath done all things well." "I am my beloved's and my beloved is mine."

One must experience to some extent these exercises before he is prepared to adopt in spirit and truth the sentiment, "In the Lord have I righteousness and strength." If any one had righteousness in himself, and the unredeemed thinks he has, there would be nothing to him joyful or beneficial in the righteousness of the Lord. No one would seek for a needed good in another if he possessed it in himself. The sick only desire health; the weak strength; the lost to be found; the unrighteous to be righteous. Our own righteousness and strength must be taken from us before we ever desire any other or could appreciate it. The whole race of Adam are by nature unrighteous; there is none good; no, not one; all are gone out of the way.

But how is the righteousness of the Lord to be made *our* righteousnees, or how are we righteous in the Lord? It must be by relationship in some way; because without a relation we could in no way be benefited or partake of his righteousness. The relation of father and children is recognized and is reciprocal; as the Father is righteous in himself, his children inherit his righteousness; it is theirs by inheritance. We possess his righteousness by sustaining the relation of bride to him as the bridegroom; as the wife owns or possesses the property of her husband. We sustain the relation of sheep to him as our Shepherd; we all like sheep have gone astray; have sold ourselves for naught. "The Lord hath laid on him the iniquity of us all." "With his stripes we are healed." If there was no previous existing relation between him and us, his stripes could be of no possible benefit to us. Jesus says, "I and my Father are one;" and again, "I am in the Father and the Father in me." "For we are members of his body, of his flesh, and of his bones." An indissoluble union. Christ the head of the body, the church one in him. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou has sent me, and hast loved them as thou lovest me."

Having our standing, our life, our dwelling place, and being heirs of God and joint heirs with Jesus Christ, being *in* him our righteousness, we may truly say, "In the Lord have I righteousness and strength."

At times the poor, temptest-tossed child of God experiences a joy and comfort flowing into his soul from a realization of the truth of the above text; he rejoices that all he can wish or want below is found in the Lord; but often he is looking into his earthly house, his tenement of clay, for the fruits of the spirit, for something good; he searches long and diligently, and because he finds "In me (that is in my flesh) dwells no good thing" he concludes that he cannot be a child of God—must be deceived. If he *could find* any good thing in the flesh he might be certain he was deceived. The very longing desire to be righteous in the sight of God is an incontestable proof of the existence of that righteousness. The natural desires of the flesh, even in the child of God, are to do wrong all the time, and when those wrong desires are found ever present they should not be matter for astonishment, nor regarded as proofs of deception. The inner or new man desires at all times to be *righteous in the Lord.* He loves righteousness, not simply because by

its possession he escapes the wrath of God, but because it is intrinsically precious; because it is God-like, God-honoring, lovely in itself. Is it not strange that after the child of God has experienced that all his own righteousness is but filthy rags, after he has been stripped of them all and clothed with the righteousness of God, he should again be looking for a righteousness in the flesh? He has already seen an end of perfection in the flesh, for without that he would desire no other perfection.

Christians often feel so weak and helpless that it seems they can go no further; their strength is gone. True, they sometimes reason that the Lord has sustained me hitherto, but I never surely did feel so entirely destitute of all strength. They forget that their strength is "in the Lord." The Lord has all power, his arm is Almighty, he is their strength; how can they fall when his hand is outstretched for their safety? His arm has brought salvation. If we had to act in our own strength, which is perfect weakness, ours would indeed be a hopeless condition. Our strength and sufficiency, our righteousness, and everything needful for us, now and forever, is in him; and it is ingratitude to distrust his power or goodness. But we not only go in the strength of the Lord, but we go "from strength to strength." The Lord requires of us certain duties, certain suffering and trial, either mental or physical, certain losses and crosses; he gives us strength sufficient unto our day; our strength is not in us, but in the Lord. The children of Israel in all their journeyings went from strength to strength, from pool to pool; every one of them left their house of bondage and entered Canaan in the strength of the Lord. His arm is not less potent now; he will be the strength of all the redeemed; not one of them shall be left behind. We do not always feel strong in the Lord, but are allowed to try our own strength, as it is so hard for us to give up that we are without strength; but when we are brought low enough to cry but, "Lord, undertake for me," then we experience that "when I am weak, then I am strong." "Our strength is made perfect through weakness." When we are brought sufficiently low then the Lord raises us up.

The church and people of God have no necessity for any other righteousness and strength only that which they have in the Lord. No necessity for any worldly auxiliaries or means to add to their strength or efficiency; they need no acts of their own to perfect their righteousness in the Lord. In the Lord there is an unwasted fullness for all the heirs of salvation; it will be manifested in the time and manner conducive to the glory of God and their good. The benefits of this righteousness and strength can only be realized by those *in* the Lord, while those *out* of him see nothing lovely nor desirable.

I would say in conclusion that we deeply regret the loss of our late beloved pastor, Elder Joseph L. Purington, as his services were entirely acceptable to us and his brethren generally. We most deeply feel our loss, but hope the Lord may make him a blessing to the brethren in Virginia. Our church now has the pastoral services of Elder Wm. L. Beebe, and we hope he may come to us in the fullness of the blessing of the gospel of Christ. I submit what I have written.

WM. S. MONTGOMERY.

South Plymouth, O., April 18, 1870.

Dear Brother Beebe—"And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighting shall flee away." Having finished the business part of my letter, I desire to address a few lines to the "Signs," not knowing but that some one of the little ones may be comforted and built up to know that the Lord is not slack concerning his promise. The Lord, speaking of Zion by the mouth of the prophet, has said: "Thou shalt no more be termed forsaken—neither shall thy land be termed desolate." On Saturday last I felt a desire to meet with the brethren of Mercer's Run Church. Although the health of myself and family seemed to require me to stay at home, I felt I must go. This little church has for a long time numbered some eight or ten members, and to all appearances to the world and some of the members would ere long lose its visibility. But it pleased the Lord, in the fullness of time, after permitting them to pass through fierce trials and sore temptations, to cry out and say with the Psalmist, "Exalt ye the Lord our God, and worship at his footstool." This little church is under the pastoral care of Brother A. D. Hite, who has labored with them for several years, and in all their troubles and trials seemed determined to know nothing among them save Jesus Christ and him crucified.

The two months past has been a season of rejoicing among them, as the Lord was pleased to add five to their number. On Saturday last, as usual, an invitation was given to all who had been taught by the Spirit to know the exceeding sinfulness of sin, and had a desire to follow in the footsteps of their Lord and master, to come and relate what they hoped the Lord had done for them, when eight more came forward and were received. Truly the Lord is not slack concerning his promise, for he has promised that where two or three are gathered together in his name that he would be in their midst. I could but feel that the Lord was there indeed, and I believe that all the brethren felt as I did, for there were but few present that did not shed tears of joy. On the next day Brother Hite preached from Eph. 4th chap. 4, 5 and 6 verses to a large and attentive audience. After preaching Brother Hite selected a hymn, and was about to close the meeting, when brother Ferguson suggested that the invitation be extended to all who desired to tell the church of the dealings of the Lord with them to come forward, when six more of the bleating lambs came forward and were received. I felt that I was truly witnessing the fulfillment of the prophecy, "And the ransomed of the Lord shall return and come to Zion." We were forcibly reminded of the day of Pentecost, for all seemed truly to be of one accord—all spake the same things. There was no excitement, but all things were done decently and in good order. Well might this little band of brethren rejoice, for they had toiled along for years, fearing that they would ere long lose their visibility as a church. Yet they trusted in the Lord. When the fullness of the time came the Lord enabled these to take up their cross, and come childlike to these old fathers and mothers, and tell of the dealings of the Lord with them.

It was to me "a feast of fat things." Yet, dear brethren in the Lord, notwithstanding the Lord occasionally permits me, unworthy as I am, to enjoy a little "of wines on the less well refined," he also makes me drink deep of the cup of affliction. It pleased the Lord at the beginning of the year to strip me of all my earthly goods, as I stated in my last communication in the "Signs," of March 1st. But the loss of all I possessed of this world's goods is not to be compared to the affliction of my companion. Just one month from the time my store was destroyed my dear companion was attacked with that awful disease, epilepsy, or fits. There is no one on earth knows how many weary and sleepless nights have been appointed unto me. Like Job, I feel that "I am made to possess months of vanity, and wearisome nights are appointed to me." I thought I knew what it was to be afflicted, but all that I ever passed through is not a comparison to this present affliction. To be alone of a long and wearisome night, standing by the beside of a dear companion, and see her struggling for half an hour in one of those awful fits, with no one near save my poor frightened little children, to lend a helping hand, is dreary indeed. There was an intermission of her disease of some five weeks. I had some hopes then of her recovery, but my hopes are about gone, as she has again been attacked. Yet she is in the hands of an alwise God, who has to but "Speak and it is done, and command and it stands fast." I know if it is God's will she will recover, if not, pray God to reconcile me to his will. Oft have I asked myself the question, can it be that my dear wife is thus afflicted for my disobedience? I have written too long a letter already and shall have to close. Pray that strength be given me; remember my little family also.

I remain yours in much affliction,

J. H. YEOMAN.

The following letter, from Brother Slawson, was read at the Church meeting, April 23, and on motion, ordered to the published in the "Signs of the Times."

BENTON JENKINS,
Church Clerk.

Des Moines, Iowa, April 17, 1870.

Dear Brother Beebe, and brethren and sisters of the Middletown and Walkill church:

I directed a few lines to you last month, and the preceding one, but I have not yet been made glad with the answer of any of you. I do not feel grieved at this, as supposing it to be a mark of your disrespect, even though I am conscious of deserving it, if you reckon as I do. Yet, in spite of all my unworthiness in the flesh, I cannot help the attachment I feel to the people who are saved by the Lord, holding all the works of men *in the flesh*, but continually evil. What concord can we have spiritually with those who, whatever their *theories*, represent the work of faith in the heart as a thing to be gained by the agencies of man, both in furthering our own spiritual interests and bringing dead sinners to life? I know there are some who seem to feel that they must "have a home" somewhere, even though they had to cast in their lot with a people whose every *move* mocked God in the face. And this because it seems so *heathenish* to be all alone, and seem to pay no regard to sacred things. Nor can I quit myself of all blame in this matter. I used to attend the assemblies of the New School Baptists quite frequently when in Genesee county, and I have sometimes gone home without having any recognition of what had passed at the meetings, so little was my heart with them. Of a large church there, there was but one member among them that I ever discovered any evidences of grace in the heart. He had left the Methodists and joined them, and I have thought it likely he might have joined an Old School church, had there been any there, so that he could have heard the doctrine of free grace set forth to accord with his experience. I tried harder to be satisfied with that people, I am sure, than I ever shall again, unless God shall be pleased to leave me quite to myself; and then, what evil thing might I not do? But God has proved his purpose was to save me from a union with them, and has given me line upon line, and precept upon precept, since then, to show the grossness of the delusion of all who believe the way of man is in himself, and that it is in the man that walketh to direct his steps. If I believed it, and should so attempt to shape my destiny, my own mouth should condemn me, and my own hand should witness against me. Any one who has tasted that the Lord is *gracious*, and has fed at his table of bounties, will desire the same again, and would never go empty and starving, with the ability to furnish the same repast

as often as he would. But the richest delicacies which God spreads upon his table for us, are *tempered* by the sweet consciousness that we have no ability to get, only just as his goodness bestows! What a sweet morsel it is to *feel* the spirit of God, witnessing with our spirits that we are BORN of God; and that the life we now live we live by the faith of the operation of the spirit of God, and not through any agency of our own or those which other men have supplied us with. This spirit in us is the *perfection* of God in Christ. And no wonder that Jesus said to his disciples and to *us*, "Be ye perfect, even as your Father which is in heaven is perfect!" But can this perfection be in the flesh—i. e. *of* the flesh? In no wise. For we are daily groaning with the burden of sin, in the flesh, though yielding not our members to be the (unrestrained) servants of unrighteousness. Still, I conclude we all do as Paul did—with the spirit, we all serve the law of righteousness; but with the flesh, the law of sin.

I am contented here because of the consciousness I feel that it is of the Lord that I am here. I have sadness of soul sometimes, but I am loth to cast my confidence behind me, though I feel not the sensible presence of God in my soul. Sometimes I begin to be a little distrustful of the future, and cast a look back for the evidences of God's mercy and favor. These I cannot doubt; but sometimes I ask myself for what purpose they were given to one whose way is hedged in? The answer seems to be, "Still wait upon the Lord, for he is good and his mercy endureth forever." "You can neither make a hair white or black, nor add a cubit to your stature." "Being under sentence of death from the day of your birth of the flesh, it is still unexecuted; and if you have nothing else to thank God for, this is a thing you can take hold of, and know to be worthy of thanks." But I am not much distressed with such surmisings as these, and for the most part rest confidently in hope, through the mercy of God in a perfect and spotless Savior. May God visit you all in his love and his mercy, and preserve you unspotted from the world, to the honor and the glory of his grace. I hope it will be well with you all, to the end that you will not forget those that are separated from your assemblies.

Affectionately in the Lord,
WM. B. SLAWSON.

WAVERLY, Pike Cuntyo, Ohio,
April 26, 1870.

DEAR BROTHER BEEBE:—I have received a letter from brother and sister Hamilton, of West Virginia, requesting me to communicate some thoughts to them on some portions of the word of God through the "Signs of the Times." I will endeavor to comply with their request so far as the Lord will give light to understand his holy word, as they are destitute of the gospel ministry.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 48. These words of Jesus cannot be but interesting to those who are the children of God, because they are interested in the perfection which these words declare. I consider that Jesus spake these words to his disciples as the King of Saints, and not as the King of the Jews. The Son of God, who was the King of the Jews, gave laws, statutes and ordinances for their observance to his servant Moses; and by their observing them they were to be protected from their enemies and enjoy the fruits of the land of promise, which their Jehovah gave unto them for an inheritance. Neither their obedience nor their disobedience could affect their condition to the law or the gospel. The Mosaic Covenant was strictly external and conditional, and required only external observance of the Jews, and to revere the holy name of their Jehovah, for his wonderful acts which he did on their behalf. By reading of the chapter from which we have chosen the words for our reflection, we cannot fail to observe the disparity existing between the law of Moses and those given by Jesus Christ to his disciples, they being in possession of an internal evidence, from the spirit of life in Christ, to discern God's equitable requirements of them as their lawgiver and judge, which they could not have discovered if they had not been born of the Spirit. For the light of life gave them ability to discern the extent of the demand of the righteous law of their creation state, from which they had fallen by union to Adam, their federal head. And now they know that the righteous law of God takes cognizance of their inward thoughts as well as their outward actions. Then, you may say to me, how can we be perfect even as our Father who is in heaven is perfect? For to be thus, we will examine what says the scriptures of this perfection. These words under consideration are very impressive on the minds of those who are desiring to live in obedience to their heavenly Father's will. The word "even," that qualifies the word "perfect," conveys the idea to be equal in sameness, either of nature or of manner, in the power and glory of God. The former cannot be the meaning of our blessed Lord. The nature of God is absolute with all its perfections and its glory he does not give to any other. "I am Jehovah, and there is no one else; there is no God beside me." Isa. 42, 8, 45, 5. But the phrase, heavenly Father, is a relative term, and by this relationship our God and Father hath blessed us in his Son Jesus Christ with all spiritual blessings that we should be holy before him in love, and the knowledge of these blessings we need daily for the enjoyment and support of our minds, and for the maintenance of our hope. Our heavenly Father knew what his children would need in the various circumstances of their lives, and provided for them accordingly with prudence and care. Paul said, "Of God are ye in Christ Jesus, who is made unto us, Wisdom, Righteousness, Sanctification and Redemption, in which, all those who are interested in these blessings are complete in him, whose fullness fills all in all. God hath described his children by the spirit of their minds, by which their characters are formed, through the operation of God's spirit; which see Matt. v. 3–13.

How many lambs of Christ are bleating around and in the fold of God in this present time, imputing bitter things against themselves, because they experience their poverty and mourn over the evil and wretched condition of their fallen nature; from which they conclude they have no right to claim an interest in the perfection of their heavenly Father.

No man hath seen God at any time, yet the invisible things of God are clearly seen, by his creatures, by the things that are made, even his eternal power and God-head. Neither hath any man seen the Father, save he who is of God; he hath seen the Father. My dear friend, what do we know of the eternal God, whose existence is incomprehensible? We might have formed some conception in our minds of the eternal Being, while looking at the things which he has made; but when we reflect upon the absoluteness of his infinity as God, without beginning and eternally the same, we are lost while contemplating the mystery, and are constrained to acknowledge that man, in his best estate, when compared with God is but an insignificant atom to the great God, who is the former of all things, and him by whom they exist.

Though the almighty and gracious God hath been pleased to reveal to the children of men in some degree his wisdom and power, from the things he hath formed for their benefit. For "the heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." "For the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." If the material heavens display the glory of God to the children of men, how much more must be that glory, wisdom and power which were hidden in the Lord of glory, even the hidden wisdom that God ordained unto our glory before the heavens were created, or the earth formed, or the seas received their decree, for the habitation of his creature man. The Lord of heaven was sent by his heavenly Father to redeem his foreknown and loved people from endless ruin and deep despair, and to be raised to the highest glory with their Redeemer and Lord, and the Holy Spirit will as certainly prepare the vessels of mercy and reveal to them the glory, who are the heirs of promise.

Salvation is of the Lord. The sinner saved by grace is interested in it, from three relationships; as the object of its love—as the subject of its power—as the possessor of its gift. The object of God's love while under the law is no better by nature than are other sinners. It is the subject of a convicted conscience like unto a murderer who has taken the life of his fellow creature, and while at large his guilty conscience convicts him of his guilt, and being at liberty he resolves to do so no more. So it is with a sinner, who is the object of God's love while dead in sin; he has often a convicted conscience, from taking the Lord's name in vain, and for doing many evil things from which he resolves to reform. I think, my friend, that the almighty God watches over the objects of his love in his special providence, while they are rebellious blasphemers of his holy name, and permit them to go so far and no farther. When one is arrested by God's holy law, that moment he knows he is condemned; but from the quickening life of God's spirit his heart heaves with the cry of mercy, while he acknowledges himself to be condemned. In this condition he experiences that he is held by the stern law of justice, and by its authority his hands and feet are bound, so that he cannot escape the vengeance due to his guilt. A poor, condemned sinner in this condition, what could he do? In his case proffered mercy, on certain conditions, would avail nothing to him, for he has nothing but guilt to give, and strength he has none, and if he had the law of God would demand it. While languishing under the sentence of death a reprieve comes from heaven, by which he receives some liberty and a beaming hope that lightens his soul in some degree from total despair. While pondering over these things such scripture as this may impress his mind: "Many are called, but few are chosen." His mind becomes perplexed with the doctrine of election, how can I be chosen, when I am so unworthy; this baffles him, but he thinks he will take heed to his ways that he sins not with his tongue, and while the wicked are before him he will close his mouth with a bridle, so that God might chose him for his service. He commences on his way and he finds it dark and crooked, and at the end thereof he feels more wretched and self-condemned than he did at the beginning, and is now compelled to give up all his efforts, for he is lost, and that justly, and yet he loves that God, whose law condemned him. Though in the anguish of his soul he cries for mercy, without a glimmering hope of salvation from God. Who can describe the grief, the fears, and the temptations of which the poor condemned sinner is subject while under the operation of the Spirit ot God in passing from

death unto life? Yet under the conflicts of flesh and spirit, the time arrives when God in his infinite goodness envelops the mind of the poor sinner with his glory, and reveals his Son to him, as his Savior, in whom he was loved and chosen, by the will of his heavenly Father, who designed him to be conformed to his blessed Son, that with him he should possess all things. This transition is as glorious in its nature, to the mind of this sinner, as the transfiguration of Christ was to Peter, James and John; there is certainly some resemblance to it, though in a less degree. But there was one thing certain, that he received from God the pardon for all his sins; then, this is enough, for who can condemn him? I do not design by this statement of my experience to be an infallible standard for others, for I believe that God does operate in various ways on the minds of sinners, to bring them to the knowledge of his saving truth. Yet, I do believe that all sinners who are the objects of God's love must be killed before they can be made alive, and that sinner, who hath seen the perfections of God in his inflexible law, shall as certainly see the perfection of his heavenly Father in his salvation, by his immaculate Savior. The sinner saved, having now become a possessor of life and peace for these favors, is anxious to become a member of the household of God. Therefore, he is accordingly baptized by one spirit of faith into the one body of which Christ Jesus is the life and the head thereof. Our heavenly Father hath appointed a kingdom for the reception of all such as love his holy name, and has sat his only begotten Son as king upon the throne, whom he had appointed the heir of of all things, to govern in accordance with the ordained will of his heavenly Father, for which the Father gave his Son power over all flesh, that he should give eternal life to as many as his Father had given him. The elements of God's kingdom must be maintained, not in meat and drink, but in righteousness, peace, and joy in the Holy Ghost. The subjects of this kingdom must be perfect in observing the laws of their heavenly Father, because they were founded on his infinite wisdom for the maintaining the bond of peace. Those who have entered into the kingdom of heaven have assumed to be sons and heirs of God and joint heirs with Christ, and they should always endeavor to maintain, through the influence of the Holy Spirit, the dignity of their character in all circumstances and conditions of life. For any one to plead that time, place, or circumstances would relieve him from his obligation for obeying one of the least commandments, when he can find time to serve himself, and shall teach men so, he shall be called the least in the kingdom; but whosoever shall teach them the same shall be called great in the kingdom of heaven. "For I say unto you," said Jesus, "that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The measurement of this perfection is the laws of our heavenly Father in Christ Jesus, who has prescribed them for the observance of his children, and for them only, and for none others. The righteousness arising from their obedience is called fine linen, clean and white, the emblem of purity, for it is the righteousness of saints, which is their sanctification, and not their justification in the presence of God. Luke xxii. 29, Matt. iii. 15, and v. 19, 20, Rev. xix. 7, 8. Our God hath declared that he will give grace and glory, and no good thing will he withhold from them that walk up rightly. And his Son, Christ Jesus, hath admonished his disciples to "Seek first the kingdom of God and his righteousness, and all these things shall be added unto them." Our heavenly Father designed that his chosen people should enjoy by faith the blessings of his kingdom, and for this purpose he provided everything that was adapted for that purpose. What more could have been done for them than he has done for their peace and happiness, through the blood of the cross? God constituted his Son with such riches to redeem his people from all condemnation, and is now declared to be the Son of God, with the power of an endless life, according to the spirit of holiness, by the resurrection from the dead. On these considerations, Jesus said unto his disciples: "In that day you shall know that I am in my Father, and you in me, and I in you;" and "because I live you shall live also." How great are these promises to them that love him! But, one says, I am too unworthy to partake of this life; another says, the way is too strait for me to enter in at the gate; and the third says, the cares of the world prevent me from embracing it. These classes of professors were at one time rejoicing in hope of the glory of God; they could utter the memory of God's great goodness and sing of his righteousness. But where are they now? Are they giving all diligence to make their calling and election sure? O! my friends, how grevious it is to hear and see of such, who had put on the Lord Jesus Christ by baptism, become so dead by living after the flesh. But, be ye, therefore perfect, even as your Father who is in heaven is perfect. The most eminent saint is not exempt from the evil of his corrupt body of sin and death; he was born into the world with it, and when he was born again of the spirit he still retained it, and must continue in it until his gracious God and Father calls him home to dwell in the everlasting kingdom of his Lord and Savior Jesus Christ, wherein sin and death do not reign. The saint while in the body of corruption, feels much more of the mystery of iniquity than he would have ever known while dead in trespass and sin, because then he was in the element of it, and did not discern the evil as he now does. His God by it now corrects him for his folly, for he desiring to acquire the riches of this world, even that which his heavenly Father commanded he should not unlawfully gain. I know many brethren who have acquired much wealth by their forethought, industry and prudence, and could with the greatest propriety say, we have not wronged nor defrauded any person to gain the object desired. But have they not robbed God of services which were his rightful due? O, my friends, let us remember that we are professing to be God's children. If then God be our Father let us not rob him of his honor. If he be our master let us not rob him of that fear and reverence that are his rightful due. "For my people," saith God, "have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water." "He that believeth on me, said Jesus, as the scripture hath said, out of his belly shall flow rivers of living water." Matt. i. 6, and John vii. 38. Our blessed Lord cautions and admonishes his disciples against covetousness, for a man's life consists not in the abundance of the things which he possesseth. He said, "If thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness. No man can serve two masters. We know, my brother, that self is our greatest enemy against our spiritual welfare, we are so inclined to yield, instead of crucifying its indulgences, and will use scripture to defend our course, and plead for the expediency to justify our actions that we have adopted to pursue. The inspired apostle, when arguing on this question, says, "All things are lawful unto me, but all things are not expedient; but I will not be brought under the power of any." I think the meaning of Paul was this: As I am a citizen of Rome all things are lawful unto me as such; but as a saint of God it would be inexpedient for me to do them; because I am joined to the Lord by one spirit—because I am not my own; because I am bought with a price, and my body is the temple of the Holy Ghost; also I am commanded to enter the strait gate, which I could not do if I became entangled with the things of this world, although lawful in themselves when temperatily used; but to encumber myself with their undue weights that would press me down in the earth, so that I could not look up to heaven to where my Savior is at the right hand of God. The gates and ways are used as emblems by our Lord to his disciples to caution them from entering the wide gate that leadeth to destruction. Now, why did our Lord caution his disciples if there be no danger? We will suppose a case. A poor sinner, who hath been delivered from condemnation of the law, having received the pardon of his sins through the atonement of the Son of God, and in obedience to his command has put on the Lord Jesus Christ by baptism. But afterwards, from the darkness of his mind, he becomes a subject of doubts and fears arising from his corrupt nature; so sensibly does he feel his own unworthiness that he claims no right to enter into the solemn worship of God by the way of holiness. The adversary, the devil, takes the advantage of him, and presents to his mind the imperfections of his fleshy nature, and being sensibly impressed that no sinner without holiness can see the Lord, and being equally sensible he has none of his own, he becomes desponding from the gloom that pervades his mind and his spirit sinks into despair. If he should not be favored with the opportunity of hearing the word of life as ministered by God's ministers, he is much in danger to be governed by the evil influence of his carnal nature, from which coldness and indifference will be the elements of his affections, and he will pursue a course that is destructive to his joy and peace in Christ Jesus. See 1 Peter i. 13–17. This sinner's mind has been strongly impressed with the righteousness of God's law, the justice and holiness of which have left such impression on his feelings, that he hungers and thirsts after righteousness; but how to attain it he is ignorant, from the lack of knowledge, and for such cases God hath ordained the ministry of the Spirit for his saints to attain the glory and the enjoyment of the same. John xiv. 12. 2 Tim. ii. 10.

Then, my dear friends, "Give unto the Lord the glory due unto his name; bring an offering and come before and worship the Lord in the beauty of holiness. And that he would grant unto us that we being delivered out of the hand of our enemies might serve him without fear in holiness and righteousness before him all the days of our life." 1 Chr. xvi. 29. Lu. i, 74–75.

These scriptures contain the following particulars: 1st. The command. 2d. The service. 3d. The manner. 4th. The privilege. 5th. The liberty. 6th. The object to serve. 7th. The duration. The saints in doing these things their perfection is known in the kingdom of God. They cannot do these things by indulging the old man, which is corrupt according to the deceitful lust, for that must be put off, and the new man put on, which after God is created in righteousness and true holiness. The principle of spiritual life that gives ability to act is pure, while the subject in his flesh is impure. And only by faith can we conform to the perfection of our heavenly Father that is in Christ Jesus; and while

endeavoring to do so we have to encounter the world, the flesh, and the devil. But, be perfect, said Jesus. I do not think that our Lord designed to convey the idea that our natures were sinless; but to be perfect in character as the children of our heavenly Father, to partake of the elements of his kingdom. Our perfection consists in the principle of life that is in Christ Jesus. We are now the children of God in virtue of the indwelling spirit of Christ. Every man that hath this hope in him purifieth himself even as Christ is pure. Being now made free from sin and become servants to God, we have our fruit unto holiness and the end everlasting life. There is a sad evil existing with the children of God at this present time, by their looking into their corrupt natures for an evidence of being born again; and from doing so they make sad complaints. But, I would inquire of such, what are the desires of your minds—on whom, or on what are your affections fixed? If the mind of the sinner is looking, and waiting and hoping for a deliverance from the bondage of corruption, through the atoning blood of the Son of God, and for its cleansing influence to purge his conscience from dead works to serve the living God; that sinner has the evidence in himself that he is born again and born for heaven. But if the sinner is only convicted of his external sins, and grieved at the consequences, and fearful for his reputation of character, these ore not evidences of his being born again, through some species of reform, that are necessary for the membership to a religious reform society. Then, my dear friends, consider the promises of your faithful God, which are yea and amen, in Christ Jesus, who hath called you by his grace into the fellowship of his Son, Jesus Christ our Lord, and confirmed in you the testimony of your Savior, whom you have a desire to serve, not only in word, neither in tongues, but in deed and in truth, even as this is meet for you in conformation to the truth as it is in Jesus, by the sealing of the Holy Spirit in your minds. Be not forgetful of the grace of God, wherein he hath abounded toward you in all wisdom, and prudence. I hope you will all always bear in mind the words of your Savior. He says: "The hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." God is a Spirit and they that worship him must worship him in spirit and in truth. This obligation is strictly binding on all God's children, for them to enjoy the peace of God and to be filled with the fruits of righteousness, which are by Jesus Christ unto the glory of God. Your obligations to your heavenly Father are to be measured by his perceptive will in Christ Jesus, and that is perfect; therefore be ye also perfect in conformity to his will which is your sanctification. It is as necessary for you to eat by faith the flesh of the Son of God and to drink his blood for the maintaining of your spiritual mind, as it is for you to eat and drink for the maintenance of your natural bodies. Your ability to obey the will of your heavenly Father is not of yourselves, for without union to Christ you can do nothing. Therefore, be not unmindful of what the Lord hath told you, "Because I live ye shall live also." He is living for you now, at the right hand of God, and the Holy Spirit has engaged himself on your behalf, with concurrence to your Father's will, to make intercessions for you with groanings which cannot be uttered. That believer, who neglects going to Christ as his intercessor, does not duly appreciate the atonement of the Son of God. The poor sinner, who has received the atonement, has been brought back to God; not in his sins, for they have been put away, and he is completely reconciled by the life of Christ: because his sins are canceled with the atoning blood of his surety, and with the righteousness of his law fulfiller, he stands completely innocent in the equity of the law of God and in the presence of his heavenly Father. How can this perfect peace be maintained without the intercession of Jesus Christ, as our advocate with the Father, Jesus Christ the righteous, and the sanctifying influence of the Holy Spirit? To me it appears impossible. The Psalmist says, "Mark the perfect man, and behold the upright, for the end of that man is peace." For God will keep him in perfect peace whose mind is stayed on his Lord, for he trusteth in the Lord; for in the Lord Jehovah is everlasting strength. Then I will say to you, my brother, you as a father and as a master, govern your own household according to your own will. Your rules and regulations you require to be observed by them for the establishing of order and peace among your domestic household, and while they conform to your requirements peace is maintained, and they behold with delight the light of your countenance; but if they infringe upon your rules and refuse to conform to your requirements, which you had ordained for order to be observed. you would discharge those servants from your service, that your children might learn to obey with reverence and integrity their father's will. By this, I design for you to make a comparison of what God requires of you, as your heavenly Father, and do you at all times walk perfectly before him? You can easily ascertain whether you are perfect as your Father which is in heaven is perfect, by examing yourself by his perfect will, which our Lord hath taught us to pray for." Matt. vi. 9–15. Our Lord tells us where our treasure is there will our hearts be also. But should your heart be overcharged with excessive desires for the riches and honors of this life you will find they will prevent you from being perfect as your Father in heaven is perfect.

Finally, my brother, rejoice in the Lord, and not in yourself. To write this to you, indeed, to me is not grevious, but for you it is safe. Beware you do not worship yourself; you have I doubt not found, and will find, that self is a great enemy to your spiritual mind: you have need to be always conscious and watch your fleshly desires, as you would the dogs and the evil workers, because they are all enemies to Christ and to the peace of his spiritual kingdom. If we be born from above, our minds will be fixed on things above and not on things on the earth. The spirit of life in Christ Jesus forms the spirit of our minds to live the life of faith, for without the spirit of faith we cannot please God. Faith does not produce the principle of life, but the principle of life produces the faith, which is called the faith of God's elect.

I have endeavored to be explicit, to prevent you from misconceiving my views on this all-important subject. Brother Beebe, thus I have written to comply with the request of our brother and sister Hamilton. I have written what my views are on this important subject, and if you think it will be expedient to give it a place in the "Signs of the Times" I wish you to do so.

I remain your brother in the gospel of peace,

JAMES JANEWAY.

MOUNT MORIAH, Ark., April 4, 1870.

Eld. BEEBE:—Beloved brother in Christ, Through the solicitation of some of our brethren I have concluded to address you a few thoughts for publication, should they meet your approbation, although I deeply feel my incapacity to speak or write for the edification and comfort of the saints, unless my mind shall be divinely directed. Especially do I feel incompetent to appear among the productions of so many of your able correspondents. The subject on which I propose to offer a few thoughts is found in 2 Cor, iv, 5. "For we preach not ourselves, but Christ Jesus the Lord." The great apostle to the Gentiles, in this declaration seems confident of having been made partaker of the divine nature from God the Father, through Jesus Christ our Lord; and that all the inventions of human wisdom however witty, presented to the world, as conditions of salvation, are utterly false and delusive. Although he had himself been, as all other legalists are, a disciple of Moses, and had trusted in his own righteousness for life and salvation, and had had a zeal of God, which was not according to knowledge, as all carnal religionists have, and while he was in that state he was, of course, ignorant of the righteousness of God. And in that ignorance he preached himself, as all the self righteous still do, and in preaching a system of means and conditions, of keeping the law of Moses to secure salvation, he had preached himself, as they all do who glory in their shame; in confirmation of this he said, "If any other man thinketh that he hath whereof he might trust in in the flesh, I more: circumcised the eighth day, of the stock of Israel of the tribe of Benjamin a Hebrew of the Hebrews, as touching the law, a pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Phil. iii. 4–6. But when the time appointed in the purpose of God who worketh all things after the counsel of his own will, that which was gain to him, he counted loss. For what so ever the Lord willeth he doeth in heaven and earth, in the seas, and in all dark places. When that time came Saul of Tarsus, as he then was, heard the voice of the Son of God, saying to him, "Saul, Saul, why persecutest thou me? Now by the power of omnipotence, which is displayed in the calling and quickening of all who are born of God, he was turned to God, and the legal vail, justification by the deeds of the law, was taken from him, and he saw as he had never seen before; the scales fell from his eyes, and he was fully convinced that the law which was written and engraven on tables of stone could by no means justiy a sinner in the sight of God. But Christ was revealed to him as the only Savior by whom the demands of the law could be fulfilled. Then by the law of the spirit of life written on the fleshly table of his heart, he could see and testify that it is only by that law of the spirit of life in Christ Jesus, that he and all the people of God are made free from the law of sin and death. Now with him, "Old things had passed away, and behold all things became new." Now he lived by the faith of the Son of God who had loved him, and given himself for him. God had now not only made known to Paul his Election, predestination and calling to salvation, but also his calling to the apostleship and ministry of the word; which is all in perfect harmony with all his purposes, which he had purposed in Christ Jesus before the world began. In testimoney of which he informed him of what great things he must suffer in bearing his name afar off among the gentiles, kings, and the children of Israel, Acts ix,–6. Now let us hear Paul's testimony, he having been made willing in the day of Christ's power, as all of God's children are. He says' "Unto me, who am less than the least of all saints, is this grace given" (not sold or offered) "that I should preach among the gentiles the unsearchable riches of Christ." For, "When it pleased God, to reveal his Son in me, that I should preach," &c. "straightway I

conferred not with flesh and blood. A dispensation of the gospel was committed unto him by the Lord, and not by any board of modern priests or theologians such as then existed at Jerusalem by whom men were first commissioned and paid for preaching falsehood, with a design to arrest the progress of the gospel and testimony of the resurrection of Christ; for had that been the case he would have preached himself and not Christ Jesus the Lord. But his authority was from God, who has "Declared the end from the beginning &c, saying, My counsel shall stand and I will do all my pleasure. Under the immediate control of the Holy Spirit, he could do no other way than to preach Christ, in whom all fullness dwells, and in whom is every requisite to the perfect and complate salvation of his people. Now can any man resist successfully the controling power of that Spirit which by all the ministers of Christ are called and qualified and sent forth to preach, not themselves but Christ Jesus the Lord? They are divested of all confidence in themselves. No man on earth, however wise or learned in the sciences of this world, can preach Christ Jesus the Lord unless he be called of God to the work, as was Aaron. Yet we are gravely told that preaching and religion are reduced to a science. I will not deny that science may be required to qualify a man to preach himself, and to perform his own works; for such qualifications can be and are so acquired; but it is not so in regard to the preaching of Christ. Hear Paul, in his first epistle to the Corinthians, and second chapter, disclaiming all reliance on human works or wisdom to qualify him for his calling. he says, "When I came to you, I came not with excellency of speech declaring unto you the testimony of God; for I determined not to know any thing among you save Jesus Christ, and him crucified." He came to them, not in the words that man's wisdom teacheth, but that which the Holy Ghost teacheth, and for this reason, that their faith should not stand in the wisdom of men; but in the power of God. For he knew that the world, knew not God. In this second epistle, he says. "Having received this ministry as we have received mercy we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to evry man's conscience, in the sight of God. This treasure in earthen vessels, secures to God the excellency of its power, and ascribes it not to the will, skill or wisdom of men. Christ is anointed of the Father with the oil of joy above his fellows, and he alone is consecrated over the house of God. Not in a ceremonial priesthood, or worldly sanctuary, but in a royal priesthood embracing his chosen generation, holy nation and peculiar people, that shall show forth the praise of him who has called them out of darkness into his marvelous light. His priesthood is not after the order of Aaron, but after the order of Melchisedec. Being one with ihe Father, and with all the fullness of the Godhead dwelling in him, he is able to save them unto the uttermost who come unto God by him. As the head and Mediator, he imbodies all his people as his members, and in him each of them have their spiritual life and salvation. The life of Christ as the head, is the lite of all his body and members. He was her life before time began, as he is now her life, and will be still her life when time shall be no more. They never had spiritual life any where else. This life partook of flesh and blood, and therefore must have antecedently existed, as hid with Christ in God. There is therefore one body which is the church, and one spirit, which is the life and vitality of that one body or church, and all the members of that one body are called in one hope of their calling. This unity and identity is indissoluble. Christ says of this identity, I in you, and ye in me, and I in the Father, and the Father is in me. As the covenant head and life of his body he was made flesh, came under the law to redeem them from under the law, for in their relation to the earthly Adam, they were held by the law and under its curse; and it was said of him, Thou shalt call his name Jesus, for he shall save his people from their sins. So in his Mediatorial headship, it behooved him to suffer for their sins, and rise again from the dead to redeem them from all the demands of law and justice. Thus by the law of the spirit of life in Christ Jesus, they are made free from the law of sin and death, and in this sacred union all his members are made partakers of the divine nature.—But I will close this article. Your unworthy brother in gospel bonds.

DAVID B. ALMAND.

Sense and matter are often clogs to the mind, and sensible objects are the same often to spiritual motions. Our souls are never more raised than when they are abstracted from the entanglements of them. A pompous worship, made up of many sensible objects, weakens the spirituality of religion. Those that are most zealous for outward, are usually most cold in inward observances; and those that overdo in carnal modes, usually underdo in spiritual affections. This was the Jewish state. The nature of the ceremonies being pompous and earthly by their show and beauty, meeting with their weakness and childish affections, filled their eyes with an outward lustre, allured their minds, and detained them from seeking things higher and more spiritual; the kernel of those rites lay concealed in a thick shell; the spiritual glory was little seen, and the spiritual sweetness little tasted.—*Charnock.*

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1870.

THE DESIGN AND END OF THE ADVENT OF CHRIST.

A correspondent in Ohio desires our views on John xviii. 37. "For this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

And sister F. L. Bagg, of Illinois, has requested our views on John i. 9. "That was the true light, which lighteth every man that cometh into the world." First, as to the light, and then as to *every man* who is lightened.

As in our understanding of them, both passages involve substantially the same doctrine, we propose to embrace what we have to say on them in this article. We will however notice them in the order presented. The Savior of sinners was under arrest, he stood at the bar of Pilate, many grievous charges had been made against him by the Jews, and false witnesses had been bribed to testify against him, that he might be condemned to death. Pilate, who presided as judge, seemed to be greatly perplexed, knowing that it was for envy that the Jews had delivered him, and after a searching investigatian could find no fault in him; he was afraid to condemn him, and still more afraid to release him, for fear of offending his murderous persecutors.

Among other questions, Pilate asked Jesus, "Art thou a king then?" To which Jesus replied in the words proposed for consideration. "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Our Lord Jesus Chirst in his Mediatorial office and work is the only medium of divine revelation. All the secrets of eternity would have remained forever sealed up from the human family, if the Lion of the tribe of Judah had not prevailed to take the book, and open the seals thereof. No other being was found in heaven, or on earth, or under the earth, that was worthy; every other communication was closed forever. Darkness covered the earth, and gross darkness the people. Men by wisdom knew not God. The result of all the speculations of men, in all their vain researches, had utterly failed to find out God, and the wisdom, science and philosophy of men had only demonstrated their total ignorance of the true God and eternal life, while they had filled the world with many thousand idols, and involved the world in pagan dakness and superstition. God had hidden these things from the wise and prudent of the world, because so it seemed good in his sight. But behold, in due time the Messenger of the covenant made his advent to our benighted world, bearing the secrets of eternity, and as the "Faithful and true Witness," proclaimed, "All things are delivered unto me of my Father, and no man knoweth the Son, but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 25—27. All the knowledge which the prophets and holy men of old had of spiritual and eternal things, was revealed to them by him, and through him. "For the testimony" (or witness) "of Jesus is the spirit of prophecy."—Rev. xix. 10. "Of which salvation the prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the *Spirit of Christ* which was in them did signify, when it *testified* beforehand of the sufferings of Christ, and the glory that should follow."—1 Peter i. 10, 11. To this end, and for this cause was Jesus born, and came into the world, to bear witness unto unto the truth. All that had been testified by his Spirit in the prophets concerning his incarnation, sufferings, and the glory that should follow, would have lacked confirmation, had he not come into the world as it was written of him. He had said by his prophets in the testimony of his Spirit in them, "Lo, I come! in the volume of the book it is written of me, to do thy will, O God."—Psa. xl. 6; Heb. x. 9. His coming then into the world by a birth, was indispensibly necessary to bear witness to the truth of what was written in the volume of God's book concerning him. But, not only in confirmation of the promise of his coming, but his advent was equally indispensible for the verification of all that was written of him in the law and the prophets, and in the psalms. THE TRUTH, for the demonstration of which he came into the world, embraces the whole economy of grace, of which as the faithful and true witness he testified, is for ever established and irrefutably demonstrated by him, and this testimony includes his life, death, resurrection, and his inauguration as the King of saints, together with all spiritual revelation. He is the way, and the truth, and the life, and no man cometh unto the Father but by him. So vitally important is his witness, or testimony, that no point in the doctrine, order, or ordinances of his kingdom, can be established independently of it. We must have a "Thus saith the Lord" for our faith and practice, if we are his disciples. And to know that we are embraced in his salvation, we must have his Spirit to bear witness with our spirit that we are born of God. It was on no uncertain enterprise, and for the

accomplishment of no indefinite work that he came into the word. In his ministry he has identified the truth in his own person, saying, "I am the Truth;"—in his word witnessing, Thy word is truth; and in exposing all the hidden things of dishonesty. Now, as the witness which he bears makes the truth of God manifest, and as whatsoever maketh manifest is light, we shall see that the text in John i. 9, proposed by sister Baggs, is in perfect harmony with that on which the foregoing remarks have been written.

"That was the true light, which lighteth every man that cometh into the world." The particular light here designated as the "true light," is unquestionably the same which in the fourth verse was in our Lord Jesus Christ. "In him was light, and the light was the life of men." It is the refulgent brightness of his Father's glory,—the light of the knowledge of the glory of God, shining in the face of our Lord Jesus Christ. His brightness, the prophet says, was as the light; he had horns coming out of his hand, and there was the hiding of his power.—Hab. iii. 4. It is the light disclosed by testimony as the witness, faithful and true. The light shining from him as the Sun of Righteousness, which ushered in the gospel day, is the *true* light, in distinction from all the lights of nature, of reason, or of human science. Although men may denounce it as darkness, for they call all light darkness, and darkness they call light; but to all those in whose hearts God has shined, it is marvelous and true. But what avails the resplendent beams of noon to them that are blind, or dead? The light shines upon the dead and blind as well as upon the living who have eyes to see and enjoy it. As light maketh manifest, so by the true light every thing is made manifest. This true light reveals to those, who have eyes all things exactly as they are. The Jews who trusted in their own legal righteousness are exposed by this light. "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin."—John xv. 22. Such is the effect of light, it makes manifest that which the darkness concealed. There is a wide difference between lighting and enlightening. Every man that cometh into the world is manifested in his real character by the true light; for it discriminates between life and death, between truth and error, between nature and grace. The sense in which it is said, That was the true light which lighteth every man that cometh into the world, cannot be rendered *enlightened*, without conflicting with the immediate connection. He who is this true light was in the world, and the world was made by him, and the world knew him not. The world then was not enlightened; yet the true state of the world was made manifest by this true light. The natural sun lightens the natural world, and shines as well upon the blind as on such as can see. It lightens the inamimate as well as the living. The *world* must be the same world into which the incarnate Word came, when the Word was made flesh and dwelt among us; the same world which was made by him, and yet knew him not. The world by wisdom knew not God. None of the princes of this world knew him; for if they had known him, they would not have crucified the Lord of glory. But the light of revelation so shines upon the hidden things of dishonesty as to bring them to light. It shineth in even darkness itself, but the darkness comprehendeth it not. Paul as an apostle, on the throne of judgment, by the immediate inspiration of the Holy Gnost, has forever settled the matter of the utter inability of man to approach unto or to see this true light. He testifies that the "Blessed and only Potentate, the King of kings, and Lord of lords, only hath immortality dwelling in the light, which no man can approach unto; whom no man hath seen, or can see."—1 Tim. vi. 15, 16. It is not in the power of man to see, or to make any advance towards seeing this true light. Although by it clearly manifested, exposed, and made manifest to those members of Christ who, in his light, have light, and who, being born of him who is the true light, are the children of the light, and the children of the day, and whose eyes are blessed, and made to see the things which are revealed to them by the Spirit. So the same apostle says, "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." That light therefore which men have power to approach unto, which has been seen, and can be seen, which can be taught and learned as a science in schools, and comprehended by the mental powers of men, is not the true light into which the Blessed and only Potentate translates his children when he delivers them from the power of darkness. The difference between a person or thing being lighted, or enlightened, may be illustrated by many scriptural examples. The candles and lamps in the temple were lighted, but not enlightened; for neither candles nor lamps have power to see; yet the light shines on them, or lightens them. As the lightning that lighteneth out of the one part under heaven shineth unto the other part," &c.—Luke xvii. 24. Yet the lightning can only be seen by those who have eyes. While all things are made manifest by the light to those who have the capacity to see, no others are enlightened by it. Our Lord Jesus Christ is the Light of the world, and he said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness."—John xii. 46. And in the prececing verse he says, "And he that seeth me, seeth him that sent me." As he also said to Philip, "He that hath seen me, hath seen the Father." They who see the Father, are enlightened; for he can only be seen in the light of the Son; for no man knoweth the Father but the Son, and he to whom the Son will reveal him. Yet the blindness and darkness of all others is exposed and made manifest by this true light. If thine eye be single, or enlightened, the whole body is full of light; for God hath shined *in the hearts* of his children, to give them the light of the knowledge of the glory of God, in the face of Jesus Christ. Thus they are enlightened. But if thine eye be evil, the whole body is full of darkness. Such, although made manifest by the true light, are not enlightened by it. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20. Scribes, pharisees and hypocrites, while concealed in darkness, were regarded as a very pious people; but when the true light came, they were exposed by it. He that believeth on the Son of God, is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."—John iii. 18–21.

MONIES RECEIVED FOR "THE EDITORIAL."

N Bussey Jr, Ga, 2 30, Joseph Davis, Ill, 2 30, Eld J A Whiteley, Iowa, 5, J W Hutchinson, Mo, 2 30, Tho R Hendricks, Ky, 2 30.—Total $14 20.

Subscription Receipts.

New York:—J Van de Water 2, L Carll 2, Fanny Hallock 2	$6 00
Virginia.—David Thompson 4, Elihu Phillips 1 75, P Conkle 1 50, Wm B Marshall 1	8 25
North Carolina.—L Bradley 2, Eld R D Hart 1 50	3 50
Georgia:—Eld Wm L Beebe 1, Eld D W Patman 7 50, Eld N Bussey 6	14 50
Arkansas:—Eld Wm F Bates	7 00
Louisiana;—Mrs E Parrott 2, W M Perkins 10	12 00
Texas:—Dr C A Polk	2 00
Oregon:—Tho Froman 2 50, J Cooley 2	4 50
Tennessee.—E C Alexander	2 00
Kentucky:—H Dennison 2, Eld T P Dudley 2, J R Hendricks 2	6 00
Ohio:—G W Jackson 5, D Brentz 1 50, A Haskin 2, L S Reynolds 1 50, M R Tucker 2	12 00
Indiana:—John Clark	2 00
Illinois:—W Spitler 3 50, Mrs F L Bagg 2, A Welch 6 20, Eld J G Williams 1 50, Mrs E Johnson 2, J R Dunlap 4	19 20
Missouri:—Mrs H Shields 2, J Long 2, A Z Herold 1 50	5 50
Iowa:—Morris Ogan	4 00
Michigan.—Wm Willett 4, T J Wyman 2	6 00
Total	$114 25

POETRY.

BROTHER BEEBE:—Brother Robert Alexander has has requested me to forward to you the following piece of poetry, (written by S. Rutherford, when he was confined in Abedeen Prison for the cause of truth,) to be published in the "Signs," if it shall meet with your approval.

I will here give you a short sketch of the writer's experience. He says:

"My Lord Jesus is kinder to me than ever he was. It pleaseth him to dine and sup with his afflicted prisoner. "The King feasteth with me, and his spikenard casteth a sweet smell."

T. HILL.

LAST WORDS OF S. RUTHERFORD.

GLORY, GLORY DWELLETH IN IMMANUEL'S LAND.

The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair sweet morn awakes:
Dark, dark hath been the midnight,
But day-spring is at hand,
And glory, glory dwelleth
In Immanuel's land.

Oh! well it is forever,
Oh! well for evermore,
My nest hung in no forest,
Of all this death doomed shore:
Yea, let the vain world perish,
As from the ship we strand,
While glory, glory dwelleth
In Immanuel's land.

There the red Rose of Sharon
Unfolds its heartmost bloom,
And fills the air of heaven
With ravishing perfume:
Oh! to behold it blossom
While by its fragrance fann'd,
Where glory, glory dwelleth
In Immanuel's iand.

The King there in his beauty,
Without a vail is seen:
It were a well spent journey,
Though sev'n deaths lay between.
The Lamb with his fair army
Doth on mount Zion stand,
And glory, glory dwelleth
In Immanuel's land.

Oh! Christ he is the fountain,
The deep sweet well of love,
The streams on earth I've tasted,
More deep I'll drink above;
There to an ocean fullness
His mercy doth expand,
And glory, glory dwelleth
In Immanuel's land.

Oft in yon sea-beat prison
My Lord and I held tryst;*
For Anworth was not heaven,
And preaching was not Christ:
And aye, my murkiest storm cloud
Was by a rainbow spann'd,
Caught from the glory dwelling
In Immanuel's land.

But that he built a heaven
Of his surpassing love,
A little new Jerusalem,
Like to the one above,—
"Lord, take me o'er the water,"
Had been my loud demand,
Take me to love's own country,
Unto Immanuel's land.

But flowers need night's cool darkness,
The moonlight and the dew:
So Christ from one who lov'd it,
His shining oft withdrew;
And then for cause of absence
My troubled soul I scann'd;
But glory, shadeless, shineth
In Immanuel's land.

*Appointed meeting—assignation. (Scottish.)

The little birds of Anworth,
I used to count them blest;
Now beside happier altars
I go to build my nest:
O'er these there broods no silence,
No graves around them stand,
For glory, deathless, dwelleth
In Immanuel's land.

Fair Anworth by the Solway,
To me thou still art dear,
E'en from the verge of heaven
I drop for thee a tear.
Oh! if one soul from Anworth
Meet me at God's right hand,
My heaven will be two heavens,
In Immanuels land.

I've wrestled on toward heaven,
'Gainst storm, and wind and tide;
Now, like a weary traveler
That leaneth on his guide,
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory dawning,
From Immanuel's land.

Deep waters cross'd life's pathway,
The hedge of thorns was sharp;
Now these lie all behind me—
Oh! for a well tuned harp!
Oh! to join Hallelujah
With yon triumphant band,
Who sing, where glory dwelleth,
In Immanuel's land.

With mercy and with judgment,
My web of time he wove,
And aye, the dews of sorrow
Were lustred with his love:
I'll bless the hand that guided,
I'll bless the heart that plann'd,
When thron'd where glory dwelleth,
In Immanuel's land.

Soon shall the cup of glory
Wash down earth's bit'rest woes;
Soon shall the desert briar
Break into Eden's rose;
The curse shall change to blessing,
The name on earth thats bann'd,
Be graven on the white stone
In Immanuel's land.

Oh! I am my Beloved's,
And my Beloved is mine;
He brings a poor vile sinner
Into his "house of wine:
I stand upon his merit,
I know no safer stand,
Not e'en where glory dwelleth,
In Immanuel's land.

I shall sleep sound in Jesus,
Fill'd with his likeness rise,
To love and to adore him,
To see him with these eyes;
'Tween me and resurrection
But Paradise doth stand;
Then, then for glory dwelling
In Immanuel's land.

The bride eyes not her garment,
But her dear bridegroom's face;
I will not gaze at glory,
But on my King of grace;
Not at the crown he giveth,
But on his pierced hand;
The Lamb is all the glory
Of Immanuel's land.

I have borne scorn and hatred,
I have borne wrong and shame;
Earth's proud ones have reproach'd me
For Christ's thrice blessed name:
Where God's seal 's set the fairest,
They 've stamp'd their foulest brand,
But judgment shines like noonday,
In Immanuel's land.

They 've summon'd me before them,
But there I may not come;
My Lord says, "Come up hither,"
My Lord say, "Welcome home!"
My kingly King at his white throne,
My presence doth command,
Where glory, glory dwelleth,
In Immanuel's land.

Obituary Notices.

ELD. BEEBE:—Please publish the obituary of my little grand-daughter, **Florietta A. Wallace**, daughter of James and Adeline Wallace. She departed this life March 2, 1870, aged 1 year lacking four days. Her disease was pneumonia fever, of which she was sick only one week. She was a lovely child, and greatly beloved; but she is now forever at rest.

NANCY P. WALKER.

BROTHER BEEBE:—At the request of sister Melisey Neal, the bereaved widow of the deceased, I send you for publication the following notice:

DIED—At at his residence in Navarro Co., Texas, Nov. 1, 1869, **Eld. J. G. Neal**, in the 68th year of his age. He was born in Warren Co., Ga., Nov. 24, 1801, united with the church in Covington Co., Ala., in Nov. 1830. He was taken first with pneumonia, which on the ninth day of his Illness was followed with typhoid fever. He had been on a visit to the Union association, about seventy-five miles from his home, which began on Saturday before the second Sunday in October, and was taken sick on Tuesday morning after, and had to be brought home. We sustain a great loss in the ministry, which we believe is his unspeakable gain.

Yours in the bonds of christian love,

REDING SESSUMS.

MUCH ESTEEMED ELDER BEEBE:—It has become our painful duty to write the obituary notice of our beloved father, **Joshua P. Davis**, who departed this life Sept. 10, 1869, aged 85 years and some months. He was a member of the Old or Primitive Baptist church, and stood unchangable. He was a firm believer in the doctrine advocated by the Old School. He often spoke of that vital union that exists between the Father and the Son, and the members of his mystical body. He often reminded us of his time being very short. He desired to live in peace with all, as far as in him lay. But little did we think he was so soon to be removed from us. He was for many years afflicted with a rupture, when inflamation set in, and removed him very suddenly. While on his sick bed brother Every asked him concerning his hope. He soon replied that it was brighter and brighter every day, and that he should soon hear the welcome, Come, thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; and that he was willing to depart and be with Christ, which is far better. He leaves nine children and a great many relatives, with the church, to mourn their loss, but not as they who have no hope; for if we believe that Jesus died and rose again, them also that sleep in Jesus will God bring with him. A very appropriate discourse was delivered by our beloved Elder Hewitt, to a large and solemn audience, and he was borne away to his last earthly resting place.

Yours in affliction,

E. BURGHER.

Olive, N. Y., April 3, 1870.

ELD. G. BEEBE—DEAR BROTHER:—With sadness I now attempt to communicate to you, and through the "Signs" to all the brethren, the decease of our beloved sister, **Ann McIntosh**. She fell asleep in Jesus March 25, at Westminster Md., in the 58th year of her age. She was the daughter of Wm. and sister Margaret Blizzard, and wife of brother James McIntosh. She was a member of the Black Rock church, and was baptized by Elder Trott, was married by him, and heard him preach his last sermon at Black Rock, which so many of the brethren remember so well. Her disease was pneumonia, ending in inflamation of the throat. She was ill just three weeks. But in the pain and sufferings of her dreadful disease, she manifested the power of Jesus' grace to cheer and sustain, as few are enabled to do. From the beginning of her illness she felt and said she would not recover. But she said to me, as I called to see her a few days before she died, that her trust was firm and unshaken in her God, and that she could say, "Though he slay me, yet will I trust in him." It has been charged upon the doctrine of salvation by grace alone, that it leads to licentiousness; but the lives of such as our departed sister triumphantly refute all such slanders. For though her trust for eternal glory was in the name of Jesus, and in his merits, yet she was a pattern of good works, showing that divine grace has power

"To change the heart, renew the will,
And turn the feet to Zion's hill."

She has left behind her an aged mother, who, like one of old, is waiting patiently her appointed time, but who feels almost crushed with grief at the loss of her dearest earthly friend. But still she desires to say, "Nevertheless, not as I will, but as thou wilt." May the God of all grace comfort her, as he will soon, by taking her to the mansions of eternal rest. A husband and son to whom she was devoted, are also left to mourn; but even in their sorrow they can rejoice to know that she sleeps a sleep whose waking is supremely blest. Other relatives also mourn the loss of a dear friend and kind neighbor. May God comfort all that mourn.

Your brother in sorrow,

F. A. CHICK.

Reisterstown, Md, April 9, 1870.

DIED—At No. 198 Mercer St., Jersey City, N. J., April 24, 1870, **Mrs. Fannie M. Horton**, wife of Ira Horton, aged 29 years, 2 months and 24 days, leaving a grief-stricken husband and one child, with many relatives and friends, to mourn their sad bereavement. Truly, "In the midst of life we are in death." About eight years ago the marriage of Mr. and Mrs. Horton was solemnized by the writer of this notice. The opening prospect of a long and prosperous life was flattering. Providence smiled, and they were blessed with four lovely children. One of the four was soon called to an early grave. On Dec. 31, 1869, another, and one week later, still another of their children was laid low in death. At the time of this bereavement the then surviving mother was slowly yielding to the wasting progress of disease by which she was soon hurried to her grave by the side of her dear little ones. Those who attended the dying bed of Mrs. Horton entertain a confident assurance that she sleeps in Jrsus. Her dying words were, "Let me go to Jesus! I am going to Jesus! I am going home! where she hoped to meet her dear little ones."

This loss falls with crushing weight upon the surviving but widowed husband and motherless child. May God sustain and comfort them.

"So soon our earthly comforts fly,
And pleasures only bloom to die."

DEAR BROTHER BEEBE:—As our heavenly Father has permitted sickness and death to enter our little community, we will thank you to publish the following obituary notices in the "Signs."

DIED—Oct. 7, 1869, **William Knibbs**, son of brother Charles Knibbs, aged 11 years and 3 months. He was sick but a few days, and his death was unexpected. He was a quiet lad, and constant in his attendance at our meetings. For some time before his death he was often saying, "Sweet rest in heaven."

The Lord had blessed our brother and his wife with a large healthy family, and this first breach in the circle affected them much; but through grace they were enabled to say, It is the Lord: let him do what seemeth him good.

"Yes, nature feels, but ah, he's gone,
For him our tears have flowed;
It is the Lord, his hand we own,
He doth what seems him good."

ALSO,

Anna Mariah Thorndike, infant daughter of John and Maria Thorndike, who died Oct. 29, 1869, aged 8 months. The family had just come among their relatives here from England. Two more of their children were very sick at the same time, but the Lord in mercy brought them back to health. While mourning friends took a farewell look of the dear little form resting in its last bed, I was led to say, It is well with the child.

ALSO,

William Whitten died Dec. 16, 1869, aged 52 years. He was bapttzed and united with the Ebenezer church in 1861, and we had a good evidence to believe he was one of those humble ones to whom the Lord had given grace. He was a constant reader of the "Signs," and the truth and experience it contained refreshed his soul. At our church meetings he always spoke of himself as a poor empty, weak sinner, whose only hope rested on the finished work and perfect righteousness of the glorious Head and Surety of God's chosen sheep. He had suffered many trying afflictions in life, in one of which he had to have a leg amputated. His last illness was billious fever, and yellow jaundice, of which he was sick several months. But the everlasting arms of his Savior sustained him; and in speaking of his dissolution, and the bereavement of his family, he said he felt he could do nothing but leave it all in the hands of his divine Master. He appeared to feel the sweetness of lying passive in his hands, and knowing no will but his. Just before he drew his last breath he said, "It is all well." He has left a wife and young family to mourn their loss. Both the church and neighborhood unite in their expression of esteem for our departed brother; but our loss is his eternal gain.

ALSO,

On Jan. 13, 1870, death entered the family of our beloved brother George Fellingham, and took the pet of the household, dear little **Freddy**, aged 5 years and 2 months. His disease was constipation and rupture, from which he suffered severely for a week. Every thing that skill could do or love prompt was unavailing. He was a very affectionate child, and was much attached to his father, about whose heart he bound himself with the strong ties of love. Our brother had fondly hoped that the son of his old age would have lived to have closed the father's eyes; but the Lord's ways are not our ways. Midst falling tears the parents were enabled to resign the precious boon to the giver, and say, though painful, it was all right.

"Alas! how changed that lovely flow'r,
Which bloomed and cheer'd our hearts;
Fair fleshly comfort of an hour,
How soon we're call'd to part."

A discourse was preached on the occasion from 2 Sam. xii. 22, 23.

Yours in gospel bonds,

S. BRADBEER.

Vienna, Ill.

DIED—At Wilmington, Will Co., Ill., March 30, 1870, sister **Sarah Linton**, wife of brother Lawson Linton. Sister Linton was 74 years and 5 months old, and had been united with the O. S. Baptists 38 years, having been baptized by Eld. Richard M. Newton, of Grand Prairie church, Crawford Co. Ill., in 1831. On moving to Will Co. she joined the Ebenezer church, but the distance of her home from the meeting house was 25 miles, which with the infirmities of age prevented her meeting with the Lord's people as often as she desired. Most of the spiritual food she received for several years was derived from a perusal of the "Signs." Her soul rejoiced in a free grace gospel, and the righteousness of Jesus, without any of the poor polluted works of man added as a make weight. She had been for some time subject to infirmities incident to declining years, but the illness which preceded her death was very short. She had been around as usual during the day, cooked and partook of a light supper, and retired to rest, feeling a little indisposed. Soon after she complained of pain, and said she was very ill again. She said she had got to the end of her journey, or words to that effect. And in less than an hour after she was taken sick, she fell asleep in Jesus, leaving children, relatives, and an aged husband, to whom she had been united fifty years last August, to mourn their loss. Her funeral took place on Saturday, April 2, when I tried to speak a little from Psalms xxxvii. 37.

Yours in Christ,

S. BRADBEER.

Associational Notices.

The Baltimore Old Scool Baptist Association will be held, providence permitting, with the Harford church, in Harford Co., Md., to begin at 10 o'clock a. m. on Wednesday before the fourth Sunday in May, 1870, and continue three days.

Those coming through Philadelphia will take the 8 o'clock a. m. train to Magnolia, where they will find stages to Belair, and also to Fallston, and at each place they will be met on Tuesday. Those coming from the south through Baltimore, will take the 2 o'clock p. m. cars to Towsontown, where they will be met on Tuesday. Those coming on the Northern Central R. R. will find stages at 10 o'clock a. m., at White Hall, to Jarrettsville, where they will be met on Tuesday, May 17, the day before the Association.

The Delaware Association will convene with the church at Cow Marsh, in Kent Co. Delaware, on Wednesday before the fifth, and last Sunday in May, 1870.

DEAR BROTHER BEEBE:—The time for our association is drawing near, and we wish to say through the "Signs" that the friends coming from north or south will be met at Willow Grove station on the Delaware Rail-road, on Tuesday, May 24, which is the day previous to the commencement of the meeting. The morning trains from Philadelphia, Baltimore and Salisbury, all meet at Willow Grove, arriving there about 1 o'clock p. m.

We hope to see a goodly number, not only of ministering brethren, but of brethren and friends generally, and such as we have for their entertainment and comfort will be at their service. The present time of departure of trains is, Philadelphia, Baltimore depot 8.30 a. m. Baltimore, President St. depot, 7.25 a. m. Salisbury, 10.30 a. m.

E. RITTENHOUSE, Pastor.

At Home, April 4, 1870.

The Delaware River Association will meet with the Southampton church, Bucks Co., Pa., commencing on Wednesday before the first Sunday in June, 1870.

Brethren coming from a distance, after arriving in Philadelphia will take the cars on Tuesday before the meeting of the association, at the North Penn'a R. R. depot, at 1.45 p. m., to Abingdon Station, where there will be provision made to take them to Southampton. When in the city of Philadelphia, take the 5th St. horse cars, and that line leads directly to the North Penn'a R. R. depot. Any of the street car conductors will give the necessary information to strangers how to proceed to get to the above named depot.

I. P. HELLINGS, Church Clerk.

The Warwick Association will be held with the Warwick church, in Orange Co., N. Y., to commence at 10 o'clock a. m., on Wednesday after the first Sunday in June, 1870, and continue three days.

The Chemung Association will be held with the Asylum church, at Vaughn's Hill, Bradford Co., Pa., to begin on Wednesday after the second Sunday in June, 1870.

We hope to see a goodly number of the brethren and friends at the meeting of the Chemung Association, which is to be held with the Asylum church, at Vaughn's Hill, Bradford Co., Pa.

Those coming from the south will take the Lehigh Valley R. R., leaving New York (New Jersey Central Depot) at 6.50 a. m., and Philadelphia (North Penn. Depot) at 8 a. m., on Tuesday, June 14, taking tickets for Wyalusing, when they will be met at 5.41 p. m., and coveyed about three miles to the neighborhood.

Those coming by the Erie R. R. and from the north, will take the train on the Lehigh Valley R. R. at Waverly, N. Y., at 8.40 a. m., on Wednesday, June 15, and stop at Frenchtown, when they will be met about ten o'clock. Those coming from the north by private conveyance, will call at the house of the late brother Daniel Dnrand, seven miles from the place of meeting.

[illegible] DURAND, Church Clerk.

[illegible] of Western New York, will be [illegible] the church at Elkton's Hollow, in [illegible] Co., N. Y., on the third Sunday of [illegible] and to Monday following.

AGENTS FOR 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, Herrick, Pa., Jehu Byrnside, Kanawha C H, west Va., D B Almond, MtMaria. 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. R. H. McGinty, Moulton, Lavaca Co., Texas, Andrew Wood, Troy, Madison Co., Illinois, Eld D Murchison, Wesley, Hickmon Co. Ky. S. G. McLenden, Troy, Ala., John A. Cates, Union, Union Co., Oregon, Eld. Y. J. Harrill, Little Lot, Hickmon Co, Tenn., Eld. H. H. Sanders, Fort Gaines, Clay Co., Ga., S. R. Boggess, Girard, Macoupin Co., Ill., G. T. Cotton, Ruckersville, Tippah Co., Miss.

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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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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 desease 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 a 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 indication of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as 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. 38. MIDDLETOWN, N. Y., JUNE 1, 1870. NO. 11.

POETRY.

A FAREWELL TO EARTH.

Soon shall I bid this world adieu,
And enter soon the world above:
The eternal day bursts on my view,
The radiance of eternal love.

Weep not, ye friends, nor mourn my loss;
My purest joys are all to come;
When far removed from every cross,
I reach my sweet, my heavenly home.

The shadows fly, the glorious light
Bespeaks the holy city nigh;
Behold the day excludes the night—
My soul, is this eternity?

The first-born form a sacred train
Around the Lamb whom they adore;
While safe beneath his gentle reign,
They chant his praises evermore.

I fly to join the victor's cry,
To taste their transports all divine;
I fly to share the bliss on high,
And in my Savior's glory shine.

Release me now, ye heavy chains;
Burden of flesh, drop down and die;
Ye piercing griefs, ye earthly pains,
From you forever do I fly.
Come, then, quickly, Jesus! Come!

Written for the "Signs of the Times."

PSALMS XXIII. 1.

The Lord is my Shepherd. his goodness I've seen,
He leads me to pastures all pleasant and green;
I shall want for nothing, since God is my friend,
His grace is sufficient, on him I'll depend.

Beside the still waters he leads me along,
His goodness inspires me and fills me with song;
With his blessed righteousness clothes me entire,
A zeal that is holy my heart doth inspire.

My Jesus, my Husband, my Lord, and my Friend,
My Prophet, my Priest, and my King, to the end;
In all these relations his graces do shine,
My great Conservator, protector divine.

My own sinful nature to me he made known,
And caused me to see I was wretched, undone,
Which caused me to weep, to repent and to pray,
And try to be holy' from day unto day.

But when I was looking his justice to meet,
When humble and prostrate I lay at his feet,
He showed me my pardon, and how it could be
That mercy could ever extend unto me.

So now let me praise him for what he has done
For one too unworthy to be called a son;
I'll praise him on earth, while my reason remains,
I then hope to praise him in heavenly strains.

G. W. PAYNE.

CORRESPONDENCE.

JAMESTOWN, IND., March 18, 1870.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I will now drop a few lines for your paper, subject to your scrutiny. I have lately been very forcibly reminded of a letter written some years ago by a Baptist, who took for his text Ezek. viii. 10. "So I went in and saw, and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed on the wall round about." If I could only give the glowing account of what that portion of divine writ presents, as that brother did, I feel that my brethren and sisters would be edified. The prophet says, in the seventh verse, "And he brought me to the door of the court, and when I looked, behold, a hole in the wall." Brethren and sisters, read the whole chapter, while I take up the subject without confining myself to any particular verse. For it is not only true that real religion, in the life and power of it, is but very sparingly known, felt and enjoyed amongst us, but it is equally as true that even truth, in the mere letter of it, is but little regarded, and still less contended for. Strange things, even great abominations, are carried on at this time under a show of religion. The age in which we live is something like that in which the prophet lived. He was showed a hole in the wall, and was commanded to dig therein, and to go in thereat; and he did so, and the result was he saw great abominations in the house of the Lord; (apply this to the popular protestant denominstions) even every form of creeping things, and abominable beasts, and all the idols of the house of Israel, are portrayed upon the walls round about. He also went to the door of the inner gate, and from thence to the gate of the altar, and from thence to the door of the court, and from thence to the door of the gate of the Lord's house, and from thence to the inner court of the Lord's house. And in these different places he beheld what the ancients of the house of Israel did in the dark, in the chambers of imagery, as you may see by reading the chapter. And, my dear brethren and sisters, had we the faculty of seeing as this prophet had, we most assuredly should see wonderful things, and abominations carried on under the cloak of religion. As it is, we very evidently see a great deal of portraying work on the walls going on in our country. And with us it is plain that what the prophet saw portrayed on the wall of the house of the Lord, had a strong allusion to dreadful corruptions now existing in what professes to be the visible church of Christ. And the abominable beasts, and all the idols of the house of Israel, portrayed upon the walls round about, answers well to the many errors and delusions, and sad mistakes into which so many at this time are fallen, in matters of religion. And the ancients of the house of Israel, and the darkness they were in, and what they there did, fitly represent men (and especially preachers) who are now under a blazing profession of religion, and yet all in the dark about the true grace of God, and who are offering unto the Lord strange fire, instead of a spiritual sacrifice. And the imagery in the chambers hold forth the false religion, the false notions, the false joy, the false light, the false peace, the false hope, the false faith, the false zeal, and the false confidence which exists in nearly all the public places of worship at this present time. But let us attempt to lay before you some of the portraying work on the wall, which is now going on among us. On the one part of the wall we behold portrayed an image of gigantic size, but very artfully wrought, and so curiously embellished that it is well calculated to please the eye, suit the taste, and delight the fancy of all such as are said to have a form of godliness, but deny the power thereof. Although this image is much more refined, and every way constructed to suit the present age, yet it very much resembles the one anciently set up on the plains of Dura, in the province of Babylon.—Daniel iii. 1. At the dedication of this image in the plain of Dura, where a vast crowd of men of notoriety. such as princes, governors, captains, judges, treasurers, counsellors, sheriffs, and rulers of the provences, were And among the rest was a herald, who cried out with a loud voice, saying, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltry, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar hath set up. The image on the wall has many votaries also, and among them are some men of distinction, and great supporters of this gigantic image set up in a salt land.—Jer. xvii. 60. The manner of their recruiting for new votaries, is by keeping up a great hue and cry through the world about their wonderful achievements, exploits, battles and spoils won, and brought home, and many are made to fall down and worship the image, among the children of this generation. And this their mode of recruiting very fitly agrees with the ancient soundings of the cornet, flute, harp, sackbut, psaltry; dulcimer, &c. And as those children of this generation have set up this image, and are falling down thereto, and saying unto it, Deliver us, for thou art our god;—Isa. xliv. 17; so they wish other people to participate with them in the same dainties; and being persuaded in their own souls that they have set up an exact likeness of the Son of God, and that the image which they devoutly worship and adore is indeed and in truth the Savior of sinners, they exert themselves to the utmost, and compass sea and land to make proselytes to their new system. And these are they that trouble us, insomuch as they teach for doctrine the commandments of men, saying, Unless you be circumcised, (or baptized) and keep the law, you cannot be saved. And many other things contrary to sound doctrine do they teach, by which means many are subverted, and turned aside from the simplicity of the truth as it is in Jesus. They are declared to be perverters of the right way of the Lord. By these perverters many have suffered much, having been removed from their former steadfastness, and decoyed into forbidden apths, and made to mourn the loss of that light and liberty which only the pure gospel of Christ can give.

On another part of the wall is portrayed a most magnificent temple, with a vast many heavy dark clouds hovering about it, and also a large multitude of worshipers in and about it. This superstructure is curiously framed, and vastly complicated, but greatly admired by the children of pride. The worshipers in this temple are so pleased with it, and all things appertaining theroto, that they talk and act just as those do who kindle a fire, and compass themselves about with sparks, and walk

in the light of their own fire, and in the sparks which they kindle. In fact, they are they who say, By the strength of our hands have we done it, and by our wisdom.—Isa. x. 18. These contend for general provisions, and creature conditions, for salvation. Yes, for they say, and do not; for say they, It is the duty of all men to believe themselves interested in the atonement made by Christ; when at the same time there is not one in ten of the asserters of this doctrine that believe themselves interested in it, or that have faith in Christ, or that know any thing about true gospel faith. Nor do they feed by faith upon the promises which they say are designed for all. Paul calls them vain talkers; and true it is they are rightly called; for it is a vain thing to talk about that which never did, nor ever will exist; or to talk about general provisions, when but few are to participate in those provisions. And when men become vain in their imaginations, and vain in their talk, it is time for us to shake them off, and to seek the company of those who talk as the oracles of God.

On another part of the wall is portrayed a lage group of men, with rough garments on, and in their hands a vast variety of implements, or instruments, expressive of their occupation. All these people are steering one and the same course, and seeking one and the same object, and of course are in union one with another, although some of them can hardly believe it; but it is a truth, and what is portrayed on the wall proves it. And it is a strong cord or line that holds them together, and the line is ornamented with a variety of stones, which stones give the line a beautiful appearance in the eyes of most people; and hence it is that this uniting line is so much spoken of in praise, and so greatly admired, and so highly recommended, as it now is by almost every one. And they claim themselves to be teachers in Israel. These are they that transform themselves as the ministers of righteousness, by which means many are deceived and drawn into their pernicious ways, to the endangering of their own happiness. They are said to "lie in wait to deceive," "beguiling unstable souls," which things we all know to be contrary to true godliness. The strong cord or line by which they are held together, is said to be the line of confusion; and the stones by which this line is ornamented are called stones of emptiness. And he shall stretch out upon it the line of confusion, and the stones of emptiness.—Isa. xxxiv. 11. And empty these teachers truly are; for there is neither life nor power, light nor liberty, holy unction nor refreshing dew, divine warmth nor spiritual savour, to be found in them, so that they with propriety may be said to be empty, void, and waste.—Nahum ii. 10. Now these men are called Archers, and very appropriately are they so called, as "they bend their bow, and make ready their arrows upon their strings, that they may privily shoot at the upright in heart."—Psa. xi. 2. The long robes which these men on the wall are represented to wear, are in scripture called "rough garments."—Zech. xiii. 4. And the instruments which they carry about with them, and which instruments are descriptive of their occupation, are said to be evil. "The instruments of the churl are evil."—Isa. xxxiii. 7. And as these archers bend their bow, and make ready their arrows, to shoot at the upright in heart, so likewise with evil instruments they make empty the soul of the hungry, and cause the drink of the thirsty to fail, and destroy the poor and needy, even when the needy speaketh right. These teachers therefore are described by Paul as being false apostles, and deceitful workers. And from all such we are commanded to turn away.

On another part of this wall is portrayed a city in prosperity, or the gospel horizon in a blaze, with crowds of people frisking about with unusual agility, and with zeal answerable to the blazing horizon. All appear to admire the city, and judge its prosperity to be of the genuine sort. And hence they make their calculations, and they are all of a most flattering kind; such, as for instance, that the millennium is near at hand, and the time for the Jews to be called in, is close by, and that Zion is now in a very flourishing state, and all things bid fair to usher in the spiritual reign of Christ. These teachers make broad their philacteries, and they also build walls to please themselves, and others daub them with untempered morter. They cry, Peace, peace, when there is no peace. They labor hard, and yet do but little. Yea, they may weary themselves with laboring so hard; as Solomon says, The labour of the foolish wearieth every one of them, because he knoweth not the way of the city.—Eccl. x. 15. These are called "hypocritical mockers;" and mockers they really are, for they mock God, and their whole religion is mockery, and they are the mockers of the last times, of whom we read in Jude 18.

On another part of the wall is portrayed a cluster of star gazers, soothsayers, prognosticators, cunning artificers, craftmen, counsellors, eloquent orators, wise men after the flesh, Rabbies, doctors, teachers of the law, ministers of the letter, &c. And round these men are gathered a large number of knaves, apes, fops, dunces, upstarts, ignoramuses and coxcombs, in order to learn philosophy, astronomy, mathematics, etiology, latin, Greek, Hebrew, and to read heathen authors, that thereby they may become able ministers of God. Now these are they that rob God. They set themselves up in the place of God, by undertaking to qualify young men to preach the gospel, which is what none but God can do, or ever did do, or ever will do; so that they rob God, and deceive themselves, and try to deceive others also. They are styled men-pleasers; and they do please carnal men, and themselves too. But they displease God, and insult him, and mock him; but the Lord will in his own good time cover them with shame.

On another conspicuous part of the wall is portrayed a man on a flying horse, whose "driving is as the driving of Jehu." In one hand he carries a bag, in imitation of Judas, the purse bearer; and in the other he holds a roll of carnal documents, drawn up, ratified, confirmed, signed and sealed, by men of his own heart. And on his forehead is written, Give! Give!—Prov. xxx. 15. And while he is riding furiously along, he lifts up his masculine voice, and cries aloud, and says, "See my zeal for the Lord."—2 Kings x. 16. Of such men Paul says, "I bear them record that they have a zeal of God, but not according to knowledge." And because it is not, they run into great extravagance in matters of religion. At least this appears to be the case in the instance before us, as may fairly be judged from their general course; they attempt great things. These are the kind of preachers that are paid to travel night and day, to accomplish a diligent search. Yes, they also enter into houses, seducing simple men, and taking captive silly women, by getting them to subscribe to the above carnal reasonings; all of which is to go to the image which they and their accomplices have set up. And if we could believe all that is written concerning them, in the various periodical publications extant, we should feel disposed, like many others around us, to think and say, that this horseman and company have done great things, whereof we are glad. But as we cannot believe all that is thus written on this subject, we are obliged to conclude that they have done little or nothing to purpose. All is a sham. All is a cheat. This man is called a cunning hunter, as well as all of his comrads. And hunt they really do, and that too in an indefatigueable manner. And in one sense of the word they do not hunt in vain; for by their low cunning they obtain thousands and tens of thousands of dollars to keep up the magnificence of the great Diana of the day. Now, brethren, you know we ought to stand aloof from all such money changers, and from the seats of all such sellers of doves.

On another part of the wall is portrayed a very large assembly of men and women, both old and young, rich and poor, together, in a high state of excitement, which excitement is produced by a musician, in the assembly, making music, for which he is famous. In fact, this man is so skilled in the art of music, that, touch which key or string he will, he is sure to throw the greater part of the assembly into a state of ecstacy; and their ecstacy has a powerful effect on the mind of the renowned musician. And the more the mind of the music master becomes excited, the more melody he can make; and as his melody increases, so the ecstacy of the people increases; so that it is diamond cut diamond; or, in other words, "Like people, like priest."—Hosea. vi. 6. These are they who rejoice in a thing of naught. Indeed, all appears to be naught with them, for they feed on wind, and are satisfied with a name to live, while they are dead, and are deceiving themselves and others. This assembly is called the congregation of the dead; and dead they really are; and as a proof of it they are greatly pleased with empty sound, and amused with the melody of a tinkling cymbol.

The foregoing, my dear brethren and sisters, is just about how religious matters stand in this day, (that is to take the religious world as it now appears,) and I suppose we need not expect things to be any better until the iniquity of the anti-typical Amorites is full,—Gen. xv. 16, and anti-christ has received into her bosom all her sons and daughters. But our main business should be, and our best employment is, seeking after God and his true Zion, in this awful day of rebuke and blasphemy, and try to live near to him, and to serve him, and obey and honor him. It is remarkable to see in what a dark and benighted age we live. But though all these things are so, yet we should remember that God has his Zion as his dwelling place; and various as the straits have been through which Zion has passed, great as her conflicts have been, gloomy as her prospects have appeared, much as she has suffered through oppression, boastingly as her enemies have exulted over her, and distressing as the circumstances have been under which she has labored, yet never once could she say that her God and King was a barren wilderness unto her, or that he in any one instance fosook her in her calamities. So far hath the Lord been from dealing thus towards her, that he has constantly and uniformly had his eyes upon her for good, and his arm stretched out for her defence, and he has manifested unfeigned love and affection for her in her trials and afflictions. Nay more; such have been his tender mercies, and such his faithfulness and loving kindness towards her, that in all her straits and distresses he has appeared as her helper, her deliverer, her shield, her refuge, her resting place, and her safe retreat. We will ven-

ture a step further. So far hath the Lord been from manifesting a disposition to cut her off, or to cast her out in the day of evil, that he hath and still does, encourage her to trust in him, to rest upon him, to leave her concerns with him, to seek after him, and to rejoice in him for evermore.

Such, then, is the safety of Zion, the mount of God. In him she rests, in his warm affections she has a seat, in his covenant mercies she largely shares, and in the hollow of his hand she is kept. And when all the storms of this mortal life which have been beating upon her from generation to generation, are blown over, she will be safely landed on the shore of endless felicity, and dwell forever undisturbed with her God and King, and there with pleasure recount his mercies, and tell of his redeeming love and boundless goodness.

I observe again. Every perfection of Deity stands engaged to see Zion righted and saved. Underneath her are the everlasting arms, round about her are walls of salvation, truth is her shield and buckler, the promises are her breasts of consolation, and God, who is mighty, is in the midst of her. The good Lord suffers no event to take place in the course of divine providence, but what he in the same way makes it work for the welfare and best interest of his much loved Zion. All things must, some way or other, tend to her good, as all things are for her sake. Empires, kingdoms, states, armies and navies, may rise and fall, yet the welfare of Zion is kept in view by the Lord of Hosts, and lies at the bottom of all. The desire of God's heart is toward this holy mount, and "what his soul desireth, that he doth." His purposes of good to Zion cannot be broken off, nor made void; for the Lord loveth Zion, and he hath desired it for his habitation; this is his rest forever, and here he will dwell. So determinately hath God engaged himself in the behalf of Zion, that all the efforts made against her by wicked men are positively sure to end disasterously to themselves. Zion must be upborne, and stand firm, even if all nations must sink to ruin; for God is for her, and precious she is in his sight. "Thou art all fair, my love, I will behold no spot in thee." "I have loved thee with an everlasting love." All God's covenant mercies are for her; all the rich stores of his grace are for her; all the blessings of the gospel are for her; all the promises are for her; all the streams of comfort which flow from the Savior of sinners are for her. And most abundantly will the Lord bless her provisions, and fill her poor with bread; for all things are hers, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are hers, and she is Christ's, and Christ is God's.

Once more. Zion is in Christ; her acceptance with God is in Christ; she was chosen in Christ; she is preserved in Christ; she is complete in Christ; she is blessed with all spiritual blessings in Christ; she groweth up in Christ; she rejoiceth in Christ; she will at last be saved in Christ with an everlasting salvation. Also in Christ God is well pleased. In Christ God is reconciling the world to himself. In Christ are hid all the treasures of wisdom and knowledge. In Christ all the fullness of the Godhead dwelleth. In Christ God's covenant shall stand fast for evermore. In Christ is righteousness and strength. In Christ are all the promises. Yea, in Christ God dwells. Yes, dear brethren and sisters, the Lord dwelleth in Zion, and will rejoice over the house of David for ever, and of his kingdom there shall be no end. The dispersed of Judah shall be gathered into the true sheepfold, and made to sing for joy of heart, because the Lord reigneth gloriously. All that the Father gave in covenant to his Son shall be brought to Zion, and made to rejoice in the Holy One of Israel Yes, a seed shall serve the Lord, and be counted to him for a generation, in order that the building of mercy may be completed, God glorified, and divine truth established. Zion's cords also must be lengthened, and her stakes strengthened, and her curtains stretched forth; and she must arise and shine, and put on her beautiful garments, in order to look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. And when she becomes thus glorious, God also will appear in his glory. Yes, the Lord will then shine forth most marvelously on the whole building of mercy, and cause it to be the joy of all his saints.

But I must stop. Let us, dear brethren and sisters, try to live near to the Lord, and to serve him, and obey him, and honor him, that we bring no disgrace on his cause, is my prayer.

Brother Beebe, I have written much more than I expected when I began to write. You will please look over what I have written, and if you see there is any thing that will comfort or edify any of the saints, publish it, if it will not exclude better matter; but if you think best, throw it aside.

Brother Beebe, accept of my best love and well wishes for yourself and family, and extend my love through the "Signs" to all my brethren and sisters, especially to those who have so freely communicated to our comfort through the "Signs." I ask their prayers when engaged at the throne of grace, if one so unworthy may ask that favor. This is from your unworthy brother, if one at all, in gospel bonds,

WM. H. DARNALL.

OXFORD, Wis., Jan. 18, 1870.

DEAR BROTHER BEEBE:—After having finished the business part of my letter, I find myself sitting tremblingly enquiring, Shall I write more? I know this is to be submitted to your better judgment before publication. But I would not trespass on your precious time to even read so poor a communication as mine, had I not been requested by several whom I trust I love for the truth's sake. Have I a right to pass them by unheeded? Living far away from any of our heavenly Father's family, and not having heard a sermon from any Old School Baptist, except through the "Signs," for nineteen years, I often feel lonely, and long to go up to Jerusalem with the brethren. It is true I have forfeited all such precious privileges. I have long since learned by bitter experience not to trust to my own judgment, feelings or reason, which are all contaminated with sin, and easily led captive by Satan at his will. "To the law, and to the testimony." "Speak often one to another." But, am I one of those to whom this admonition is addressed? Again, "Confess your faults one to another." If I do this, a long dark catalogue comes up before me, some of which I will mention.

From early infancy I was raised a Presbyterian, and at the age of fifteen years I joined them, and verily believed I was doing God's service; having a form of godliness but denying the power thereof, and a zeal of God, but not according to knowledge, and, after the strictest sect, I lived a pharisee for six or eight years. Becoming convinced in the mean time that immersion was the scriptural mode of baptism, I joined the Baptists, being desirous to do all my duty, for fear of hell. At about this time, and the midst of a week's meeting, an Old School Baptist moved into our vicinity, who, to my astonishment, did not believe in our way, and gave the reasons why he did not. I saw that our craft was in danger, and studiously avoided him. But as neighbors, we must sometimes meet. He was always talking of the sovereignty of God, of predestination and unconditional election. These were hateful doctrines to me, and in my madness at one time, I told him that if that was true, God was unjust. The words were no sooner uttered than the awful truth flashed upon me with a light beyond the brightness of the sun. I fell to the earth, and got out of sight as soon as possible; for I did not want any one to know what were my feelings. But O the horrors of a guilt-stricken conscience! All my self-righteousness was gone, as worse than filthy rags, and I a condemned thief and robber. In this blindness I groped about for some time, not daring to lift my eyes to him whom I had so basely sought to rob of his glory and power. One day when I was in an awful state, and feeling justly condemned, I thought I would retire to pray. But before I reached the place I fell exhausted under my load of guilt, saying, Lord, may I have the privilege of saying, Thou art just, when I go down to the deepest hell? For I thought he could not have mercy on a rebel like me. But, to my inexpressible delight, he revealed himself to me as the one altogether lovely, saying unto me, "I am the Way." Now I loved what I had before hated. Now

> "Jesus all the day long
> Was my joy and my song."

About two years after this the church of New Haven, Oswego Co., split, and I came off with the Old School; but soon afterwards I moved to where there was no gospel preaching, and subsequently I moved into Wisconsin. And in 1851 I found an Old School Baptist minister, who preached at our house a few times, and then moved away. In 1856 I moved to this place, where I found a plenty of the "do and live" preaching, but I thought I had lived that to death. Not long after this a Baptist preacher came to our place who preached quite sound at first, and I was induced to join, although I had no fellowship for the (so called) church, at least so far as I was acquainted. In this I disregarded the admonition of the church, for she had admonished me not to join the New School. But I reasoned like this: If I join them, I shall have a better opportunity of talking with them. While pondering this over, I had a bright view of the Redeemer; and now came the arch enemy, transformed as an angel of light, saying, You are right, or you would not feel so happy. In about a year after this, or in 1854, I believe, brother Chilion Johnson (one of your subscribers) came here from Indiana, to visit a brother of his, but I think the Lord sent him to tell me of the "Signs of the Times," a paper that I had no knowledge of before, which I have taken ever since, and think I shall as long as I can get them, for they are such a comfort to me in my lonely hours. Brother and sister Johnson came again. Soon such words as these came to my mind: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" —Gal. iii. Read the whole chapter. And, "Come out of her, my people." But my proud rebellious heart said, How can I do this? For I went willingly and deliberately among them, but not without some fears. At length a quarrel arose in the church, and it broke up in confusion. Now I was free from them, but had destroyed myself. But Jesus, I trust, had wrought salvation; but with it came his chastening rod; and for long, long years, oh! what hidings of his blessed countenance. Faith and trust, those precious gifts, were ta-

ken away, and hope, which like an anchor had held me hitherto, was gone. I was left alone in the wilderness and in midnight darkness, with all the beasts of the forest loose to howl around me. Not one word of comfort for two years could I find in the "Signs," or even in the bible, except that I found some expressions in Job, and in the Psalms of lamentations, like my own. This Egyptian darkness found its way down into my deceitful heart, stirring up such infidelity and rrebellion as to make me say, There is no God. I called all my former experience an hallucination, although I had said I should ever remember the day of my espousal.

At about this time a much loved son came home, who in his absence had become an open infidel. This added to my already overflowing cup of bitterness. I said to him, There surely is a God; and if I could disbelieve there is a God, I should be the wildest maniac that ever roamed the universe.

I now feel that I am the chief of sinners, and justly put out of the camp. I fear I have been presumptuous in calling you brother. Will some of the able correspondents who have had a brighter experience at the first, inform me whether they have had as many doubts and fears in their subsequent journeyings, as those who have taken up with a little light at first? How true are the words of Jesus, "Without me ye can do dothing." Not by power, nor by might, but by Spirit, saith the Lord.

Now, father Beebe, (but you cannot think how tremblingly I thus address you, for I feel so unworthy,) do you think any one of Ephraim was ever so far backslidden as me? Did dear old Elijah get so far into the dungeon? Surely mine seems to be an ourside case; and if Jesus were not an Almighty Savior, I could not dare to hope. If he, the mighty Captain, shall bring me off conqueror, then truly will his strength be made perfect in my weakness. O his precious, his all-atoning blood, and cleansing water that flowed from his pierced side; that fountain opened for Judah and Jerusalem, to cleanse from sin and from uncleanness, that has a sovereign power to make white as wool that which was red like crimson. All honor, power, glory and thanksgiving be unto him who is the beginning and the ending, and the centre, the first and the last, in the complete salvation of his people.

I have wearied you longer than I intended; but I desire to say, that if there are any of the dear children of God traveling this way, I should like to have them call on me. Or any one wishing to settle in Wisconsin, there is yet some Government lands near us, and also some improved lands for sale. And if any minister of Christ should come this way, there are two sisters who would wish to be baptized, I think.

A. ENGLISH.

HURTSVILLE, Ala., March 26, 1870.

ELD. G. BEEBE—Dear Friend:—The "Signs" have come regularly to me, laden with precious fruits of the gospel of Christ, and they contain all the preaching I have. My poor disponding soul has been made to rejoice in reading your well filled columns. I have thought for some time I would write to you of my situation, but I have felt too unworthy to address any of God's dear children. I am a poor weak one, and very blind to spiritual things, and that you will probably see as you read this scribble. But, if you will bear with me, I will try to tell you of some of the trials I have passed through in these low grounds of sin and sorrow. I united with the old order of Baptists at Bethel, Newton Co., Ga., at about the time the division took place. I was baptized by Elder Thomas J. Hand, and continued with them about two years; but having to move from that part of the country, I got my letter from that church. I moved into Muscogee Co., Ga., and settled near to a Baptist church, and cast in my lot with them; but, to my sorrow, I soon found they were not my people, and what to do I did not know. I was not, nor could I be satisfied with them. Sometimes I would think the fault was all in me; but their preaching was no more to me than a fable. I may have been wrong in things I have spoken against them, but my having been caught in their net has occasioned me many sleepless nights. I have been sorry from that day to this that they got my letter into their hands, and think I shall regret it as long as I live. But O how often have I thought I was not fit to be with the people of God, and that that was the cause of my getting among them. I continued with them about a year, and then quit going to hear them preach. I moved from Georgia to Alabama, into a newly settled country where there was no preaching at all, and when there was any Old School Baptist preaching, it was so far off that I could not go to hear it. For about ten years I did not hear the sound of the gospel. In this time I had wandered far from God, and greatly out of the way. I often thought my condemnation was sealed. Sometimes I would read the scriptures, but they would condemn me so that I would lay down the book and resume my work, to try to pass off my troubles, for they seemed to be more than I was able to bear. My poor sinful heart is prone to wander from God. It is about thirty-eight years I have been wandering in this sinful world like a poor lost sheep having no shepherd, and have never been able to find my way back to the fold. I do not know whether I am indeed one of the Lord's sheep, or not; but this I do know, I desire above all things to be of that flock. I would willingly sacrifice all my interests in this world to know that I am one of the poor of the flock. I have many changes, trials and temptations, doubts and fears, and sore conflicts, and my path has been beset with snares on every hand.

"Oft the united powers of hell
My soul have sore annoyed;
And yet I live, this truth to tell,
Cast down, but not destroy'd."

Were it not for the goodness and mercy of God, where should I have been to-day? Not only "cast down," but also destroyed, as a useless cumberer of the ground. But I am still spared as a monument of God's mercy, now in the sixty-ninth year of my age. But how has my time been spent? Only in pursuit of the vain things of this sinful world. Brother Beebe, if I may so call you, I have a few more stormy nights to pass, and this warfare will end, and the conflict will be over.

There is one thing more I will mention. Some years after I moved into Alabama, my mind became so much troubled about my situation, I had no satisfaction in any thing. I had lost all hope, when these words came to me, "Jesus having loved his own, loved them to the end;" and they gave me some relief. And then I thought, If he ever loved me, why have I wandered so far out of the way? I was alone one Sunday, and thinking about my sinful condition, and asked myself, How is it that I have got so far out of the way? And the answer was suggested, Because you have never been in the way,—never was a christian. I was at my wits ends, and I cried, Lord, what shall I do? And the words came to me with as much force as though they had been spoken, "Where the Lord begins a good work, he will perform it until the day of Jesus Christ." My troubles were gone in a moment, and my heart was filled with joy, and I could only say, Thank thank the Lord. My trials, doubts and fears are all now at an end; there is no more trouble in this world for me.

"I thought my trials over,
And all my trouble gone,
And joy, and peace, and pleasure,
Should be my lot alone."

But I did not continue in this condition long, before the same old trials returned with redoubled force, and truly I have found this world is no resting place for me. Before I was aware, I was down in the dark valley where so much of my time has been spent. When I review my steps, and think of what I have passed through, it makes me heartsick. But for fear I may weary you, I will close, and hope you will not regard it as an intrusion. You are called on so frequently, I am sorry to trouble you, but as I see none sent empty away, and as you who are strong are to bear the infirmities of the weak, I will ask you, brother Beebe, to let me know what you think of my case, and your reply will be thankfully received, and I hope you will not lose your reward.

Yours in tribulation,

K. H. HOWARD.

REPLY.—So far as sister Howard has spoken of her wanderings, trials, doubts, fears and temptations, we discover nothing to shake our confidence in the validity of her hope in Christ. Much of her travel has been in the beaten track of all the saints of God while in the flesh, and if she could see no evil in her nature, feel nothing of the depravity and pollution of her earthly nature, we should regard it as conclusive evidence that she was in the darkness of death. It is light that makes things manifest, and when we can see and feel that we are poor helpless sinners, and mourn our vileness, it is a certain and reliable evidence that we have been delivered from the power of darkness and translated into the marvelous light of the Sun of Righteousness.

We would advise our sister to return to the church, if it be possible to do so, with the sad story of her wanderings, and ask for a restoration to the privileges of her Father's house, and have her name again enrolled with her kindred in Christ. Poor old Naomi once wandered far from her kindred, and sought to evade the pinching severity of the famine, and to secure some comfort among the Moabites. She was a long time absent from Israel, and among the aliens; but she was finally constrained to return with the sad story of her sufferings. She went away full, but she returned empty. The dove which went forth from the Ark, wandered far, but could find no resting place until she returned to the Ark. To all who are made sensible of their wanderings, the word of the Lord is spoken, "Return unto me, O backsliding daughter, for I am married unto thee." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, for he will have mercy, and to our God, for he will abundantly pardon." "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." [ED.]

ATTICA, Iowa, April 26, 1870.

VERY DEAR BROTHER:—Having read so many communications in the "Signs of the Times," I feel inclined to write for publication some of the exercises of my mind. I was born in Sangamon Co., Ill., in 1822. My father moved into Fulton County when I was quite young, and lives there still. I was raised by moral parents, and had the opportunity to attend religious meetings from early life. I was taught to believe there

is a God who rules on high, but it was only a traditional faith, or belief; but that belief was increased by the greater part of the preaching I heard, and I thought it would do to live and to die by. Salvation, I thought, depended on the acts of the creature. Yet I had some serious impressions while I was quite young, on the subject of what is called "getting religion." But I thought there would be time enough to do that when I should become older, or about to die. On this kind of faith I rested until after I was married to J. A. Whiteley. I was then about sixteen years of age. When in my eighteenth year, and when all alone, I was brought to see that I was a great sinner before God, and so vile that there was no hope for me. Never until then was I made to realize the wickedness of the human heart. I often attempted to pray the Lord to have mercy on me, though vilest of the vile; and my heart seemed to be so wicked that my prayers, instead of reaching upwards, seemed to go downward, and instead of getting better, I grew worse; and I felt to be too sinful and unworthy to be heard by a just God. Sometimes I would go to meeting desiring the prayers of the Lord's people, and sometimes thought I would ask them to pray for me; but I could not, for I felt I was not even fit to be in their company. And when I heard them preach and pray, and talk of the goodness of God, it increased my distress, and sometimes I would not go again, feeling too unworthy to mingle with a people that seemed to be so good. But I could not enjoy the company of those with whom I once delighted. I could say with the poet,

"Like one alone I seem to be'
Or is there any one like me ?"

I really thought I was so vile that every body could see my guilt; and I became so much depressed in mind that I was poor company for any body. One day my sister-in-law came to see me, and as we walked out in the garden she asked me what was the matter? I replied, Nothing. She said I acted very strangely. I felt as though I should die, to think I had become so bad that I could not even tell the truth. I thought she would tell my husband, and it would grieve him, for he was deeply troubled at the same time about his own sinful state; but I thought he was troubled on my account. After remaining away from several meetings, I felt that I ought to go. And when we sat out I felt as though I could not reach the place. It was held in a log barn. I sat down with an aching heart, and thought I should never be permitted to return home. Brother John Goforth preached on the depravity of the human heart, and it seemed to me that he told me and every body else how vile a heart I had. I felt as though I was sinking, to rise no more. I got up and went out, and thought it was just in God to cast me off forever. We went home with an old sister France, and I went out again to pray, and again my prayers were so vile that I was sinning more and more, and this still increased my distress. I continued in this way more than a week, trying to pray, and it seemed to me that I could not. My constant cry was, Lord, save, or I perish. One day when on my way home from my father's, I had my little child in my arms, I set it down by the way side, and fell upon my kness to try again to pray the Lord to have mercy on me. My feelings no mortal tongue can express; and as soon as I had strength to walk I went on to my home, believing that I must die and be cast off forever; and fully believing it would be just; but still I could not help crying for mercy. When I got home I was still in such distress I thought I must once more try to pray, and if the Lord would spare my life to find some secret place, I would, for the last time, make one more attempt. I felt so weak and feeble that I could only say, Lord, be merciful to me, a sinner. It appeared to me that my sins had helped to nail the Savior to the cross. All things seemed to be in mourning, and I arose and started to go to the house, when all at once my trouble was gone, and I felt happy, and my sorrow was turned to joy; all was calm and serene, and every thing seemed to show forth the praise of God; and I thought at that time I should be happy all my days. But it was not long before doubts and fears began to arise, and I was afraid I was deceived; for I had thought that when a change of heart took place it would keep us from sinning. From that cause my fears at times were very great, but at other times my mind reverted back to the time and place when and where my trouble left me, and I was made to rejoice, as I trust, with the same joy that I at first had. Notwithstanding all my doubts, it seemed to me that I ought to be baptized, but felt afraid that I would be in the way of christians, or might bring reproach upon the cause of Christ. But when I heard the Baptists talk on experience, they could tell my exercises better than I could tell them myself, and I could not help loving their company, notwithstanding all the hard things I had been told of them. My husband inclined towards the Old Baptists; my father and mother about that time joined the New Lights, and, for a time, I thought I would go with them. But when I heard them tell how sinners were saved, their doctrine differed so widely from my experience, I could not get the consent of my mind to go with them; so I remained about a year searching the scriptures to learn what was my duty. In the mean time my husband united with the Old School Baptists. O how solemn I then felt. I seemed to be forsaken by all my near and dear friends, and where should I go? I would almost rather die than to live in this condition. In reading the Testament I became fully confirmed in the Baptist faith and order, and yet I could not feel worthy to offer myself to the church, for my hope seemed to be so very small. At length, in February, 1845, it pleased the Lord to send Elders James Senter and Thomas H. Owen into our part of the country, and we went to hear them. On Sunday night brother Owen took for his text, "The parched ground shall become a pool, and the thirsty land springs of water," &c.—Isa. xxxv. 7. It seemed to me I could see the streams from that fountain flowing from heart to heart. Brother Senter followed with exhortation, and at the conclusion a door was opened for hearing experiences. The hymn was sung,

"Jesus, thou art the sinner's friend,
As such I look to thee;
Now, in the bowels of thy love,
I pray, remember me." &c.

I could keep back no longer. I related the exercises of my mind, and was received, and on the next day I was baptized by brother Owen, in the full fellowship of the church, and have held my membership in the same church ever since. I am the only one of my father's family thar belongs to the Old School Baptist church. I have passed through many sore trials, but have never been turned aside from that faith. Many things of the world encumber me, and I cannot live as I would; for when I would do good, evil is present with me. I fall so far short of living a christian life that I sometimes fear I am mistaken in regard to my faith. But there is one thing I know, if I have any hope at all it is not in any worth or merit on my part, but alone in the Lord Jesus Christ. For in me, that is in my flesh, dwells no good thing.

Brethren and sisters in the Lord, I have told you briefly of the reason of my hope, and I desire the prayers of all the saints for me, a poor weak worm of the dust. I hope that when our pilgrimage on earth shall be ended, we may be found prepared by grace divine to meet in a better world than this, where all the family of our God shall see his face, without a vail between, and sing hosannas in the highest to him who hath loved us, and given himself for us.

NANCY C. WHITELEY.

DEAR BROTHER BEEBE:—After a long silence, I again wish to express myself through your paper. Indeed, cut off as I am from all communication with my dearly loved church in this vicinity, your paper seems to be the only means outside of the bible from which I receive christian counsel and spiritual food. I am now in the sixty-ninth year of my age, and since I last wrote for your paper have suffered much from a severe illness. I was brought so low that it was not expected I should be spared to tread the path of life the present year. But God in his never failing goodness has seen fit to restore me to health, and lengthen the thread of my existence. And now that spring has returned with its thousand blessings, and we are gladdened with the sight of the green earth, the growth of vegetation, the bursting forth of buds and flowers, the sweet songs of the birds, and all the joys of nature which are beauty to the eye or music to the ear, it seems as if my heart was drawn nearer to the great author and perfecter of all. And it goes out more earnestly in kindess and love to my brethren in the church, and my fellow beings, with whom I am journeying through the world. But some of my joys are tinged with sorrow. While I am rejoicing in the goodness of God, and am walking, as I humbly trust, with the clear and undimmed light of heaven shining around my pathway, there are some who are living where I passed the earlier days of my life, and who are near and dear to my heart, who are walking and groping in what appears to me to be worse than the Egyptian or pagan darkness, and that is, in the path of *Spiritualism*. They pretend to call up and converse with those who have long since passed from the shores of time, and who speak all manner of blasphemy against the church of God. O, brother Beebe, will you not use your pen and speak through your columns against this terribe evil which is blightening so many young and promising lives? While you deal gently and mildly with those who are misled and misguided by its pernicious influence, will you show its absurd foolishness, and give it the scathing rebuke that it justly deserves? If you will, much good may result from it, and you will confer a favor and blessing upon society in certain parts of onr country.

Now, before I close, I would ask your prayers for my unworthy self, that I may grow in grace and in the knowledge of the Lord, and walk in the light of his countenance the remaining days that shall be allotted to me upon earth. A few more years and I shall have gone the way of all the earth; but that the good work for which we are humbly striving may go on to the end of time, is the sincere wish of your sister in Christ,

R. A. PATEE.

COVINGTON, GA., May 4, 1870.

DEAR FATHER:—In the "Signs for March 1, No. 5 current volume, a request was published for my first religious exercises, which the "Lone Pilgrim" thinks must be something like his own. He will please pardon,

my delay in complying with his desire, as it is not the result of the absence of a will to write, on my part, but of the pressure of cares and duties which could not be postponed, together with physical weakness and ill health This, is my apology also for apparent neglect to reply promply to several kind private letters and requests for my views on particular subjects. They are not forgotten, but will be complied with at the earliest opportunity.

On seeing this request in the "*Signs* my first thonght was to ask the republication of the statement of my early experience, from volume xiv. No. 17, being the "Signs" dated September 1, 1846; but on reviewing that letter; there were some things omitted which seemed to be proper to state, and a portion of those things therein written seemed unnecessary in complying with this request, so that it seemed best to write again the record of my journey thus far in this *Wilderness of Sin*, for this tent of mortality has been pitched *every night*, in some portion of this same strange and horrid land. And reviewing my wanderings, while some gleams of heavenly light break cheerfully through the gloomy darkness of the way, the words of the Patriarch come to my mind as describing my life briefly yet fully and forcibly, "Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Gen. xlvii, 9.

From my earliest recollection at times a consciousness of sin rested with weight upon my mind, causing feelings of depression and uneasiness, which were soon banished however by the sports or studies of childhood. This was my condition until in my twelfth year while attending school some 30 miles from home, a sense of the justice of my condemnation as a sinner against God, came over me with such irresistible force as to overcome all efforts either to assume a cheerful deportment, as was usual with me, or to dispel my gloom by devotion to my studies. Although accustomed when at home to hear the gospel preached weekly, and frequently hearing christian conversation, I neither knew nor cared to know anything about the way in which God manifests his salvation to sinners, and consequently, when made to see the exceeding sinfulness of my natural heart, my case appeared to be peculiar and exceptional in its utter hopelessness. Tortured with the energy of desperation, all my efforts were directed at once to the great work of cleansing my heart from sin, and reforming my conduct. Though moral, as compared with my associates, and maintaining an upright course of conduct, from selfish pride; all this, which had been my glory, became distressing in view of the fact that now I saw that God searches the heart, and requires that which is past, and desires truth in the inward parts. The natural idea of selfsufficiency determined me to make every effort in my power to be perfect in the sight of God, in my own conduct for the future; yet I saw no way in which past transgressions could be atoned for, though I had a hope that in some way not clearly defined in my own mind, God would blot out my former sins in consideration of my persevering in a thoroughly righteous course for the future. With this object in view, I read the Bible a great deal, for the twofold purpose of finding what I must do to be righteous, and thinking that God would be pleased with my diligence in reading his word. The perfection of obedience demanded by the law of Moses seemed a hard condition of justification, but when I read the declaration of the Lord in the sermon on the mount, recorded Matt, v. 17–22, all hope was cut off. The righteousness of the Scribes and Pharisees as exemplified in the case of the rich young man mentioned Mark x. 17–22, and of Saul of Tarsus, was far beyond my possible attainment; and the requirement of righteousness exceeding theirs, overwhelmed me in despair. Now it appeard that my condemnation was irrevocably sealed. In the lurid light of flaming Sinai my guilt was manifest; and the question ceased to be, how I could obtain justification before God; *now*, it was beyond my power of comprehension how the sword of divine justice had so long delayed to visit me the punishment so much deserved. Mercy might perhaps extend to others, but the righteous judgment of God in my case was so clearly revealed that I thought he could not be merciful to me without sacrificing his purity and truth. "The soul that sinneth it shall die?" thundered with awful sound in my guilty conscience, while the terrible fact of all the unmeasured mountains of guilt resting upon me, compelled me to confess that God was just in pouring upon me all the vials of his burning wrath. Yet something fixed my attention upon reading the Bible though, with the irresolution of desperation. While thus hopelessly wandering through the pages of inspiration, my attention was caught by an expression of John to the Pharisees and sadducees who came to his baptism, "I say unto you, that God is able of these stones to raise up children unto Abraham." From this I inferred that infinite power *could deliver me* from my guilt, though how it could be possible was still unknown to me, nor was there any accompanying assurance that such a manifestation of sovereign mercy would be made in my case. It was only the boundless possibility of divine power in the exercise of favor towards sinners, which was revealed in this assertion of John. Still, even this gleam of hope illuminated the dungeon where I was then confined, so that I was encouraged to continue to read. To this was added the direction of Jesus to the Jews, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John v. 39. With this encourgement I *searched*, yet not reading by course, but first in one portion of the book and then in another, hoping for something which might indicate that there was yet some chance for me; though in my foolish mind I felt that the most loathsome worm was better off than I, since death to it would be annihilation, while to me it was the gate to interminable misery. No buring Tophet of material flame can fully represent the agony of the pains of hell that tortured me in view of my inward depravity. Myself was hell to me; but those who have felt the same, will know my feelings, while language can not convey them to any others. Again, fainting and just sinking into utter hopelessness my eyes fell upon the last verse of the fourth chapter of Ephesians, "And be ye kind one to another tender-hearted, forgiving one another, even as God *for Christ's sake hath forgiven you.*" If the vaulted firmament overhead had opened visibly to my natural sight, and my natural ears had heard the voice from the most excellent glory speak these words, they could not have been presented more forcibly as addressed to me personally; and the whole creation seemed to be engaged with me in praising the God of grace whose infinite love took possession of my rejoicing soul. Language can never describe the heavenly rapture then enjoyed. My guilt was gone; and never have I been able to find the burden which was there taken away from my soul. The fullness of heaven was my portion then, and nothiing could trouble me. God was manifestively mine, and though the full glory of the relationship of Christ to his people did not then appear to me, it was fully shown that I was forgiven *for his sake.* Then I neither knew nor desired to *ask* how this could be. It was the joy of infinite bliss to know that it was so.

These extraordinary thoughts and feelings were so wonderful to me that in my childish simplicity I wrote to my parents an account of them, not thinking that any one before had known such wonderful things, much less that these were the exercises of a christian. And going home soon afterwards, I was not more delighted than surprised to find that my parents and some of the brethren who had read my letter thought it was a christian experience I had written, After relating the substance of this letter though, with many incidents not herein stated I was received by the church at New Vernon, Orange County N. Y., as a candidate for baptism, and was baptized by my father, Elder Gilbert Beebe, the second Sunday in January 1842, having then but just entered the thirteenth year of my age.

The season of light and rejoicing had continued from the time of my deliverance, as above stated, till my baptism, a period of about three months, though not all that time so full as at first; and I vainly imagined that I should never know trouble again, but the long nights of darkness and doubts which have overshadowed my journey in these years have been just all I could survive, while the seasons of light and joy in the Lord have been just sufficient for my support while enduring the tribulations of the way.

I never yet have been able either to write or tell my religious experience so as to satisfy myself, but have to merely jot down some of the waymarks, and leave those who have traveled the same road to supply the balance from their own recollections of the way.

I have been more lengthy in this letter than I wished, and now with two remarks I will close. First as it is evident that without an unchangeable purpose of a sovereign God, I must give up all hope of mercy and salvation, it is not strange that it is the theme of my meditation continually, and I cannot speak or write religiously without referring salvation from beginning to end exclusively to sovereign grace. My wish is that if any christian thinks I am deceived in my hope, he would candidly tell me so; and if any trembler can receive me as a pilgrim in the heavenly way, the only way *that* can be is that he or she must have traveled the same path.

With love to all the "Lone Pilgrims," I remain, as ever, tremblingly in hope,

Wm. L. BEEBE.

DEAR FATHER in ISRAEL:—I have long desired to tell you of my troubles, but feel unworthy, and being a poor writer, I fear that you cannot read what I may write; but I will make the attempt. I will commence as far back as when I was in my twelfth year; at that time my sister joined the church, and I thought it was time for me, and I thought I could go to work and get religion. I do not think I really felt the need of it, but thought it would be necessary before I died. So I set to work with all my might and retired frequently to a secret place for prayer, in which course I continued several years, and thought I was getting along very well. When the Lord called away my mother by death, she talked much with me when she was on her death bed; and she was so happy when she died that I thought it was certainly a great thing to be a christian. So now I prayed more diligently than ever before, and continued for two years, when it pleased the Lord also to take away my father, and I was left an orphan. Now I began to feel more sensibly that I had need to pray, for it really seemed to me that I was a poor sinner. My trouble became very great, and I tried to

pray, both day and night, but I felt as though my prayers availed nothing. In this way I continued about a year, when it seemed that my troubles passed away, and I thought I loved the Lord, and desired that his will should be done in all things. Sometime after this I fell in company with an Old School Baptist preacher, and after talking with him of my feelings, he advised me to tell my exercises to the church, and I did so, and was baptized, and felt that perhaps I had done my duty. So I traveled on for some time, sometimes hoping and sometimes doubting for six years; when it pleased the Lord to take the vail from my eyes and show me my awful condition. I plainly saw that I was deceived, and had deceived the church. No tongue can tell the destress of soul I was in. I thought I had committed an unpardonable sin, and there could be no mercy for me. I thought no one had ever committed the sin that I had. I had eaten and drank unworthily, and my distress became so great that I requested the church to take my name from the church book, which they did and I then felt that I was a poor lost sinner, justly condemned and I could not see how God could sustain his justice and save so vile a sinner, I never had seen my sinful heart before; and if ever a pror sinner tried to pray I think I did. It really seemed to me that I had never thought a good thought in my life. Now I sensibly felt the need of prayer, and would gladly have asked some one to pray for me but I felt so unworthy. When I tried to pray my words did not seem to be heard; for I now felt as though I had never prayed in my life. Surely no one ever felt their lost and ruined condition so plainly as I did. My distress became so great that I scarcely eat or slept, and I surely thought I was about to die. I tried to read the bible, but it seemed only to condemn me, O how wretched I felt; too unworthy even to say, Lord, be merciful to me a sinner. I felt now that I must sink down in endless woe that there was no mercy for me. I was in dreadful distress about four months, and my trouble had now become so great that I thought I could not live but a short time. I arose from my bed on one Saturday morning, I can never forget it: I thought I would go out into the orchard and try once more to pray; but when I got there I felt so condemned I was afraid to kneel down. Every thing looked so gloomy that, I returned to the house, and went into a back room and thought I would lay down; but something seemed to say I had better try to beseech the Lord to have mercy on my poor soul. I knelt by the bed side, but I had not uttered a word when O, my soul? my burden was gone, and it seemed to me that I had a view of the blessed Savior on the cross; and in him I could see how God could be just in saving sinners. It now seemed so plain that I thought I could tell every body. I looked around me, and O how beautiful every thing appeared. I went into the other parts of the house, and O how changed every thing appeared. Every thing seemed to be praising God. I thought I was the happiest being in the world, and felt a desire to pray for even my bitterest enemies. I felt that I loved the Lord and that he had taken me up out of a horrible pit, and out of the miry clay, and established my goings, and set my feet upon a rock and put a new song in my mouth. O what a happy day it was to me, I now thought my troubles were all over, and that I should never doubt any more. But, my dear old father, I was sadly mistaken: for I soon discovered that my old nature was not changed, and when I would do good evil was present with me. But I feel that I love the Lord's people and desire to live with them. And I thought I would go to the church and tell them how I had been deceived, and now what great things the Lord has done for me. But then I felt so unworthy, and felt so much afraid I might deceive them again, that I returned home with a heavy heart. I have continued to go and come in this way for twelve years. O that I could know what is my duty. But I have so many doubts and fears, that I sometimes fear that I cannot be a child of grace. If I could only know that it is my duty to join the church, and be baptized how gladly would I obey. Dear old father, do tell me, if I am born again why do I have so many doubts and fears? O that I could only know that I am one of those bleating lambs that you told us about some time ago. I am a constant reader of the "Signs" and I do think I love them whether I am a christian or not. My dear old father, I have given you an account of some of my ups and downs: and if you have one word of comfort for me, how glad I would be to receive it. Do with this as you think best. It is from a

POOR SINNER.

REPLY.—Who sent us the foregoing letter, we do not know; and having mislaid the envelope, we cannot tell by the Post Office stamp from what part of the world it came. But we are very familiar with the signiture, for it has been claimed by all the redeemed of the Lord who have ever been taught of God to know themselves. The world abounds with sinners, but the great majority of them are rich, or at least fancy that they possess a sufficiency of wealth in their own hands with which to procure their own salvation, Poor Sinners, are comparitively very scarce. At least such as are so very poor, weak, bankrupt and helpless, that they can say in truth "Lord, save, or I perish." For this class of sinners God has plenteous redemption in store. The rich he sends empty away, but the poor he filleth with good things. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The case of this poor sinner seems in some particulars to be peculiar. But if in her simple narrative we cannot find marks of saving grace, and evidences of the quickening power of the Holy Spirit, we should despair of finding them in our own experience. While the last experience related by the Poor Sinner, presents the most unquestionable evidence of a saving change, we are by no means sure that the first was not genuine, so far as it extended. We have known many whom we cannot doubt are born again, to be thrown in such darkness and doubts as to be unable for a time to rally, who have, like the writer of the above letter, subsequently received the most sealing witness of a heavenly birth. The apostle says to one of the churches." "After that ye believed, ye were sealed, with the Holy Spirit of promise." The writer enquires earnestly, "If I am a child of God, why have I so many doubts and fears?" Poor sinner, that itself is the cause. Hypocrites, infidels, and unquickened sinners are not troubled with doubts and fears of that kind. Such trials are peculiar to the *living* for the dead are insensible to them. Poor Sinner, go home to the church to your mother's tender embrace, you need nursing, you need her tender care and sympathy. You are not to walk by sight, but you must live by faith. You will be uncomfortable if you live out of doors. In your Father's house there is room enough, and to spare. Hasten to her gates, and if you are sure that you was not in the faith when baptized hesitate not a moment to take that yoke upon you. The present, more than the past is the evidence we need "Give us *this day*, our daily bread." Whether your first or last experience was the genuine, or both alike of the Lord, if to day you love God, love his truth, and love his people, *you are born of God*: for " God is love, and he that loveth is born of God."

[ED.]

MOLALLA, Oregon, March 15, 1870.

ELDER BEEBE—DEAR BROTHER:—Forasmuch as many of your correspondents have written on the parables of our Lord Jesus Christ, and diversified as their ideas are, none of them accord with my mind in reference to the true interpretation of those parables. Consequently I have seated myself to try in my weakness to give what I believe to be the true interpretation of some of them. And if I should be successful in giving the true interpretation of some of them, it will embrace all; for they all have one and the same signification. I will confine my remarks more particularly to the parables contained in the 25th chapter of Matthew, namely, the parables of the "ten virgins," and the "five, two, and one talents." Some have expressed an idea that those five wise virgins, and those five foolish virgins, and also those who received the five, two, and one talents, were all christians, and all alike were subjects of the gospel kingdom. But this, in my opinion, is foreign from the true interpretation. It is necessary in the first place, in order to come to a right understanding of those parables, to ascertain to whom they were spoken, and also what gave rise to these expressions. Before venturing however upon this part of our subject, I will remark that when a parable commences as these do, "Then shall the kingdom of heaven be likened to ten virgins which took their lamps and went forth to meet the bridegroom, and five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps," &c. The kingdom of heaven here expressed embraces the two kingdoms, law and gospel, and embodies them in one, "The kingdom of heaven," and shows the going out, or removing of the one, that the other may remain, as expressed by the apostle, Heb. xii. 26, 27: "Whose voice then skook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." This heaven that was then shaken being the law heaven, was effectually and forever removed at the general siege and destruction of Jerusalem. But the writer adds, "Wherefore we receiving a kingdom which cannot be moved," &c. This is the gospel kingdom, or kingdom of God, which the Lord by the prophet Daniel said should never be destroyed, nor left to other people, and which shall stand forever. Into this kingdom the five wise virgins, daughters of the heavenly Jerusalem, with their lamps trimmed, and their lights burning, enter, being made wise unto salvation, they sit down with the King to the marriage supper of the Lamb. Then the door is shut; for the kingdom shall not be left to other people. Then comes the five foolish virgins, daughters of the temporal Zion, the old Jerusalem in bondage under the covenant of works, with their empty law lamps, without one effulgent beam of light emanating from the Sun of Righteousness, as dark as the opaque moon in the absence of the bright shining rays of the sun, "Saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not." No Jew with his law righteousness shall be admitted into this kingdom, for "it shall not be left to other people." But I am anticipating my subject. I

will now call the reader's attention back to the parable of the vineyard, Matt. xxi. 33–44, which the reader can read at his leisure, in order to show to whom the parables were addresssed. I have neither time nor space to write the parable. I will merely write the interpretation which Christ himself has given of the parable. But I will first show what gave rise to, or was the cause of Jesus speaking this parable.—Verse 23. "And when he was come into the temple the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?" Then he spake to them the parable of the vineyard, and asked them, "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They [the chief priests and elders] say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus said unto them, Did ye never read in the scriptures, The stone which the builders refused, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." This nation is the Gentile nation, which the kingdom of God shall be given to. I said in the outset that the kingdom of heaven as expressed in these parables embodied the two, law and gospel, in one. "The kingdom of heaven," as expressed Matt. viii. 11, 12. Many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. (These are expressive of the five wise virgins.) But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth." These latter are expressive of the five foolish virgins. Then how are we to understand it? That the law kingdom shall be taken from the Jews, and given to the Gentiles? No! by no means; but that the law kingdom, as to its visibility, is effectually and forever taken away from both Jews and Gentiles, and every other people. The scepter has departed from Judah, never more to return. And the gospel or spiritual kingdom was given to the Gentiles and the remnant of Israel according to the election of grace; but Israel as a nation was cast out into outer darkness, &c. Now, unless the fleshly Israel had possessed the kingdom in some way, it could not have been taken away from them, and given to another nation. Well, they were a typical people, and they possessed a typical kingdom; but spiritual or anti-typical Israel shall possess the spiritual or anti-typical kingdom for ever and ever. And that nation to whom the kingdom of God shall be given, is spoken of, 1 Peter ii. 9. "But ye are a chosen generation, a royal priesthood, a *holy nation*, a peculiar people," &c. Redeemed to God by the blood of Christ, out of every nation, tongue and people. spoken of in the parable by the appellation of five wise virgins. Verse 45. "And when the chief priests and pharisees had heard his parables, they perceived that he spake of them." Now I ask, If the five foolish virgins represent backsliding christians, how then could the chief priests perceive that he spake of them? If that position be correct, the chief priests and pharisees were not represented in the parables at all. I ask then, Did not the five foolish virgins represent the children of the flesh, priests, pharisees and lawyers? And the five wise virgins represent the children of promise.—Rom. ix. 8. Most assuredly this is the correct interpretation of those parables. These foolish virgins, priests, pharisees and lawyers, had their lamps, emblematical of the old law covenant, destitute of one promise of eternal life, or of an incorruptible inheritance beyond the grave; consequently emitted no light at the day of retribution. But the five wise virgins had not only their lamps, but they had oil in their vessels with their lamps, emblematical of the new and everlasting covenant, ordered in all things and sure, with all its promises of grace and glory, from whence flowed a stream of light, that shineth in the dark Jewish kingdom, but the darkness comprehended it not. In a word, these five wise virgins are emblematical of the church of Jesus Christ in her union to Christ her living Head, from whence the oil of grace continually flows to keep the lamps burning.

We will now examine the parable of the talents, which represent precisely the same things that the parable of the ten virgins do. We read immediately in connection with the parable of the ten virgins, in the same chapter, commencing at the 14th verse, "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability, and straightway took his journey," &c. "After a long time the lord of those servants cometh and reckoneth with them. And so he that hath received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold I have gained besides them five talents more. His Lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents, behold I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy lord. Then he which had received the one talent came and said unto him, Lord, I knew thee, that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went out and hid thy talent in the earth: lo there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away, even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." The parable of ten virgins commences, "Then shall the kingdom of heaven be likened unto ten virgins," &c. The adverb and verb, "Then shall," signifies at some particular time in future; and this time was the time of reckoning, when the Lord Jesus should come to sit upon the throne of judgment, to judge the Jewish nation in righteousness. When their cup of iniquity was full to overflowing, when all the righteous blood shed upon the face of the whole earth should be required of that generation; as the dear Redeemer said, "Wo unto you, scribes and pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up then 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 ye shall 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."—Matt. xxiii. 29–36. It is worthy of observation, that in the 24th chapter, being the chapter between this and the 25th chapter, which contains the two parables of the virgins and the talents, the Lord Jesus gave a plain description of the time by portentious signs, and of the manner of the dispersion of the Jews, the destruction of Jerusalem, and the entire erasement of their sacred temple, to his disciples alone, as he sat upon the mount of Olives. and then he asks the question after giving this description; at the close of the chapter, "Who then is a fatihful and wise servant, whom his lord hath made ruler over his household to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." This faithful and wise servant corresponds with the five wise virgins. And, "He shall make him ruler over all his goods." Corresponds with those who had received the five and two talents, "Well done good and faithful servant; thou hast been faithful over a few things, I will make the ruler over many things" &c. But now comes the five foolish virgins, or the servant to whom was given one talent, the national Jews or fleshly children of Abraham, under the emblem of, "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." According to the saying of the Lord Jesus, when "he beheld the city and wept over it, saying, if thou hadst known even thou at last in this thy day, the things which belong unto thy peace! but now they are *hid from thine eyes*. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass the round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another: *because thou knowest not the time of thy visitation.*" Luke 19. 41–44. The reader can surely see how completely this account corresponds with and answers to the parables. I will now write more particularly in reference to the servant who received the one talent, who I said represented the fleshly children of Abraham. "Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed.," &c. This is shown Ezek. 22., 20. "Yet ye say the way of the Lord is not equal. O ye house of Israel, I will judge you every one

after his ways." Israel after the flesh were called in scripture a stiff-necked and rebellious people as expressed by Paul Rom. 10. 20, 21. "But Esaias is very bold; and saith I was found of them that sought me not; I was made manifest unto them that asked not after me." These represent those who had received the five, and two talents, more properly speaking, those who received the five and two talents represent these. "But to Israel he saith' all day long I have streached forth my hand unto a disobedient and gainsaying people." The servant who had received the one talent represents this Isarel after the flesh. And Stephen in Acts 7. 51–52. speaks to, and of them thus," Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before the coming of the Just One, of whom ye have been the betrayers and murderers; who have received the law by disposition of angels and have not kept it." How nicely this shows the interpretation of those parables, first the five foolish virgins, they had received their lamps (the law) by the disposition of angels, and had not kept it consequently when the bridegroom came they having no grace that is not being partakers of the divine nature and having no gospel light all the light they had before received from the law had now gone out at the expiration of the legal dispensation and the coming in of the gospel. They having no gospel by which to enter into the gospel kingdom; for except a man be born again he cannot see the kingdom of God." Consequently they who were born again and had received gospel light and wisdom were ready, and went in with the bridegroom to the marriage: and the door was shut. Secondly, the servant who received the one talent. He had received the law by the disposition of angels, but had not kept it. He did not improve his talent by keeping the law, he buried his talent in the earth showing that all the promises and blessings partaining to the law covenant were temporal, and of an earthly nature. Consequently he was a wicked and slothful servant, not having profited by the law according to Paul, Rom. 2 25. For circumcision verily profiteth if thou keep the law but if thou be a breaker of the law, thy circumcision is made uncircumcision." Hence when the time of reckoning came those servants who had received the five and two talents, to whom grace was given according to the measure of the gift of Christ and had grown in grace and in the knowledge of their Lord and Savior Jesus Christ, were admitted into the joy of their Lord, the gospel rest, that remaineth to the people of God. To partake of the marriage supper of the Lamb. But concerning that wicked and slothful servant who had received the one talent the command was given, Take the talent from him and give it to him which hath ten talents. This I understand signifyeth that the law dispensation was taken from the national Jews and was given to or resolved itself into, and was swallowed up of the gospel kingdom dispensation. And cast the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth, no longer to receive the least ray of light from the law, are scattered and have been a by word and a reproach among the nations of the earth. One more argument and I will close this imperfect scribble. Mat. 13. commencing at the 10th verse. "And the deciples came, and said unto him, why speakest thou unto them in parables? He answered them and said, because it is given unto you to know the mysteries of the kingdom of heaven but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance, but who soever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables because they seeing see not: and hearing they hear not; neither do they understand," &c. I presume none will dispute this being spoken first of the discipels, "To you it is given" &c. secondly, Of the fleshly children of Abraham, But unto them it is not given. And precisely the same language is used in reference to this multitude of fleshly Jews that is used in reference to the servant who had received the one talent and hid it in the earth. This I think is conclusive evidence that the position I have occupied is correct. Paper fails and I must close. The foregoing is brother Beebe, at your disposal.

Yours with great respect and brotherly love, JOHN STIPP.

RIVERHEAD, L. I., N. Y., Jan. 24, 1870.

BELOVED ELDER AND DEAR BROTHER IN THE LORD:—The period of my last subscription for the "Signs of the Times" having expired, I will with this enclose two dollars for the present year with much pleasure, as I still highly prize and derive much satisfaction and profit from its perusal, I trust. Indeed I consider it to be the only publication that I know of, in this country, which boldly declares and strongly advocates the pure truth of the gospel of free and sovereign grace, in accordance with the word of God. Although in this dark corner of the land I can do but little towards the increase of its circulation, nevertheless I find contained in it spiritual food suited to my soul's need, and have to bless the God of all grace, that by this means he imparts fresh supplies for the strengthening and establishment of my faith and hope in the truth as it is in Jesus. May he in great mercy render it a blessing, to the comfort and edification of his chosen and called people. And while the God of all grace is making you the happy instrument of spreading his truth, and feeding his despised and afflicted saints, may you be favored with the enjoyment of truth applied by the Spirit to your own comfort, and to the establishment of your faith in the truth of the gospel; and may you be blessed with much communion with our covenant God in Christ Jesus, that while you are spared in the wilderness below you may stand fast in the truth as it is in Jesus; and when your work on earth is done, may you have administered to you an abundant entrance into the kingdom of our Lord and Savior Jesus Christ, is the prayer of yours in the bonds of the gospel,

J. E. PLAYER.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1870.

ROBINSON'S MILLS, Ill., April 24, 1870.

MR. GILBERT BEEBE:—May I ask that you, or some other one of the Old School Baptists, will give your views, through the "Signs of the Times," on Matt. viii. 12, 13. By doing so you may perhaps feed some of the flock, and an inquirer after the truth may eat of the crumbs.

A. STRANGER.

REPLY.—The text on which an explanation is desired reads thus: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

Great multitudes had gathered around the Savior, when he retired to the mountain, with the little company of his disciples to whom he preached that wonderful sermon recorded in the fifth, sixth and seventh chapters; and as soon as he came down from the mountain great multitudes again gathered around him. In the assembled crowd was a Roman centurian, who manifested a greater faith than our Lord had found in Israel; that is, among the Jews. Having granted the prayer of this Gentile captain, and commended his faith as surpassing what had been manifested among the Israelites, he took occasion to explain what was calculated to astonish the Jews, who supposed that the long looked for Messiah would confine all his care, and bestow all his favors exclusively on the people of Israel. And Jesus said to them that followed him, that is, to the multitude that followed him into Capernium, composed of Jews and Gentiles, that he had not found so great faith, no, not in Israel: "And I say unto you," that is, to the multitude, principally of Jews, "That many shall come from the east and west." That is, from the rising of the sun to the going down thereof, according to the prediction of Isaiah, xliii. 5. "Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him." This prediction had reference to the spiritual Israel of God, and not to the natural or fleshly descendents of Abraham. The apostle testifies that "They are not all Israel which are of Israel. Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—Rom. ix. 6—8. Isaac was the child of promise, and in him as the child of promise, in distinction from him that was born after the flesh, should the seed be called. By this seed, called in Isaac, the child of promise, we are told, is meant the children of God. This, the flesh could not make them; to be a child of God, one must be born of God. No fleshly birth, even though Abraham himself were our father, could make us sons of God, or heirs of immortality; for that which is born of the flesh, is flesh; and they which are the children of the flesh, these are not the sons of God. "Abraham had two sons," both were his seed after the flesh, or in their fleshly relationship. The son who was born of the bond woman represented, in the allegory, all the carnal Israelites who depended for justification on the deeds of the law. For this bond woman, Hagar, is mount Sinai, in Arabia, and answers to that Jerusalem which is in bondage with her children. This Sinai covenant of works is mother to all who are of the works of the law; and all such are in bondage; for "As many as are of the works of the law, are under the curse." This includes all, whether Jew or Gentile, who are not children of promise. The children of promise are born of God, by his Spirit, by virtue of the promise which God that cannot lie promised before the world began, although independently of the will or works of the flesh. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And "Being born again, not of corruptible seed, but of incorruptible, by the word [or promise] of God, which liveth and abideth forever." Such, and such only, are as Isaac was, the children of promise. "A chosen generation, a royal priesthood, and a peculiar people." "This people, saith the Lord, have I formed for myself, they shall show forth my praise." "And they shall be *mine*, saith the Lord of hosts, in that day when I make up my jewels." And, remember, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "The promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call."—Acts ii. 39. How many will the Lord our God call? He has condescended to settle for us this question; it includes "even every one that is called by my name." But from what distance? "Bring my sons from far, and my daughters from the ends of the earth." Including all who are in the east and west, and north, and south. They that are ready to perish shall come

from the land of Assyria, and the outcasts from the land of Egypt, *shall come*, and shall worship the Lord in his holy mountain at Jerusalem. "All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out." But does that include all that shall come to Jesus? It certainly does, for he says positively, "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day."—John vi. 37, 44. "I say unto you," Who says this? "I that speak in righteousness, mighty to save."—Isa. lxiii. 1. What does he say? All may come it they will, or if men and missionaries, and money and means be liberally employed for the purpose? He says no such thing. Hear what he says. "Many *shall* come." He speaks the word and it stands fast; he commands and it is done. The decree has gone forth from his mouth, and is irrevokable. *Many*. Every one that is called by my name, for I have created him for my glory. They shall come from every point of the compass, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. That is in the kingdom of heaven where Abraham, Isaac and Jacob now are. Not in the worldly sanctuary, to be engaged in carnal ordinances, but in the Holy City, New Jerusalem, described in the last chapters of Revelation. In that Jerusalem which is not in bondage with her children, but in that which is above, is risen with Christ, which is free, and which is the mother of all who, as Isaac was, are the children of the promise. Not they who are the flesh of Abraham, but they who are of the faith of Abraham; for it is only in that faith which was counted in him for righteousness, that Abraham was made the father of many nations. In a fleshly relationship he was the father of but one nation. But all, in every nation and kindred of the earth, who have the faith of Abraham, are blessed with faithful Abraham. This is truly Old Baptist doctrine; for John the Baptist testified that "Of these stones God is able to raise up children unto Abraham." Abraham, the father of the faithful, Isaac, the child of promise, the son of the free woman, and heir of the inheritance of his father, and in whom the seed shall be called, and Jacob, God's servant, and Israel, God's elect, are all seated in the kingdom of heaven, and "In the Lord shall all the seed of Israel be justified and shall glory."—Isa. xlv. 25. They shall sit down, for "God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and raised us up together, and made us sit together in heavenly places in Christ Jesus." Not as the wicked, who are like the troubled sea, in perpetual commotion; but they shall sit down, repose in uninterrupted and everlasting rest, and go no more out forever.

"But the children of the kingdom." Those who were recognized as such under the legal dispensation,—the children of that covenant in the flesh of Abraham, whose mother is that Jerusalem which, like Hagar, is in hopeless bondage with her children. They shall be cast out with their mother, (the covenant of works and of conditions which gendereth to bondage,) for "what saith the scriptures? Cast out the bond woman and her son; for the son of the bond waman shall not be heir with the son of the free woman." The carnal Israelites filled the house of Abraham, which was typical of the spiritual kingdom of heaven, just as Hagar and Ishmael did in the type, only in a fleshly relation, and as Hagar was herself a slave, and the property of her mistress, she was in bondage, and could not be the mother of a free progeny. Just so the Sinai covenant, or the covenant of works, gendereth to bondage, and holds all who are under it, as slaves, and not as sons or heirs. Hence the apostle, in introducing this allegory, says, "Tell me, ye that desire to be under the law, do ye hear the law?" To be under it is to be a servant, but not a son. All of Hagar's children are born after the flesh, and only stand related to Abraham in the flesh. So stood the Jews as a people; their lineal connection with Abraham could be traced back to him, and so could that of Ishmael. But whosoever the Son shall make free, shall be free indeed. Thus while Ishmael represented all workmongers who are under the covenant of works, Isaac, as the promised son of Sarah, represents the promised seed of Christ, which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Hence Paul says to the Gentile saints, in the churches of Galatia, "Now we, brethren, as Isaac was, are the children of promise." "So then, brethren, we are not children of the bond woman, but of the free."—Gal. iv. 28 & 31. The children of the kingdom of heaven which were to be cast out, were children only in a fleshly relation, the same as Ishmael was a son of Abraham, and therefore like Ishmael and his mother were to be cast out: for no fleshly relation, or service rendered to the law of a carnal commandment, can possibly make any man a child of promise, or an heir of immortality, any more than any thing that Hagar or Ishmael could do could make Ishmael a child of promise. He was a creature of means, and born after the flesh, and was not the son which God had promised that Sarah should bear. By the circumcision of Christ, all this legal, fleshly connection was utterly cut off, and the bond woman and her son were cast out of the kingdom. The flesh of Abraham was mortal and corruptible, and that corruption and mortality was all the children of the flesh could inherit. The Levitical priesthood could not be perpetuated, by reason of death; but Christ holds his priesthood by the power of an endless life; and those of his priesthood are born of that endless life, and are heirs of immortality. All the election of grace are children of promise, as God had promised, "A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come and shall declare his righteousness to a people that shall be born, that he hath done this."—Psa. xxii. 30, 31. Let us notice this promise. It is the promise of a seed. That seed shall be born, and shall declare God's righteousness. And they shall come, for God has promised it. From the east and west, from the four winds, from the one end of heaven to the other. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect," his chosen and promised seed, from among the Gentiles, and they shall be gathered into his kingdom, and shall sit down with Abraham, and Isaac, and Jacob, and the children of the kingdom, that is, the children of the flesh, children of Abraham by the bond woman, shall be cast out into outer darkness. The light of Israel, the light which is the light of men, shall not enlighten them. For there shall be no natural or artificial light within her sacred enclosure. For the glory of God shall lighten it, and the Lamb is the light thereof.—Rev. xxi. 23. But into the darkness of delusion and death which is without her enclosure, they shall be cast. This has been fearfully verified, so far as the Jews are concerned. "And there shall be weeping and gnashing of teeth." They should feel the scourge of his judgments, and weep under the terrible judgments that should surprise them. But still retaining their malice and enmity against God, they shall gnash their teeth. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not. For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth and grow up as the calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the sole of your feet, in the day that I shall do this, saith the Lord of hosts."—Mal. iii. 1-3, 8, 18, & iv. 1-3.

If what we have written on this subject shall be of any service to A Stranger, inquiring after truth, or to any of the Lord's little ones, we shall not have labored in vain. As the appeal was to us, or to any other one of the Old School Baptists, we hope that what we have written may not deter others who may have more light on the subject, from letting their light shine.

MONIES RECEIVED FOR "THE EDITORIAL."

E Freeman, Ala, 1 80, Mrs M E West, Ky, 2 25.—Total $4 05.

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Total.....13	6 58

Marriages.

By Eld. Thomas M. Poulson, Feb. 3, 1870, Mr. Alexander W. Byrd, and Miss Sallie Satchel, both of Accomac Co. Va.

By the same, Feb. 24, at the residence of the bride's father, near Wallsville, Mr. Burton Beacham, and Miss Elizabeth Waterfield.

By Eld. F. A. Chick, April 28, at his residence in Reisterstown, Baltimore Co., Md., Mr. Luke G. Ensor, and Miss Elizabeth A. Ensor, both of Black Rock, Md.

Obituary Notices.

BROTHER BEEBE:—Please publish the death of our youngest son, **Frederick S. Whiteley**. He departed this life March 19, 1870, aged 9 years, 4 months and 21 days, leaving a father, mother, five sisters and two brothers, to mourn our loss.

'Tis hard to see our darling die,
To watch his fleeting breath,
To fold his arms and close his eyes,
And know that this is death.

J. A. WHITELEY.

Attica, Iowa.

DEAR BROTHER BEEBE:—Please publish the death of my dear brother, **Richard Gaines**, who departed this life on the 14th day of Feb. 1870, at his late residence near this place, aged 80 years, 3 months and 15 days. He was born in Madison Co., Va., on the 29th day of October, 1789, and moved to this county with our parents in 1795. He joined what was called the Regular Baptist church at Bullittsburg, in 1811, and lived an orderly member of said church until 1840, when he, with myself and others, became so dissatisfied with the missionaries and the new doctrines of the day, that we obtained leave to withdraw our membership, and he was one of the members that constituted the Mt. Pleasant church of Predestinarian Baptists, and remained in said church until his death. He was a useful and orderly member, always filling his place at the church, unless providentially hindered. He was of the Primitive Baptist order from his first experience, and never after changed his sentiments. His only hope for salvation was in the merits and blood of Christ. His disease commenced with a rising on his right hand. His arm became inflamed, and finally it got into his whole system, and seated on his bowels. He was sick about ninety days. Old age and his sickness together ended his pilgrimage on this earth. But we sorrow not as they who have no hope; for we believe our loss is his eternal gain, that he is now at peace, were the wicked cease from troubling, and the weary are at rest. Our church has lost a valuable member, and you, brother Beebe, a faithful supporter of the "Signs of the Times." May the Lord give us resignation to his will, and at last receive us to glory, through Jesus Christ our Lord.

JOHN GAINES.

Burlington, Boone Co., Ky.

DIED—At his late residence in Westtown, Orange Co., N. Y., April 23, 1870, **Mr. Charles Addison Durland**, aged 64 years, leaving a loving wife and two children, a son and a daughter, with numerous relatives and friends, to mourn.

Mr. Durland's health has been declining for the last eight years, and for the last year he has suffered much, and during the past winter he has been confined to his house. We had not the pleasure of a personal acquaintance with the deceased, but we are assured that he was esteemed as an upright moral man, a loving husband, a kind father, and highly esteemed citizen. Sister Julia A. Durland, his bereaved widow, who is an esteemed member with us, has requested the insertion of the following verses. Mr. Durland's funeral was attended by a large assembly of mourning relatives and sympathizing friends, and a discourse was preached by the Editor, from 1 Cor. xv. 22.

ISAIAH XXXVIII. 15.

Himself hath done it all—O how those words
Should hush to silence every murmuring thought!
Himself hath done it, he who loves me best,
He who my soul with his own blood hath bought.

Himself hath done it; can it then be aught
Than full of wisdom, full of tenderest love?
Not one unneeded sorrow will he send,
To teach this wandering heart no more to rove.

Himself hath done it; yea, although severe
May seem the stroke, and bitter be the cup,
'Tis his own hand that holds it, and I know
He'll give me grace to drink it meekly up.

Himself hath done it; O, no arm but his
Could e'er sustain, beneath earth's dreary lot:
But while I know he's doing all things well,
My heart his loving kindness questions not.

Himself hath done; he who searched me through,
Sees how I cleave to earth's ensnaring ties;
And so he breaks each reed on which my soul
Too much for peace and happiness relies.

Himself hath done it; he would have me see
What broken cisterns human friends must prove,
That I may turn and quench my burning thirst
At his own fount of ever living love.

Himself hath done it; then I fain would say,
"Thy will, in all things, evermore be done,"
E'en though that will remove whom best I love;
While Jesus lives, I cannot be alone.

Himself hath done it; precious, precious words;
Himself, my Father, Savior, Brother, Friend,
Whose faithfulness no variation knows,
Who, having loved me, loves me to the end.

And when in his eternal presence blest,
I at his feet my crown, immortal, cast,
Himself hath done it all, from first to last.

JULIA A. DURLAND.

DEAR BROTHER BEEBE:—At the request of the widow of the deceased, I send you the following obituary notice for publication:

DIED—At the residence of the undersigned, on Sunday morning, Feb. 20, 1870, **Eld. William Findley**. His disease was inflamation of the bowels and bladder. He was confined to his bed nine days, during which time he suffered greatly, all of which he bore with fortitude and resignation to the will of God his heavenly Father, until it pleased God to relieve him of his sufferings, by removing him from the house of his earthly tabernacle, to that building of God not made with hands, eternal in the heavens. He was born in the state of South Carolina, on the 17th day of July, 1805, and was raised without parents, a poor bound boy, without the advantage any education. He migrated to Alabama at early manhood, and was married to a Miss Phillips on the 6th day of October, 1825, with whom he lived in perfect harmony up to the day of his death. He made a public profession of religion in the year 1827, by joining the Regular Baptist church of Christ at Bethel, Montgomery Co., Ala., and was baptized by Elder James M. Lemon, after which he commenced exercising a public gift in the church, and was licenced by the Bethlehem church to preach the gospel, in 1835. In the year 1836 he was regularly ordained to the ministry by the laying on of hands of a presbytery. He continued thirty-five years proclaiming the doctrine of salvation by grace alone, much to the edification and comfort of the believers and mourners in Zion. And although he moved his membership from the church of his ordination to Mariah, Butler Co., Ala., because it was nearer his residence, he ended his ministry in the same community he began it. When taken sick he was on his way to his regular monthly appointment at the church of his ordination. Although he had no advantage of an education in early life, by the grace of God and his vigilent efforts he was well acquainted with the letter and spirit of the gospel, and was an able minister of Christ; and through all the divisions and controversies that came up having a tendency to disturb the peace and fellowship of the church, he stood a bold and firm defender of the doctrine of salvation by grace. He seemed determined not to know any thing among his brethren save Jesus Christ and him crucified. His speech and his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that the faith of his brethren should not stand in the wisdom of men, but in the power of God. He lived an exemplary life, was a good neighbor, a kind husband, and a tender father. He left nine children—seven daughters and two sons, four of which were members of the same church with himself, and also his bereft companion, to mourn their loss; also many other relatives and friends, as well as his spiritual kindred in Christ. But they mourn not as others who are without hope; for it may be truly said of our deceased brother that he fought a good fight, has finished his course, and kept the faith. Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

May the Lord sustain his bereft companion and dear children, and give them resignation to his holy will in all their trials, and prepare them for usefulness in his militant kingdom, whilst they remain on earth, and for his triumphant kingdom after death.

Your brother in tribulation,

B. A. WALKER.

Panola, Ala., March 25, 1879.

BROTHER BEEBE:—Please publish the death of two of our daughters, the eldest and youngest. We have been sorely afflicted with typhoid fever. Myself, six children, and one grand-child, had it in the last few months.

DIED—At home, with us, in Union Co., Ind., our widowed daughter, **Lucinda M. Leech**, of typhoid fever and consumption, on the 25th of Feb., 1870, aged 31 years and 11 months. She bore her afflictions with great fortitude and resignation, and said she dreaded the last hour, but that it was no more than her Savior bore. She was baptized and received into the fellowship of the Fairfield Regular Baptist church, in July 1856, where her membership remained till her death. She lived in Marshall Co., with her brothers, a considerable time, where they had no church privileges. She enjoyed the company of her brethren and sisters, and loved the gospel of her Lord and Savior. She leaves three small children, with numerous relatives and friends, to mourn her departure.

ALSO,

Laura F. Hill departed this life Feb. 26, 1870, of typhus congestive fever, aged 15 years, 6 months and 28 days. She was very sick for two months and one day, and not able to talk rationally much of the time. She said she wanted to die, and was too bad a girl to live, and thought she was the worst girl in the world, and that her sins were so great they never could be forgiven. I talked to her more perhaps than was prudent in her weak and feeble condition. She said she felt a great burden on her mind, on account of being so great a sinner, and had often resolved to reform, or live without sinning, but had failed to get any better, and thought there was no mercy for her. I said to her that she had a heart repenting for sin, and that her sins would surely be forgiven, for that true repentance for sin was surely a good work from a divine source, and would result in the remission of sins. She said she had some time before felt that if she could have been a fit subject, she would like to have been baptized, and lived with the Baptist people. I said that her not being baptized would not prevent the forgiveness of her sins and her going to heaven, but that members were not received into the church here on earth, without being baptized. On the day before her death she said she was going to die and appeared as though soon we would have to part with her. She asked for her young brother, and embraced him tenderly, and talked very affectionately and earnestly about their former ranklings, and asked him if he knew that was wrong, and if he was sorry, and if he ever shed tears because of his sorrow. She said brothers and sisters ought not to talk in anger to each other, for it was bad. She earnestly entreated him not to get angry. She said but little for a while, and when rested, she began and made a confession of her faults, and felt herself to be the most abased creature on earth. I said to her that she was like the poor publican, who could not so much as raise his eyes to heaven, but smote upon his breast, and said, "God, be merciful to me, a sinner;" that the Lord Jesus came into the world to save sinners; those who hunger and thirst after righteousness. She said she believed he was a full and complete Savior; she said she had often wished she could hear mother talk and tell her thoughts or workings of mind on christianity, before joining the church, but never had courage enough to ask her to do so. I related to her some of my troubles under the condemnation of sin and death, and had wished I had never been born, or that I could die, and never be thought of again. I talked thus for some time, and then told her how all things appeared to change from the darkness and gloom of condemnation and death, as I became unable to stand on my feet, and cried, Lord, save, I perish; and that it looked as though truly old things had passed away, and behold all things had become new; and that my burden was gone and my sins borne on the tree of the cross, away back when our Lord and Savior was crucified, and bled and died for the sins of his people; and I thought I never would be troubled with sin any more; but I soon found that I was a sinner by nature, and must remain so while here in the flesh. I read her an experience in the "Signs of the Times." She said she felt a great deal better, and was glad we had talked so much, amd asked the Lord to have mercy on her poor soul. She was somewhat fatigued, and wished to rest. She died in a few hours afterward, apparently with an easy mind.

We feel lonely without their company, but feel thankful for the evidence they gave of being born of the Spirit, and we believe they are exalted at the right hand of God. Your brother in affliction,

ISRAEL HILL.

YEARLY MEETINGS.

BROTHER BEEBE:—Please publish that there will be a yearly meeting held with the Middletown and Halcott church, on the first Sautrday and Sunday in July (2d & 3d days,) 1870. Also we expect a council of brethren from our sister churches of the Lexington Association, to meet at the same time and place, for the examination brother Buel Maben's gift, and, if it shall be thought proper, to set him apart to the work of the ministry. The meeting is to be held in the Methodist meeting house, in the town of Halcott, where we met Jan. 12, 1870. Meeting to commence at 10 o'clock a. m.

As many as can, of such as the Holy Ghost has made overseers, are invited to attend. By order of the church,

JAMES MILLER, Church Clerk.

BROTHER BEEBE:—Please publish that by permission of providence a yearly meeting will be held with the church of Middleburg, Schoharie Co., N. Y., on the fourth Saturday and Sunday in June, 1870, to commence at 10 o'clock a. m. each day, at the meeting house near James Borthwick's. We think it will accomodate the brethren from abroad better at this time, than at the time we had it last year. We earnestly desire our brethren and friends from sister churchess to meet with us, especially the ministering brethren.

Done by order and in behalf of the church,

JAMES BORTHWICK, Church Clerk.

Associational Notices.

Six churches of the Sandusky Association will meet with the Honey Creek church, three miles east of Melmore, Seneca Co., Ohio, on Wednesday before the second Sunday in June, 1870, at 10 o'clock a. m., and continue three days.

Brethren of our faith and order are invited to attend, especially ministers. Those coming by Rail-road will stop at Tiffin, the day before, where they will be met with conveyances to places of entertainment.

LEWIS SEITZ.

The Delaware Association will convene with the church at Cow Marsh, in Kent Co. Delaware, on Wednesday before the fifth, and last Sunday in May, 1870.

DEAR BROTHER BEEBE:—The time for our association is drawing near, and we wish to say through the "Signs" that the friends coming from north or south will be met at Willow Grove station on the Delaware Rail-road, on Tuesday, May 24, which is the day previous to the commencement of the meeting. The morning trains from Philadelphia, Baltimore and Salisbury, all meet at Willow Grove, arriving there about 1 o'clock p. m.

We hope to see a goodly number, not only of ministering brethren, but of brethren and friends generally, and such as we have for their entertainment and comfort will be at their service. The present time of departure of trains is, Philadelphia, Baltimore depot 8.30 a. m. Baltimore, President St. depot, 7.25 a. m. Salisbury, 10.30 a. m.

E. RITTENHOUSE, Pastor.

At Home, April 4, 1870.

The Delaware River Association will meet with the Southampton church, Bucks Co., Pa., commencing on Wednesday before the first Sunday in June, 1870.

Brethren coming from a distance, after arriving in Philadelphia will take the cars on Tuesday before the meeting of the association, at the North Penn'a R. R. depot, at 1.45 p. m., to Abingdon Station, where there will be provision made to take them to Southampton. When in the city of Philadelphia, take the 5th St. horse cars, and that line leads directly to the North Penn'a R. R. depot. Any of the street car conductors will give the necessary information to strangers how to proceed to get to the above named depot.

I. P. HELLINGS, Church Clerk.

The Warwick Association will be held with the Warwick church, in Orange Co., N. Y., to commence at 10 o'clock a. m., on Wednesday after the first Sunday in June, 1870, and continue three days.

The Chemung Association will be held with the Asylum church, at Vaughn's Hill, Bradford Co., Pa., to begin on Wednesday after the second Sunday in June, 1870.

We hope to see a goodly number of the brethren and friends at the meeting of the Chemung Association, which is to be held with the Asylum church, at Vaughn's Hill, Bradford Co., Pa.

Those coming from the south will take the Lehigh Valley R. R., leaving New York (New Jersey Central Depot) at 6.50 a. m., and Philadelphia (North Penn. Depot) at 8 a. m., on Tuesday, June 14, taking tickets for Wyalusing, when they will be met at 5.41 p. m., and coveyed about three miles to the neighborhood.

Those coming by the Erie R. R. and from the north, will take the train on the Lehigh Valley R. R. at Waverly, N. Y., at 8.40 a. m., on Wednesday, June 15, and stop at Frenchtown, when they will be met about ten o'clock. Those coming from the north by private conveyance, will call at the house of the late brother Daniel Durand, seven miles from the place of meeting.

WM. DURAND, Church Clerk.

Conference of Western New York, will be held with the church at Riker's Hollow, in Steuben Co., N. Y., on the third Sunday of June, and the Monday following

AGENTS FOR 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, Herrick, Pa., Jehu Byrnside, Kanawha C H, west Va., D B Almond, MtMaria. 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. R. H. McGinty, Moulton, Lavaca Co., Texas, Andrew Wood, Troy, Madison Co., Illinois, Eld D Murchison, Wesley, Hickmon Co. Ky. S. G. McLenden, Troy, Ala., John A. Cates, Union, Union Co., Oregon, Eld. Y. J. Harrill, Little Lot, Hickmon Co, Tenn., Eld. H. H. Sanders, Fort Gaines, Clay Co., Ga., S. R. Boggess, Girard, Macoupin Co., Ill., G. T. Cotton, Ruckersville, Tippah Co., Miss.

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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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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 desease 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 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. 38. MIDDLETOWN, N. Y., JUNE 15, 1870. NO. 12.

POETRY.

SUPPLICATION.

In this dreary wilderness,
Dearest Jesus, deign to bless
A poor needy sinner's heart,
And thy precious grace impart.

Give me true humility;
Give me, Lord, a view of thee;
Let me see thy lovely face,
Let me glory in thy grace.

May I less than nothing be,
Let me lose myself in thee,—
Lose my sins and hateful pride,
Gazing on thy wounded side;

Hanging on my much loved Lord,
Humbly trusting in thy word,
Lying at thy sacred feet,
Resting in thy work complete;

Sinking lower and still lower,
Feeling in my spirit poor;
Rising higher and still higher,
Burning with intense desire;

Loathing self and all I am;
Clinging to the bleeding Lamb;
Cleansed from sin's polluted stain,
Looking on the Lamb once slain.

Keep me at thy gracious feet,
Sure no other spot's so sweet;
Melt me by thy precious love,
Raise and fix my heart above.

Dearest Lord, I long to fly
To thy pleasant courts on high,
There to see thy lovely face,
And to triumgh in thy grace;

Where the hateful monster, sin,
Ne'er shall chill the flame within;
But 'twill burn through endless days,
In thy soul-enlivening rays.

O Lord, I am but sinful dust,
Yet humbly hope in thee;
Their idol gods let others trust;
The Lord, the Lord for me!

A thousand varied gifts of his
Around me daily shine;
Yet richer still my portion is,
The Lord himself is mine.

His counsel is my faithful guide,
His arm my strong defence,
Whom should I fear, when at my side
I feel Omnipotence?

He by a new and living way
Shall bear me safe above,
To share with him eternal day,
And sing eternal love.

Mark ye the rose that blossoms on the tomb,
So rich in hue, so fragrant in perfume!
Beneath it lies all covered from the sight,
The spoils of death, too hideous for the light.
Apt emblem this of outward loveliness,
The pleasing feature and the comely dress;
A beauteous form alluring to the eye,
Full fraught with charms, but only such as die;
Covering a scene of moral death within,
Corruption vile, the fearful fruit of sin!
Man who beholds with superficial gaze,
Looks on admiringly with voice of praise,
Whilst he who acts the judge's righteous part,
Frowns with abhorrence as he views the heart.

CORRESPONDENCE.

BAPTIST VALLEY, Va., Feb. 22, 1870.

BROTHER BEEBE:—The following "outline," as he calls it, of the experience of brother J. J. Sparks, was not written at first, as I suppose, with any intention of having it published. Hoping it will be some satisfaction to some of your readers, I have solicited and obtained permission to send it to you for publication in the "Signs of the Times," should you think proper. It cannot but be consoling to the children of God to hear of his dealings with his people, especially those whose faces we have never seen in the flesh. When a brother or sister a thousand miles away can describe my feelings, can tell of my joys and sorrows, my hopes and fears, and can describe the way I have traveled, I cannot but think they have traveled the same way. And although the experience of the heirs of promise is not the same, in degree, they are the same in kind. The work in all is a heart work, and their trouble is soul trouble. O what heart burnings, what inward groanings, what restless tossings to and fro, seeking rest, do all experience. What cries for mercy proceed from the heart of all. What self-loathing, and with what abhorrence and shame do they all look back upon their former lives. In a word, it is dying work. "The commandment came, sin revived, and I died," says an apostle. It is a death too by crucifixion. "I am crucified with Christ," says the same eminent man of God. I through the law am dead to the law. But, blessed be God, and praise, everlasting praise, be ascribed unto his holy name, it is a death to life, dying to live; dead to the law, that I might live unto God. For ye are dead, and your life is hid with Christ in God.

WM. P. LINKOUS.

Meditating on my past life, and the goodness of God towards me, I have concluded to write down some of the outlines of what I have seen and felt. Yet my tongue or pen can express but little of what I have experienced.

I was born in Wilks Co., N. C., Oct. 23, 1833. When young, as I now believe, it pleased God to visit me, and show me that all was not well. And this was done by showing me that there was a God, the maker of all things, and that I at some time must die and leave this world; and that there was a heaven and a hell, and every individual must go to the one place or the other; the thought of which, at times, made me very sad. I would sometimes go to meeting, though small, and would listen to preaching, and would hear the preacher talk of the happy state of those that went to heaven, and of the awful punishment of those that went to hell, and that there was a day coming when Christ should come to judge the world, and this world should be burned up. At times, when I would think about it, it would trouble me very much, and make me fear the time was near at hand, and would become so afraid that I would sometimes go where no one would see me, and get on my knees, and there ask God not to be angry with me when he did come. And when I had done this, as I well remember, my mind was easy, and felt that all was well. This course I pursued, and remained in this state of mind, until about fifteen years old. My father about this time moved from North Carolina to Tazewell Co., Va., in the year 1848. After this I became a very rude boy, and for a time heard but little preaching, and became very much delighted with the habits of the world, such as drinking, card playing, and many other evil things, thought at times I had some very serious reflections, and especially when I thought of dying, for I feared death very much. About this time an old minister of Christ would sometimes visit a small church of Primitive Baptists at Baptist Valley, and I would sometimes go and hear him preach. His sermons were very searching, and were delivered with power and great plainness, and made very deep impressions on my mind, and I would think I would reform, or mend my life, and this I purposed doing by reading the scriptures during leisure hours, which, after I had done, I became more and more convinced that I stood in need of something being done, and resolved to leave off my bad habits, and live as moral a life as I could; for I knew that if I still pursued the course that I was following, my end would be a wretched one. But I had become so much accustomed to many of them, that before I was aware of it I was doing one or another of them again. But on reflecting about what I had done, I would promise God that if he would overlook me for that time, I would do better for time to come. But to my surprise, directly I was doing the same, or worse than before. This added to my trouble. I passed a long time in this condition, sometimes much cast down in mind, and could not tell what to do. One thing I well remember. About this time I became anxious to hear preaching, and did earnestly desire that God would send a good minister somewhere in this portion of the country, that would preach often, for I knew that I did need counsel, and it was seldom I heard any preaching. At length I believe he did raise up one in my neighborhood, and I thank God for it to this very day; for I believe he was not only to me a blessing, but to many others also. I now began to examine the scriptures more attentively than ever before. I read and meditated much, and became more and more troubled in mind. The thought of death was much on my mind, and the day of judgment before my eyes, the thought of which terrified me greatly. I now betook myself to trying to pray often that God would help me to live more upright; for I thought I had sinned enough, and if I could live without sinning, he might at the last forgive me my past sins. So I pursued this course for a long time, and found no relief; but my trouble increased. Now about this time the doctrine of Election seemed to be set against me, and it was deeply impressed on my mind, as if spoken by some one, You are not chosen. What is the use for you to study about a thing that is impossible? The covenant of grace was made and sealed long before you were in existence, and you are not in it, and none others can be saved. You are only bringing more trouble on your mind. You have been trying long enough, God will not receive you, or he would have done it long ago. And with this followed several passages of scripture, one after another, showing the determinate counsel and foreknowledge of God. "According as he hath chosen us in him before the foundation of the world."—Eph. i. 4. And that scripture, "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. Also that of Romans viii. 28, "For whom he did fore-

know, them he also did predestinate," &c. And that of John vi. 44, "No man can come unto me, except the Father which hath sent me draw him." And again, he said, "It is finished."—John xix. 30. And now that the whole church of Christ stood complete, and were redeemed, when Christ suffered on the cross. And it was suggested, Your prayers will make God more angry with you. The above mentioned scriptures, with other, which is indeed the meat and drink of the christian, and that alone upon which his soul can feast, I have since believed was hurled against me by the enemy of souls, in order that he might keep me from Christ, which seemed but too successful with me for a time. O, the dreadful workings of that wicked one: it almost makes me tremble to think of this period of my past life. With these considerations my whole foundation gave way. Though I was loth to stop here, I was made to believe I was forever shut out from the favor of God, and that he was angry with me for trying to pray, or asking him to have mercy on me. O how I longed to have lived when Christ was on the earth. O how I would have entreated him. I often thought of the poor man who lay at the pool, waiting for the troubling of the waters; particularly those words, Sir, I have no one to put me in. Though I would be made whole, I could find no one to cure my disease. At length I formed this dreadful conclusion. Seeing, as I thought, that God was angry with me, and I was forever cast off, I determined if possible to draw off my mind from my dreadful condition, and the awful consequence that awaited me. I left off reading my bible, going to meeting, and trying to pray, and partook of those things which I had tried to lay by, with much eagerness, though my conscience thundered against me, yet sometimes I pursued this dreadful course. One day as I was about my work, this thought dropped into my mind as though it had been spoken to me, You think to follow your sins for many years, but I will soon bring your life to an end. Your days are fast hastening away. I looked back at my past life, which seemed as a dream, and now thought, if God suffers me to live as much longer, it will soon pass away. And I see many falling in the bloom of youth, and it may soon be the case with me. The more I thought of it, the more I was impressed with the weight of its truth. For several days it was constantly upon my mind. My eyes were now opened, and I saw myself a miserable creature. My sins came in upon me with double weight, and I was made to wonder that God had let me live as long as he had. I did believe he would not suffer such a hell-deserving wretch as I to live on the earth. I turned to the law, and O what mighty thunderings in mount Sinai. I turned my face toward Christ, and lo his face was hid. For I knew that I had sinned wilfully, and dared not look up. Awful condition indeed I was now in. I saw now that nothing but the mercies of God had kept me from an awful hell for many years. I read the scriptures much, and found many promises for others, but none for me. My case seemed more miserable. I now feared to close my eyes in sleep, for fear I should awake in torment. My condition at this time I shall never be able to describe, for all my sins from childhood were now set in array against me, and stood before me as mighty mountains, and weighed upon my conscience with such weight that I thought they would sink me to hell, beneath the frowns of a sin-avenging God. O the vengeance that did hang over my head for many days. O, what would I have given if I had never been born, or had died when I was young. I would have changed my life with the most loathsome beast or insect that creeps upon the earth. I often went to a lonesome grove, and there upon my knees, with my face to the ground, would cry to God for mercy. But my prayers seemed to reach no higher than my head. O how I did crave an interest in the prayers of all God's people, for I did believe my prayers were an abomination in the sight of God, and that my whole past life had been in open rebellion against God, and nothing I had done or could do would justify me in his sight. I could not see how he could be just, and save such a poor sinner as I was; for I heard the law say in trumpet tones, "Cursed is every one that continueth not in all things written in the book of the law to do them." I saw that its mission was to kill, and not to make alive; that by the deeds of the law no flesh should be justified. I now stood as a criminal already condemned, with a rope around my neck, and my feet upon the scaffold. I determined to try to pray as long as I had breath, and if I must sink to hell, I would go there praying; for I did believe that was my doom, and looked hourly for the summons to take me there. About this time I had some dreams that troubled me much. The day of judgment was constantly before my eyes. Oh, with what terror did I think on that day. Language would fail to describe the awful horrors that seemed to await me. I have since thought that I here had a foretaste of what the wicked who die in their sins must endure to all eternity. God pity them. I was now constantly beset with this consideration whispered in my ear, as I have since thought, by the wicked one, that the day of grace was past with me, that Christ was no longer on the Mediatorial throne, that the time had been when he might have had mercy on me, if I had not sinned wilfully; but now it was too late, he would not save me, nor any one else hereafter, but that he would directly come and take his church and people away from the earth. This I feared was too true. O how I was harrassed and assailed at every point by the wicked one. I spent many weeks in this condition, until I greatly feared my life would end in madness and delerium. I prayed often, but O with what weakness. And when I had tried every other means to get rid of that awful load of sin and guilt that lay on my conscience, I came to this point, Sink or swim, life or death, my whole cause, all that I am, all that I have, I give into the hands of the Lord Jesus. If condemned, it is just; if saved, it is grace alone. This was in October, 1856. I was now about twenty-three years old. Now I had went out into my field, the spot I shall never forget. While my mind was much exercised upon the length of an awful eternity, the certainty of death, and the awful curse that did hang over my head, O how I did mourn. All hope seemed to be gone. It was now about noon. I had but little hope that I should see another day. Suddenly, in a moment of time, in the twinkling of an eye, my bands were bursted asunder, and my chains fell off, and, as it were, a shining one appeared unto me. The eyes of my understanding were opened, and he testified, You are born again. And I said, Lord, may such a poor sinner as I indeed live? And he said, Thy sins, which are many, are all forgiven thee. He further said, He that cometh unto me I will in no wise cast out. These and many other sweet promises were at this time handed to me. That awful load of sin and guilt that lay upon me was all gone, and from that day I have never felt it more. I now for the first time could see how God could be just, and save a poor sinner. I beheld, as it were, the Lord Jesus Christ standing with outstretched arms and bleeding hands, and with an all-sufficiency to heal as many as come unto God by him, and that the poor sin sick, heart broken sinner might look to him and live. And I heard him say, Come unto me, all ye that labor and are heavy laden, and I will give you rest. What an ocean of love. It is wide as infinity, as long as eternity, without bottom or shore. I beheld all my righteousness or works as filthy rags, and Christ as the only Mediator between God and man, and the only name given under heaven whereby men can be saved; and all that ever had been, or ever would be saved, from Adam down to the end of time, were and would be saved through Christ; for he stood as a Lamb slain from the foundation of the world. And his righteousness must be imputed to us, and his blood cleanse us from all sin, and purge our conscience from dead works, to serve the living God. I beheld the unregenerate part, in comparison, sleeping in a house on fire, sporting on the brink of eternity, wo and misery. O how I pitied them. I beheld all God's dear children as being the most blessed of all beings under heaven. I saw them standing on the everlasting Rock of Ages, a sure foundation that can never be shaken. And I saw a wall round about them, that reached unto heaven, and every one enclosed therein, though part, as it were, were in the lower part of the building, for it has two rooms in it, though the same family dwells therein, and the saints below will soon leave and go to the upper room. And I here beheld them ascending one by one, as the summons of death called them away, and as it were a convoy of angels to convey them to the fair clime of eternal glory, where they might look upon him who had purchased them with his own blood, and ever be with him, and be like him. And what most added to my joy, I felt assured that I was one of that blessed number, and belonged to that family. I lost sight of earthly things for a time. I could now for the first time say, Come, welcome death, come what will, I care not. My Jesus is all I want. I longed to leave the world and go home to Christ. Every thing that my eyes looked upon looked as though it had been transformed, and made anew. Every thing seemed to praise him who made it. What love flowed in my bosom at this time. I loved every body with unspeakable love. I loved all God's people. My tongue or pen can never express what I did see and feel. I have come to this conclusion, that I here had a foretaste of what the righteous will enjoy to their fill to all eternity. I now could read my bible with new eyes, and new understanding, each promise I could claim as my own, and with what beauty did the golden lines shine in every chapter I read. For several days my mind was soaring aloft, all was well, and I thought my trouble was all over; and when I heard some aged christians speaking of their many trials, doubts and fears, which they often met with, I was sometimes ready to conclude they had not felt what I had, or they would not talk as they did; for as yet I had met with but little of them, for I had walked in a smooth way, and a light shone along my path. I desired the company of God's people, I loved to hear them talk, sing, pray and preach, and their very persons were comely to me. At every opportunity I would be at their meetings, and I felt it my duty to unite with them and be baptized; but for various reasons I put it off; the cross seemed too heavy for me. So after some months had passed, I came to this conclusion, that I would conceal the matter, and would live as near every

other duty as lay in my power. Just here, should these lines ever come to the eye of any who are living out of any known duty, I would drop one word of caution, from a feeling sense, for I have felt the smart of disobedience, upon this and many other occasions. If commanded to come out from the world, why tarry for a moment? Why so loth to take upon us the yoke of Christ? for his yoke is easy, and his burden is light, and learn of him, (not any one else.) It is our duty, as much as in us is, to obey all his commandments, and by so doing escape many painful hours of trouble. Why fear the scoffs and frowns of a perishable world, which must soon pass away, and lose that peace of mind which a christian alone enjoys, when in the discharge of his duty? To my great surprise a mist and darkness seemed to cover my pathway, those precious promises upon which my soul had so often feasted were now shut up from me, Christ for the present had hid his face, and shortly after followed a train of the most sore and bitter temptations, of which I will mention one or two. I was made to question the being of a God, together with the truth of the holy scriptures, and whether Christ had come in the flesh to suffer and die for his people; or if there be a heaven, or a hell. For many weeks I was assailed with some or all of the above mentioned distressing thoughts, which I know proceeded from the wicked one; and I could by no means in my power remove them; for when I would endeavor to call my former experience to mind, and strive to oppose these temptations with it, it would be urged, You have been deceived. And when upon my bended knees I would endeavor to call upon God for strength to resist them, it would be suggested, How do you know there is a God, and that there is any truth in the scriptures? Thus I was tossed to and fro. I have been so startled in mind while sitting in my house, that I have found myself instantly walking out, viewing the fixed stars, and the surrounding scenes of nature, and would thus reason with the tempter: Surely there is a God, or how could these things be? And when I have been almost in despair, in an unexpected moment, suddenly as the bright rays of the sun bursting forth through some crevice in the thick clouds, casting its bright beams upon the earth, my gloom and darkness, together with those distressing thoughts, by some passage of scripture dropping in upon my mind, would leave my mind for a time, but soon to return. But I must hasten to a close. When I was chastened, humbled, and made willing to comply with the requirements of the gospel, as I have since thought, it pleased God to remove these temptations, or rather enabled me to successfully resist them. And now I think I can say, I know there is a reality in these things, and that every individual, sooner or later, will be made to realize the truth of them. One thing more I will mention. Though I was so beset with these wicked thoughts and dark seasons, I had no disposition to return to my former sins. Bnt one thing I earnestly desired, which was, the return of that peace, and light and comfort I had enjoyed; and I did often exclaim, Where is the blessedness I felt when first I saw the Lord? And when I had prayed some twelve months, or nearly so, in this manner, with but little peace of mind, and could find no resting place, I offered myself to the little church before mentioned, was received, and baptized by Elder Wm. P. Linkous, the minister I last referred to in the former part of this narative, in March, 1858. After I had complied with this ordinance, I received much comfort and peace of mind, but have since met with many trials and difficulties, by reason of my much imperfection. I have often been made to cry out, O wretched man that I am! who shall deliver me from the body of this death? And when I trace all my steps, with my best performances, up to the present date, 1869, I find nothing good in any of them. To will is present with me, but how to perform that which is good I find not. And if saved, it is through Christ alone. To him be all the glory, now and forever.

JONAS J. SPARK.

FORSYTH, Ga., May 9, 1870.

ELDER BEEBE:—It is with fear and trembling I make this attempt of communicating to you, and the readers of your valuable paper, (if you think proper to give it a place,) the most wonderful blessing among those innumerable both seen and unseen, which it hath pleased God to bestow upon me.

At the age of seven years I was bereaved of a pious mother. Many serious impressions attended me at times, up to my seventeenth summer, sometimes leaving me with a faint hope that her "tears were bottled" for me. In July, 1850, a few relatives and many friends were assembled to witness the mortality of my step-brother. A few hours before his spirit's exit to that happy shore, he said, "Father, I was just made to touch the hem of his garment, and live."

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

Yes, said I to myself, all can know the joyful sound except this wicked heart of mine. With that burden of sin and condemnation, I had a great desire for humiliation before the throne of mercy, but could not get as low as I wished. The more light upon my ungodly nature, the more justly I saw my condemnation, until I believed it wicked, and only added to the mountain of sin before, to beg for mercy; for I could not see how God could remain just, and be the justifier of the worst of all his creation. But did the Spirit cease its operations? Thanks be to him who giveth us the victory through Christ, I was not left to the weakness of the flesh. Often I thought of asking some one to pray for me, but a sense of unworthiness and a desire to conceal my feelings from the world restrained me. Many times I promised myself if the Lord would spare my life to see father W. C. Cleveland, I would tell him how I felt. He preached the first sermon that attracted my attention. But his voice will never be heard again on earth. On the 8th day of May, 1869, his happy soul was conducted to that "house not made with hands." O that I could thank God as I ought for his great mercy and loving kindness towards him, that he was kept through faith unto salvation.—But to my subject. While in this strange way and unknown path, I started for a secluded spot, when I was near the door. My step-mother said, "Where the Lord has begun a good work, he will perform it till the day of Jesus Christ." But I could not think the promise applicable to my case, for I thought the righteous law of God had gone forth against me. During this time of trouble many promises were presented, and in their turn those of condemnation. Therefore hopeless I arose to leave that memorable place, for heaven was too pure to look upon me with the least allowance, and on earth there was no help. But before taking one step, my spirit was strengthened by these words: "In the sixth trouble I will be with thee, and in the seventh trouble I will not desert thee." Prostrate I fell, as I believed to make the last effort, feeling the force of these words, "I can but perish if I go." While my heart was thus buried in despair, Jesus was so plainly presented nailed to the cross, bearing my sins in his body, that I raised my head to see if I was not mistaken. Of course he was not to be seen with these sin-beclouded eyes, but my joy and peace can only be appreciated by those "who have tasted the good word," by "fellow citizens of the household of faith." Now being made free from sin, as I then felt, I began to implore God's mercy upon one friend and another, until my desires were stretched abroad to every fallen son and daughter of Adam. I suppose I remained there but a short time, when I started with the glad tidings to mother. But as I drew near her, such thick darkness overshadowed me that the joy of my salvation was hid from me, and these words forcibly occurred to me: Thou presumptuous worm. It appeared that my condemnation was worse than before. I thought my sorrow had been so insignificant to that of the cross, and tried with all my heart to recall my trouble. I mourned because I could not feel as I had felt just before I saw Jesus. But in a few days there came another change. My affections were kindled and burned with love for the people who bear the image of Christ. About this time I returned to school, thinking no one anticipated my feelings. In a few weeks father sent for me, and told me of his impressions, and requested me to tell him all about it. When I quit talking he expressed satisfaction, and gratitude to the giver of every good and perfect gift, and asked me if I wished to unite with the church. I told him if the church could fellowship me, I wanted to be baptized as I thought Christ was. So the opportunity was given, and he baptized me before I returned to school the second time. For a while I was reconciled with myself, but when the deception of my old nature began its march, there was fear that I had missed the substance and caught the shadow. Even now while writing, when I look to the abominations of this heart, how dare I claim an interest in the everlasting love of Jesus? If indeed I have been born of the Spirit, why is there not more resemblance of the Spirit in me? Certainly it is true, because he is God, and changes not, therefore ye sons of Jacob are not consumed. If not deceived, I do not willingly presume upon the perfection of God's promises, but evil is always present with me. That which I would, I do not; and that which I would not, I do. Sometimes when I am ready to conclude that I am a stranger among the heirs of promise, I take your paper and read from spirits witnessing with my spirit, and am comforted, and can say, Surely they are my people, and their God is my God. Therefore I am inclined to mingle my joys and sorrows with theirs. The weakness of my pen is strengthened when I remember that the weak things of this world are sometimes chosen to confound the mighty.

Notwithstanding we have the gospel preached to us by our much esteemed brother J. Stewart, our private members are somewhat lax in their duty, at least so it appears to my understanding.

Brother Beebe, if I may thus address you, I received the last number of your interesting paper, and being sick, promised myself only to unfold its leaves, and see from whom I shall hear at this time. After having read the editorial, I found a name familiar to childhood reminiscences, brother Bateman. So much did father love the family, that his children are partakers of his confidence. Hence a two-fold interest in his writings. Among other good things, I have read and admired the style of Elder Thomas Barton's preaching, as de-

scribed by T. Baldwin, especially where he says more of Christ, and less of anti-christ. There is more nourishment in holding Christ to view in all his goodness, beauty and perfection, than there is in so much said of those in Babylon. While imperfection remains with us, let us be mindful that the Babylonians do not see inconsistency with the doctrine of the sovereignty and love of God. Also we would do well to guard self in every strong hold, that we do not bring reproach upon the name ot Primitive Baptists. It appears that dangers never were more threatening to spiritual Israel, than at this time; but we must remember that the called and qualified are commanded to feed the sheep, "the poor of the flock," those who are not able, of themselves, to draw the sincere milk of the word. Then if we are of that flock, let us not fear the roaring lion, nor the wolf in sheep's clothing, but let us nestle confidently near the feet of our good Shepherd, feeling our dependence upon him for every good word and work.

Brother Beebe, a friend of mine, who is halting between two opinions, wishes to read your views on these words: "My spirit shall not always strive with man."—Gen. vi. 3. Also, who is the son of perdition, spoken of in John xvii. 12? If you are not already taxed above that you are able to perform, please let us hear from you.

Your unworthy sister,

MARY CHAMBLESS.

(Editorial reply in our next number.)

NEAR RUTLEDGE STATION, Ga., Jan, 9, 1870.

MUCH ESTEEMED ELDER BEEBE, and brethren and sisters generally, if one with so many imperfections may thus address you. The revolving wheels of time have run on apace, and another year is numbered with the past. Many thousands have passed from the stage of action, and are numbered also among the same. Yet thousands of human beings are remaining, and what another twelve months may bring about, none of us are able to say, or even conjecture. In all probability the very hand that holds this pen will be known no more as a living monument of God's mercy.—Serious thought to consider. There have thousands passed through the change in death, who, I have no doubt, have made a happy exchange, and to those that still survive of the "saints and faithful in Christ Jesus," I would like to exchange a few passing reflections, as my mind may be led with my pen, and such fragments as may be presented.

For the last few months I have been the subject of severe affliction. I have been laboring somewhat under a complication of diseases, which have assumed a chronic form, and perhaps at this time I am acting inconsistent. My mind, as you will perceive, is in rather an unfruitful frame. But notwithstanding the afflictions that I am enduring, I desire, if I could, to be reconciled to the events of providence. I hope, if not deceived, I have seen a time when I was reconciled to the will of God, and if it had been the pleasure of God to have taken me from this sin-stained earth, that my exchange would have been a happy one. But alas for me, it was not his pleasure to take me from the embrace of my little family and friends. But as certain as I am alive now, I must sooner or later bid adieu to time and sense. But to the christian, death is sweet; but the doubts and fears which a child of God have, are innumerable. If I know my own heart, I do not knowingly intend to do wrong; but we are so short sighted that ere we are aware we are doing the very things that we would not, and leaving undone the things we should do. So when we are so well aware that we are mere finite creatures, we should be very cautious how we demean ourselves. For the reason that we are in the world, and have to do with the things of the world, is no reason that we should lie, steal, cheat and defraud our neighbors, and go into all kinds of vice and wickedness, even in high places. A christian should not go with his head all the time bowed as the bulrush, nor should he try to be the most noisy man in a crowd, nor try to ingratiate himself too much in every person's affections. These are dangerous grounds for a christian to occupy. Again, a christian should be as agreeable as circumstances will permit; he should be sure to so act at home, abroad, at the court house, and other public places, that it will be manifest that there is something more than a mere form in his pretensions. There is an old adage that a man is known by the company he keeps, and it will apply nine times out of ten. Then christians cannot be too cautious how they act; for if your walk is not in accordance with the rule, it is said by the world that there is no reality in religion; look at the conduct of A, B, or C, they are members of the church, and they are not any better than I am, and I make no pretensions to religion. In fact, I have seen christians (so called) act in such a manner that I was actually ashamed to see them in society, and much more so to see them in the church. "Watch and pray, lest ye enter into temptation." The christian has the way marks plainly laid out, and with all facts laid before his eyes he is not to be excused for doing wrong. Look at the insinuations sometimes wrongfully laid upon them, and often justly. Then if we are the characters addressed, we cannot act too cautiously. Sometimes under excitement we are liable to err, and do and say things that are really hurtful, and we so far, for the time being, lose all sight of reason, and sometimes give great cause for offence. But this old wicked nature is so ready to excuse us, and for a long time there is hurt caused, and so long as we give way to our baser passions, so long the hurt remains. But if a second, sober thought should recur to the individual, and that sensibly, the individual so offending will go to the offender, and, like little children, all amends will be made honorably. If christians, we should be possessed more of a forgiving and forbearing spirit than is generally manifest, and then there would be no just cause for trouble. In fact, more or less of the troubles caused among christians are generally brought on by some aspiring spirits, and such are generally from those who are of an overbearing disposition. To such individuals it would be well for them to study how to govern human nature, for we are possessed of enough of that to become studious pupils.

Brother Beebe, you see that, as I intimated in the outset, of the unfruitfulness of my mind, that it is still the case. These thoughts are not of weeks and months manufacturing, but are penned just as they occurred to my mind. Whether they shall interest any saint, I know not; but I am sure that if left to myself, I am of all men most miserable. I have thought that I was possessed of as bad a disposition as any person that ever did have a name and place among christians. I have had a name and place among them twenty years the fourth Sunday in October last, and I cannot rely upon any thing I have done that would be the least meritorious.

Brother Beebe, either publish or refuse this, and all will be right. I remain your unworthy brother,

D. F. P. MONTGOMERY.

ALBANY, OREGON, Feb. 11, 1870.

ESTEEMED ELDER G. BEEBE:—Now as my paper is only partly filled, I would, were I able, write some for the "Signs of the Times," to throw in my little mite to let my brethren know that I am still alive, and have a name among the little despised few. The "Signs" come to me regularly, and richly laden with good news from a far country. I have been reading the "Signs of the Times" from the commencement of the fifth volume, then a resident of the state of Indiana, and its pages have, for the most part, been a scource of much comfort to me, while reading the communications of its patrons both on doctrine and experimental religion, and I have preserved those volumes, and occationaly refer to them, which causes me both pleasure and pain; pleasure in reading, and seeing the doctrine of the Cross of Christ so fully maintained, as also the experiences of the saints so fully set forth, and the manifestation of the goodness of God throughout, both in the preservation of the work, and also sustaining you so long to wield "*The sword of the Lord and of Gideon*," through a period which has been marked with many changes, both temporally and spiritually, of wars and rumors of wars; but the end is not yet. I hope that you may still be sustained and enabled to wield the sword of truth, although, according to the time of life usualy allotted to man, you have already reached a tolerably advanced period in usefulness to the church and people of God, and may soon, like old Paul, be enabled to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." I also said, in looking over back volumes of the "Signs" there are some things which causes pain, and as the poet said. "Where are those once counted leaders?" How many of the old contributors of the "Signs of the Times" have gone, have been called home, to receive their reward; they have left us, and their names no more occur in the "Signs," giving us instructions and warnings. How pleasant it was to read their communications. We could then sympathize with them in their joys and their sorrows. With those there remain with us, a joy mingled with our pain and sorrow at their departure, knowing that our loss is their eternal gain; but there are others with whom we once could meet in sweet fellowship and peace, whose communications also gave us much pleasure, but now only pain, seeing that they have forsaken us, and become our enemies, because we told them the truth. You can call to mind some of this class, whose communications once made their appearance through the "Signs." Although these things must needs be, yet for the time being are a source of pain, not being able to fully realize the purpose of Jehovah in such desertions; but we may rest assured that it shall all work for good to the children of God—I feel much gratified, that although many of the old names of brethren have, ceased to appear in the "Signs," their places are filled up by the communications of young and gifted brethren to aid you in making the "Signs" a scource of much pleasure. I hope that they may all be led to use such language as will be both courteous and instructive. The style of brother Joseph L. Purington's letters are so sweet, and I was much pleased at the cautious, yet sentimental remarks of brother Silas H. Durand, in his short letter of Nov. 15th, and also that of brother Rittenhouse of Dec. 15. They give their views clear and distinct, and to the point; and yet so respectful of the views of other brethren. This method should characterize all our writings. And although brethren may differ, yet a calm, respectful discussion would always be instructing to me. I have wondered how it

was that so much difference of views could arise relitive to the new birth, and what it is affected thereby, between brethren who give us such evidence that they themselves have been born again, made partakers of the heavenly calling, brought from death to life, and from the power of sin and Satan, to serve the true and living God. All those must feel that old nature remains the same, as sinful and corrupt as ever. But it is hard for me to conceive the idea that a child, I mean the child of God, can exist without partaking of both natures, the human and divine; the one is sinful, the other cannot sin; by the *divine*, I mean that life of Christ received in the new birth. The terms child and children, signify to my mind, a full development of the offspring, and this offspring has its standing in the two headships. Therefore when born again of the Spirit of God, it is called a child of God, and does partake of flesh and blood, in that vessel which afore was prepared unto glory. Therefore the language, "*you* hath he quickened *who were* dead in trespasses and sins." The character here who was dead in trespasses and sins, is the one that was quickened, and this person I believe to be the child of God, and both natures are here represented. The Adamic nature was dead in trespasses and sins, while the quickning or new life of Christ received makes it, the person, a child of God, yet that old nature remains *full* of sin, as we can all testify. By what or how could we tell whether such a one had been born again, only as manifested to us through this Adamic man? The whole manifestations to us are through that medium; therefore it cries, O wretced man that I am! That life of Christ would not so cry, if not connected with this sinful Adamic nature. These are a few of my thoughts. I would say more, but my paper fails. Dear Elder, do with this as you see proper. I subscribe myself your poor, unworthy brother,

J. T. CROOKS.

MILTON, OHIO, Feb. 26, 1 70.

DEAR BROTHER BEEBE:—If one so small as myself may call you by so endearing a name. Having a desire for some time to tell the dear children of God some of the Lord's dealings with poor unworthy me, I now take up the pen for that purpose. And should I say any thing that you think would be any comfort or consolation to any one, publish it, and if not, dispose of it as you think best, and all will be right. One year ago last December there was a *Brethren* minister came into our neighborhood and commenced a meeting at our school house. He was called a very smart man. The meeting being so near home I thought I would go, and I did. I went night after night for about one week. Why I went I do not know. I have always thought that I went just for the name of going to meeting. I am sure that I had no thoughts that it would do me any good; for such thoughts were the farthest from me at that time. On the night of the 15th I went to meeting as usual, the minister commenced preaching, and when he had nearly finished his discourse, he said that he wanted all the congregation to kneel in prayer. I thought that was something that I had never done, and I did not want to kneel then. My sister-in-law sat just in front of me with a little child in her lap. Said I to myself, I will take that babe, and then I will not have to kneel down. I took it, but it would not stay with me. I had to give it back to its mother. Then I thought that I would kneel just to please the preacher, and I knelt with the rest. When I arose something said to me, Now you have done it: you have knelt down here, and you have made Hubbard (for that was the preacher's name) and all the congregation think that you feel different, when you know that you do not. O! how wicked you are. I expected that this minister would say something to me, and what should I do? How should I answer him? And sure enough, as soon as meeting was out, he came to me and said, Sister Delano, how do you feel spiritually? I never shall forget the answer that I made him. Said I, I do not know, Hubbard; I am afraid that I do not feel as I ought to feel. He said, How do you feel? Tell me, and I will help you. I did not say any thing, but thought, What can you do? and I turned and left him. I thought that every eye in the house was upon me, and they knew how wicked I was. I did not want any one to speak to me. I wanted to get out of the house and go home. O! I thought, if I only had stayed at home, the people would not have known what a wicked wretch I am. I thought, after I had stayed home, may be I had not understood the preacher right. When I got home, my husband, our hired man, and our School teacher were sitting round the fire, and I said to them, How did you understand Hubbard to night, when he asked them to kneel? Why, all that felt like kneeling were the ones he wanted to kneel. Then I felt worse than ever. I wanted to get out of sight of every body. I went to bed, but could not sleep. I asked my husband if he would not tell Hubbard that I did not feel any different, but that I knelt just to please him. He said that if I wanted he should, he would tell him; but he thought if he told Hubbard, he ought to tell them all. That I did not want him to do. The next day Hubbard came into our house. I was glad when I saw him coming. I thought that I could tell him myself. I met him at the door, and he said, Sister, how do you feel to day? Said I, Hubbard, I did very wrong last night in kneeling. I understood you to say all the congregation. I knelt just to please you; and that was very wicked. He laughed and said, Sister Delano, you are all right. Said I, Hubbard, I am not all right, or I would not feel as I do. I went to work to get supper. I prepered it, I do not know how, for it seemed to me that I could not work. The famly ate, but I had no appetite. I could neither eat nor sleep, nor be easy any where. I felt that I had not a friend in earth nor in heaven; that I was forsaken by God and man. After supper my husband said to me, Jenny, are you going to meeting? No, I have got the headache, I cannot go. The preacher said that he was sorry that I could not go to meeting. I did not say any thing to him. I wanted him to go. I did not want to talk to him nor any one else. After they had gone, something said to me, Now you have *tied*, for you could have gone to meeting if you wanted to. I went into my bed-room, and on my knees I tried to ask God to forgive me for what I had done; but I could not say one word. The next night it was the same thing. I was sick, I could not go to meeting, and I heard this same thing, You have told another lie. I tried to pray to God to forgive me; but my words did not rise higher than my head. It seemed to me that I could feel something pressing my words to the ground. And I promised God, if he would spair my life till the next night, I would go to meeting; and I did go, but it did me no good. There was no comfort for me there. I came home and went to bed, but could not lie still, I would toss from side to side; it seemed to me that I must get up and run, but where to go I did not know, nor what to do, that I might find rest. It seemed that I must do something, but what I knew not. About three o'clock in the morning I thought I must die, that I could not live any longer, my strength was all gone, I was pressed down in the bed, and it seemed to me that I could not move hand nor foot; and I heard and felt a low soft beating at my heart; it was repeated, and all that I could say was, Thy will, O God, be done! What passed from that time till morning, I never could tell. In the morning I arose and came out of my bed-room. My husband was sitting by the fire, and said to me, Jenny, will you go with us to the water to-morrow? I said, No I can't go nor do not want to go. I asked him if he wanted to be baptized? He said that he felt it his duty to be, but would rather wait for me. I said, Do not wait for me, for I will never see the time when I will want to be baptized. He said he thought that I would. I went to work to prepare breakfast, and it did seem to me that the morning meal would never be prepared. After breakfast I went out with one of my little girls, to help him about milking. I was shutting a gate, and as I raised my hand to fasten it, when all at once there was a bright light shone around me, and I felt so light that I raised myself up twice, and looked around to see if it was really so; for that heavy load that I had been carrying was gone. My first thought was, Where is Lute? (my husband.) I wanted to tell him, and I wanted to tell every body how happy I felt. It was no trouble for me to work. It seemed to me that I was carried around the house, that every thing I had to do that day was done without any trouble. I thought now, This is the way that I shall always feel. But just here let me say that I was very much mistaken. About 10 o'clock on Tuesday, something said to me, Go with them to-morrow, and lay your sinful body beneath the yielding waves. From that moment I felt a desire to be baptized, and the next day I was baptized, as I thought then, by a Campbellite preacher. I felt satisfied until the second day of June, when my mind was drawn to the man that baptized me, what he bllieved, and how he received members into the church without any evidence of a change of heart. Something said to me, Now you have no faith in that man, you have no faith in what he preaches; and "whatsoever is not of faith is sin." Therefore you have not been baptized, because you have no faith in the man. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." It was made plain to me that I had not been baptized. Something said to me, Elder Lewis Seitz is the man to baptize you. I asked myself Why not Eld. Tussing, he is there every month? Why not Eld. Tussing? But no, he would not do; it must be Elder Seitz. So time passed until September, when I attended the Sandusky Association, on Eagle Creek, Hancock Co., Ohio. There, in the course of the meeting, there was opportunity given for those who wished to tell what the Lord had done for them, at which time I tried to tell the dear ones what I thought the Lord had done for me. I was received, and was baptized the following day, by Elder Seitz; and since that time baptism has been no trouble to me. But let me say, I have many, very many doubts and fears, whether I am one of the children of the living God. I am often made to say within myself,

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I his, or am I not?"

I remain yours in hope of eternal life, JENNIE DELANO.

WICO, TEXAS, March 16, 1870.

BROTHER BEEBE:—Sister R. Anna Phillips has requested me to write to her, through the "Signs of the Times." She says she has been requested to write, but feels a backwardness to do so, but will try to respond. I am confident the readers of your paper would be pleased to have something from this gifted sister, and I therefore send you this letter, wishing to draw her out. If you think this letter worth publishing you may insert it, if not, please forward it to her at Luthersville, Ga.

Your feeble sister, N. DUTTON.

To Mrs. R. ANNA PHILLIPS—DEAR SISTER in CHRIST:—Yours of

Dec. 27th came to hand in due time, and was read with increasing love and fellowship. I feel that I am your companion to the end of this vale of sorrow, as I have you in my heart to die and to live with you, and I hope we will never be ashamed of each other, nor of the testimony of our Lord. You say you have handed my letter to brother Mitchel to read, and that he was glad to hear from me, and that he sends me his christian love. Truly I was also glad to hear from him, and return to him my christian salutation. I rejoice to know that his health is improving, so that he is able to resume his ministerial labors. May the good Lord give him something wherewith to feed the poor hungry flock, and may they in turn be always ready and willing to attend to all his wants. May the Lord enable him to take the oversight of the flock, to feed, admonish and instruct them with all long-suffering and doctrine. I know, my sister, what it is to have the blessed privilege of meeting in the house of God with his people, and of hearing the glorious gospel proclaimed by one whom God has called and qualified, and who has the fear of God in his heart, and an eye single to the glory of God, and the good of Zion. I now think of happy years, long passed, when I was thus blessed. Often I think of scriptures which would come to my mind while sitting under the sound of the gospel. One in Isa. lxi. "The Spirit of the Lord God is upon me," &c. I know the prophet was speaking of the dear Redeemer, yet we see his ministers endued with his Spirit and power. This is the reason why Paul was not ashamed of the gospel of Christ, for said he, "It is the power of God unto salvation, to every one that believeth." Another in Prov. "My son, eat thou honey because it is good, and the honey comb, which is sweet to thy taste; so shall the knowledge of wisdom be unto thy soul when thou hast found it." "My doctrine shall drop as the rain, my speech shall distil as the dew." Surely it was to our souls a beautiful house, and we felt that it was none other than the house of God, and the gate of heaven. But, my dear sister, this heavenly privilege is no longer mine. I now live where I cannot even meet with the brethren and sisters. O how glad I would be to see an Old School Baptist, especially a preacher, and to hear him talk. I think I should feel a little as did the queen of Sheba when she had seen all the wisdom of Solomon, and the house that he had built, &c. There was no more spirit in her. Since I have been thus lonely, I have had a great desire for a greater knowledge of the scriptures. It has been the prayer of my heart that the Lord would open my understanding to understand the scriptures, and that the Holy Spirit would direct my mind to meditate on some portion of the word. Several texts have been brought to my mind in a very gracious manner. A short time after I received your letter, I took a back seat in the low valley, where I told you I was when I read your letter in the "Landmarks," which raised me up very high, almost among the stars. Right here, I will tell you of some of my feelings of unbelief and infidelity since I have been here at Wico. I have seen some who were inclined to infidelity, one in particular who was identified with our family some four years ago. It would pain your heart were I to tell all about it. The low state of my health, even as I thought, near the eternal shore, when she first spoke to me on the subject, denying that Jesus was the Son of of God. It had been the pleasure of God to withhold his divine light from me for many months, and you may well imagine my weakness. O how my poor soul was lifted to God. But being left to myself the greater part of the time, I have had the same miserable feelings several times since. I have met with nothing since I was made to hope in Christ, that has given me so much anguish of heart. Frequently groans and sighs have burst from my heart in accents like these: O my God, I send my cries unto thee. Well, as I said, I took my place in the valley, and my soul was bowed down with fear, when the precious text came to my relief, "It is I; be not afraid." John vi. 20. It came with such power, love and sweetness that I was made to weep while my heart responded, O, is it my Savior! Is it my Redeemer! I was then a believer. Jesus was to my soul the Christ, the Son of God. O, it was so easy to believe, I feasted on these precious words for many days. It did seem to me that there was not another text in the bible that could have given me so much comfort. "It is I, be not afraid." These words are sweet to me yet. Since that time I have had a text which is still on my mind, which is this: "If ye love me, keep my commandments." This was on my mind for two or three days, when I received the following: "And I will pray the Father, and he shall give you another Comforter, even the spirit of truth whom the world cannot receive." John xv. 16. 17.

Please write to me through the "Signs of the Times." My love to you. Remember your sister, the poorest of the flock.

NANCY DUTTON.

NEWARK, Del., April 26, 1869.

DEAR ELDER BEEBE:—Your kind request was when we parted at Welch Tract meeting house, that I should write you what the Lord had done for poor unworthy me. When I attempt to address one whom I regard as among the excellent of the earth, I feel to tremble. Could I write any thing worth your reading, I would not hesitate. I will in my weak way try to give you some account of my trials and troubles. I feel that I can trace my experience back to 1855. It was then that God laid his afflicting hand upon me, and took from me my dear companion, my dear one, my all. These were my darkest days. I felt that I had lost all, that I had nothing to live for, and had no desire to live, although I had four little children that needed all my care and attention. My distress increased daily, and I may say truly I was the most miserable, unhappy being living. It was then I first thought to pray; but all I could say was, God, be merciful to me, a sinner. I felt that I was a great sinner, and God would be just in punishing me for all my sins. I could not see how God could be just and save so poor a wretch as I felt myself to be. I read the bible, but it seemed like a sealed book to me, and I could not understand it. Could it be that those precious promises of our dear Lord were ever intended for such an unworthy mortal as I was? This portion of scripture came very forcibly to my mind, "Work out your own salvation with fear and trembling." I thought, what shall I do? I could do nothing; was helpless as a babe. I would try to do better, and keep from sinning, but the more I tried to do good, the more I sinned. When on one occasion Elder Barton explained this portion of scripture so satisfactory to my mind, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his own good pleasure." I felt it was God's work, and I, poor unworthy creature, could do nothing. The fall of 1855 I moved to Delaware, and some time during the winter went to hear Eld. Barton preach. I could scarcely control my feelings. I felt as if my heart would break. I do remember he described my feelings better than I could describe them myself. I felt then that this people, the Old School Baptists, must be the true people and followers of the meek and lowly Savior, that they were the true people. How much I desired to be one of them. I felt a desire to cast my lot in with them, that I could feel at home among them. These words often came to my mind when I would be in company with those dear children of God, We know that we have passed from death unto life, because we love the brethren. I do love his people, and love to be among them. Some years ago there was a baptism at Welch Tract, the first I ever witnessed. I could not help weeping. How much then did I wish I was a true subject of grace. When Elder Barton led the candidate down into the water, it was to me a most beautiful and solemn sight. There was something so child-like, so Christ-like. I shall never forget my feelings. Dear Elder Barton said to me, Is not that a beautiful sight? I said, Yes, it is. It was all I could say. I did not know what to say. I felt so badly I tried to conceal my feelings. At another time I was visiting dear sister Barton, as I often did, and always loved her and her pleasant society. She said to me, I believe you love the Old Baptists. I did love them, but did not feel good enough to be with them, they are right. When in deep distress, something told me to read the tenth chapter of Romans, there I could find salvation. I turned to the chapter and found salvation open to all believers. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." For the scriptures saith, "Whosoever believeth on him shall not be ashamed." How often have I desired to talk with Elder Barton on this important subject, but my tongue would refuse to give utterance. Once in conversation with him he asked me if I was once a Methodist? I said, No. How much I wanted to open my mind to him, and tell him what my feelings were. But my lips were sealed. I could say nothing good of myself. Often have I wished some one would tell me what their feelings were. Often has my mind been led to this beautiful hymn,

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I his, or am I not?
When I turn my eyes within,
All is vain, and dark, and wild,
Fill'd with unbelief and sin,
Can I deem myself a child?"

More than a year ago Elder Barton preached from these words, "Whosoever then shall be ashamed of me and of my word in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, and with the holy angels." I felt as though it was all preached to me, and it suited my case. Not that I felt ashamed to own Christ, but felt so unworthy and unfit to follow in the holy ordinances of my dear Redeemer. During our association last spring I felt so dark and gloomy and distressed, and almost heart-broken. O if I was only one of those chosen people. I heard so much about "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." How could one so vile as I felt myself to be, be holy and without blame? The meeting was about ready to close, and that beautiful hymn was sung,

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

I could not help giving vent to my feelings. Now we are to part with dear friends, perhaps to meet again no more. This was sorrow to my poor bleeding heart. I felt that I could stay away no longer, and the first opportunity I would offer myself to the church. We had meeting

on Saturday after the close of the association, and I was ready to go to meeting. I said to my father that I felt that I could not stay away any longer. His reply was, I expect you will be gladly received; they have been looking for you for some time. Oh, could one so vile, so unworthy as I felt, be received among the people of God? When the invitation was given, I could not keep my seat, but went forward with three others. Elder Leachman and Elder St. John were present. Elder Barton asked me to tell what the Lord had done for me. I answered the best I could. O, dear Elder Beebe, how happy my poor heart was made when I was received. I felt relieved of a great burden. I felt as though I had known my Master's will, and did it not. I was baptized by Elder Barton. When at the water side I felt that I could face the whole world. It was no cross to me, but a blessed privilege, to follow my dear Redeemer. I have had many dark and trying times, many doubts and fears, since. My greatest trouble is, Have I been born again—born of the Spirit of God? I feel to trust him in all things, and for all things, to trust him in darkness, as well as praise him for the least ray of light.

I know you will find many imperfections in this, but hope you will look upon it as from one of the very least of the saints, if one at all.

With kindest regards, and kindest wishes, I am one of your little ones.

A FRIEND.

PLATTE CITY, Mo., May 4, 1870.

BROTHER BEEBE:—It has often been suggested to me to write something for the "Signs," and have many times thought I would gladly throw in my mite, if I were satisfied that I had a mite to throw in. But while the vanity and presumption of my sinful nature and carnal mind would, if fully carried out, prompt me to aspire to notoriety in this way, and make me say and do many things from a desire to appear conspicuous, a sense of my insufficiency, my barrenness and leanness, has always intervened, when thus tempted, to deter me from seeking to make myself famous, and, of course, becoming troublesome and intrusive. When I properly consider my own weakness, blindness and ignorance, I cannot conceive for a moment that any production of mine would even look well in print, much less present any attraction, or be of any profit, instruction or comfort to any of the subjects of grace. And indeed I am sure, that if the production is mine, no matter how it may look, or how many attractions it may present to the natural mind of man, it will bring injury, and not benefit. But if I could get rid of these croaking toads and slimy reptiles of pride, selfish desire, sinful shame, doubt, unbelief, slavish fear, distrust, carnal mind, and a host of the like brood, and could write and act in the fear of the Lord, in singleness of heart, in purity of motive, manifesting the presence and direction of the Lord, the indwelling and unction of the Holy Spirit, and the life and power of the blessed risen Jesus, then most assuredly would what I write be of benefit and interest to the household of faith, and then truly would the praise and glory justly belong to the Lord. The power is his, and the work should rightfully be ascribed to him. If I am not entirely deceived as to what is in me, this is what I desire, that the name of Jesus be honored and glorified, his cause maintained, his truth exalted, and his gospel proclaimed in purity and excellence. What a glorious theme! what a heavenly calling indeed to those who are prepared by the Spirit of the exalted Savior to speak or to write, or even to think of these things. An apostle said to the saints, "To write the same things to you, to me indeed is not grievous; but for you it is safe." To realize experimentally the power of the risen Jesus in the salvation and quickening of a poor lost, dead sinner, to taste his goodness, enjoy his presence, and be made acquainted with his love, certainly will cause such a sinner to give glory to God in the highest strains he is capable of; and the weakest is capable of as much as the strongest, for he gives *all* the glory to God, and the strongest can give him no more. But unless we are quickened together with Christ, and raised up, and made to sit together with him, we cannot think, much less speak or write, for the dead cannot think. They that think must be alive; and if they think of themselves as the scriptures teach, and of Jesus as eternal truth declares, it must be because the Spirit of Christ is in them, revealing these things unto them. The scriptures teach that they are sinners, but he is a, or, *the* Savior. They are weak and helpless, but he is mighty and able. They are ignorant and dependent, he is a King, wise and exalted.

Ye souls that are weak, and helpless and poor,
Who know not to speak, much less to do more,
Lo, here's a foundation for comfort and peace,
In Christ is salvation—the kingdom is his.

I am, I hope, your brother, though poor and unworthy,

R. M. THOMAS.

BERLIN, Md., Dec. 31, 1869.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I feel inclined to say a few words more. To-day is the last of the year, and before you receive this, 1869 with all its joys and sorrows will have been numbered among the past, and all who may then be living will have entered upon what is known among us as a new year. Many reflections seem to crowd upon my mind in looking back over the events of the past. I hope I desire to feel a due sense of gratitude and thankfulness to the great giver of all good, for his wonderful goodness and mercy to me, and for the many blessings I have received, and the privileges I now enjoy. And yet I feel he must give me this. We are as much dependent on God for a sense of gratitude, as for the blessings for which we should be grateful. What is man that thou art mindful of him? While memory reverts to the events of the year which ends to-night, in every step I have abundant cause for thankfulness. I have enjoyed many refreshing seasons with the brethren, have had the privilege of attending three associations, six yearly meetings, and one ordination, besides attending my regular appointments, and occasionally visiting destitute churches and neighborhoods, trying to preach the gospel of Christ. Sometimes I have had some comfortable seasons, but much of the time have felt cold and barren. A part of the time deep darkness and gloom has seemed to settle upon me, and I have been much cast down and discouraged, yet not entirely forsaken. But I trust I feel a desire to feel thankful both for seasons of joy and sorrow; for I know if I am a servant of God all things shall work for my good. All his dealings with his children are in love and mercy; and whether I am a child or not, he works all things after the counsel of his own will, and whatsoever his soul desireth that he doeth. My times of joy and sorrow are both in his hand.

I have received the last number of the "Signs" for this year, and trust the Lord may strengthen and sustain you for the labors of the next. They have seemed to become an indispensible medium of correspondence for the scattered children of our dear Redeemer, many of whom have no name in the church of Christ below.

We are in about the same condition, spiritually, as when you were with us at our association. We have had no additions since, that I am aware of. The churches generally are getting along harmoniously. What the Lord may have in store for us during the year that is now opening upon us, is known only to him.

May grace, mercy and peace be multiplied to you and all the dear children of God, is the sincere prayer of your unworthy brother,

G. W. STATON.

ASHLEY, Ohio, Jan. 10, 1870.

BROTHER BEEBE:—I do not feel capable of addressing the least child in the kingdom ot grace, nor of saying a word to you or any of God's children, that would prove to their edification or comfort. Nevertheless I would beg permission to impart to you some of my joys and sorrows, not wishing you to be partaker of the same, especially my sorrow at this time. I have a desire to relate some of my trials as a member of the body of Christ, hoping that I am one, having been recognized as one for more than thirty years, and that with a body of people calling themselves Baptists, and it is my firm opinion that the children of God are embodied under that name. But not all those under that name are the children of God. We have here what are called the Free-will, the Missionary, Means, and a few of the "Hard Shell," or Predestinarian Baptists. My standing has been for almost thirty years with the so called Means Baptists, but in former years standing on neutral grounds, but favoring the Predestinarian doctrine. But in a few years past, the church and association of which I was a member, have taken a decided stand in favor of Means; and on hearing one of their preachers undertake to advocate the doctrine, I thereupon declared non-fellowship for that sermon, and all who believed it, to which I found it necessary to take up my bed and walk. And as I walked I went to a people whom I had tried to kill, not doing it myself, but holding the doctrine of those that drew the sword. And as I approached them I found a people that was not dead, but alive, proclaiming the word of the Lord, and as witnesses to the testimony of truth. I need not tell you, brother Beebe, who they are, more than to say that I believe them to be a portion of those that John saw beheaded under the altar, for the testimony of Jesus, and therefore now have no connection with the Means Baptists, and for a moment I never believed the doctrine. I have also left brethren behind who do not believe it, claiming that I was too hasty in my declararations. But I have an inward feeling that gives me peace in what I have done. And immediately on my declaring non-fellowship for such preaching, the chuch took steps that they called gospel, and excluded me from their fellowship. But the brethwhich had been excluded years ago for the testimony they held, as I believed, received me, like unto the man which had the lost sheep, who when he had found it called together his friends and neighbors, saying, Rejoice with me, for I have found that which was lost. Moreover, says our blessed Master, there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance. It is my desire to live on the side of truth, if I know what truth is. But I am slow of understanding, and have a deceitful heart, and a wretched wandering mind, and therefore have to mourn over my leanness. The brethren with whom I now hold connection stand based upon the doctrine of Absolute Predestination

and eternal union, unconditional election, and the final deliverance of the saints through grace to glory. The above doctrine we have preached among us, and ably defended, by our brethren John H. Biggs, Christian Caufman, and others, who stand in defence of the gospel, notwithstanding the many attempts of their enemies to put them down.

In conclusion, brother Beebe, I must express my desire that you may long live to wield "The sword of the Lord and of Gideon."

From an unworthy brother, if a brother at all,

B. MARTIN.

HALCOTT CENTRE, N. Y., April 20, 1870.

BROTHER BEEBE:—As I have some room left on this sheet after having finished the business part of this letter, I would like, if I were capable, to write a few lines in honor of him who has become the Author of eternal salvation for his people. "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 though suffering. Peter says, "Him hath God exalted with his right hand, to be a Prince and a Savior, for to give repentance to Israel and the forgiveness of sins." In searching the scriptures, we find many precious promises given to those who have part in the first resurrection; but I am very many times led seriously to inquire, Are any of these promises for me? Have I any part or lot in them? Have I ever found him of whom Moses and the prophets wrote? Has he ever put his law in my heart? Has he ever found me in a waste howling wilderness? Has he ever taken me up out of the pit, and put a new song in my mouth? Do I love the things which I once hated? Do I believe his word? For he that cometh to God must believe. Do I wish to be justified by the works of the law? to this last enquiry I must answer, No, "for the law maketh nothing perfect." Heb. vii. 19. I am brought to look on the things that are not seen with the natural eye, to the bringing in of a better hope, and desire to be enabled by God's free grace and everlasting love, to look by faith beyond this world, and hope to join the general assembly and church of the First Born. This is a better hope, a hope in Christ, who is the Hope of Israel, and the Savior thereof. He is the Rock on which the church of God is built;—the foundation and chief corner stone. He is the Mighty God, the Everlasting Father, and the Prince of Peace. Surely then, if I am a vessel of mercy, I may say, "Whom have I in heaven, but thee, and there is none on earth that I desire beside thee." So then, if I am despised and reproached by the children of the bond woman, I need not fear; and though the earth be removed, and the mountains be carried nto the midst of the sea, we need not be afraid, for "There is a river the streams whereof make glad the city of God," which city is inhabited by the children of the free woman. They are born not of blood, nor of the will of the flesh, nor of the will of man, but of God, and that Jerusalem which is above, and is free, is the mother of all who, as Isaac was, are the children of promise. They have a right to the tree of life, and to enter in through the gates into the city. Happy the people that is in such a case; yea, happy is the people whose God is the Lord. The God of Jacob is their God, and he is with them through all their pilgrimage, and he will never leave nor forsake them. As the mountains were round about Jerusalem, so the Lord is round about his people, from henceforth even forever. He will abundantly bless the provisions of his house, and satisfy their poor with bread. David could witness this, for he says, "I have been young, and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." The Lord loveth judgement and forsaketh not his saints; they are preserved forever. So I sometimes think, Let the floods come, the winds blow, the rain desend, and let false teachers cry, Lo here! or Lo there! the building of God will stand; for it is founded on a rock. Her foundation standeth sure, having this seal. The Lord knoweth them that are his,

Our Savior by his grace alone,
This building shall compleate;
With shoutings bring forth the head stone
With shoutings, Grace to it.

And when done with the troubles of this mortal state,

May I be found a living stone
In Salem's streets above;
With rapture sing before the throne,
Free grace, and dying love.

But, I will stop; you know I don't write much except on business. Pray for me that I may be kept from the evils of the world. Dispose of this as you think best.

Yours in hope of eternal life,

JAMES MILLER.

NORTH JAY, MAINE, April, 1870.

DEAR BROTHER BEEBE:—Although I am not worthy to call you or any of the household of faith, *brother*; for I feel that I am the least of all who have ever written for the "Signs of the Times," and it is with much fear and trembling I now take my pen. Only for the love I have for the truth and for those who believe in Christ, as the way, the truth and the life, I should not now make the attempt. The cause of Christ seems very precious to me; and I often think it would be a great privilege to give my feeble testimony, and tell how much comfort I have had in reading the communications and editorials which they contain. I do feel a witness within, of all the trials, afflictions and tribulations, of which the dear brethren and sisters have written, and I can say truly their communications have been edifying and consoling to me, a poor unworthy sinner; unworthy of a name or place with the children of God. I feel that I am polluted from the sole of my feet, even to the head; there is no soundness in me. When I would do good, evil is present, so that I cannot do the things I would. Now if I do that which I would not, it is no more I that do it, but sin that dwelleth in me. And I often feel to cry, O wretched one that I am. But still I have a hope in the goodness and mercy of God, which is as an anchor to the soul, both sure and steadfast. And I think, if not altogether deceived, that I do know what it is to enjoy that sweet love and union that the children of God have one for another, and that I have felt the power of that faith which works by love, and purifies the heart, and which overcomes the world. And sometimes I do rejoice in God my Savior, and can say, Blessed be his holy name. I desire to praise him with all my mind, might and strenght, for he is worthy of all praise, honor and glory. Truly "salvation is of the Lord." It is not for anything we have done. It is a free gift to all who are in Christ Jesus. O how precious is the name of Jesus to them that believe in him, and trust in him alone for salvation. He has appeared very precious to me of late, as the chiefest among ten thousand, and altogether lovely. And I feel to say,

"How sweet the name of Jesus sounds,
In a believer's ear;
It soothes his sorrow, heals his wounds,
And drives away his fear."

And how cheering are all the words he has spoken to all whom the Father hath given to him. His promises are sweeter than honey and the honey comb, and are as apples of gold in pictures of silver. He has said to his afflicted children, "Be of good cheer, for I have overcome the world." I remember well the time when we were in deep waters of afflictions, how consoling and precious these words were. It seemed to me that he was present, and that I could hear his cheering words of comfort. And in all my trials and afflictions he has in his own time and way appeared for my deliverance. He has taken me up out of the horrible pit and miry clay, and set my feet upon the rock, and put a song in my mouth, even praise to his glorious name. O what reason I have to be thankful to God, that I have a hope beyond the grave—a hope that I was chosen in Christ before the foundation of the world, to be an heir of God, and a joint heir with Christ Jesus our Lord. Jesus is our Master, and he is the great Captain of our salvation, and he takes his people by the hand and leads them into green pastures, beside the still waters, and spreads over them the banner of his love. How kindly he calls, saying, Come unto me, all ye that are weary and heavy laden and I will give you rest. The blessed Redeemer gives us faith to rest on the finished work which the Father gave him to do, and confidence to trust in the perfect salvation he has completed for us, by the shedding of his precious blood, and in the perfect righteousness in which we are freely justified. He gives us to see that our own works are only as filthy rags, and there is nothing we can do to merit salvation, or procure rest for our souls. If I have ever enjoyed that, it was not until I had ceased from all my own works. Then I had peace in believing, and joy in the Holy Ghost. All this peace and rest we have in Jesus Christ; the world can neither give nor take it from us; for no man can undo what God has done, or hinder the execution of his decrees. Sometimes I feel thankful that I am in the hands of just such a God, who is just and holy, and who will do all things well, and who will keep us as in the hollow of his hand, and protect us as the apple of his eye, who will never leave nor forsake us. He knows what poor frail and depraved creatures we are.

Brother Beebe, it is fifty-five years since I first received a hope that I had passed from death unto life, and the time will soon come when I shall see, even as I am seen, and be free from the vile body of sin and death. May we all have grace given to enable us to wait patently for the time when we shall leave this world of sin and sorrow, and be forever with Christ, and where the *saints* shall forever reign.

What I have written is very imperfect. If you can prepare any of it for the press, do as your judgment shall direct and all will be right. May God abundantly bless you and yours, and give you health and strength to perform your labors, as formerly, is the desire and prayer of your unworthy sister,

SOPHIA MACOMBER.

NORTH BERWICK, MAINE, FEB. 27, 1870.

MUCH ESTEEMED ELDER BEEBE:—As I cannot have the privilege of meeting with the saints of God today, I feel like writing a few lines; but knowing my extreme ignorance, both in natural and spiritual things, I hardly dare to try. "Then they that feared the Lord spake often one to another" (but am I one of those characters?) And the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and for those that thought upon His name." I can say, I think upon his name, and his goodness, and mercies to me all my life long, a poor sinner. I made a public profession of religion almost forty years ago, but how little do I live like a christian. My heart seems to be a fountain of iniquty. I am so prone to evil, so much attached to the things of this world, so forgetful of God, I often ask myself the question, can one that is a christian have such a heart as mine? The "Signs of the Times" come to

me regularly, and I esteem them highly. I have been a constant reader of them almost thirty years, and often feel to say, What should I do without them? When I read the communications of those I have never seen in the flesh, and never expect to, and the path they travel seems so much like my own, it seems I must respond to them, especially Ann M. Fetter and Rachel F. Hart of Pennsylvania, whose letters I have read over and over many times, and others, too numerous to mention. I I feel daily that I am a child of sorrow; I have many trials and afflictions to pass through, but feel to say with the poet,

"Let me not murmur or repine,
Under these trying strokes of thine,
But underneath the heaviest load
Be still and know that thou art God."

The Apostle Paul had a thorn in the flesh, lest he should be exalted above measure; and I cannot bear prosperity; how soon I should forget from whence every blessing flows.

But, dear friends, what shall I write to you that can do you any good, except the Spirit helpeth my infirmites, which are many? I who am to poor to be one of the flock, less than the least of all saints. I am poor, but Christ is rich; I am weak, but He is strong; there is no God like the God of Jeshurun, who rideth upon the Heavens in our help, and in his excellency on the skies. Do you not feel at times that the eternal God is your refuge, and underneath are the everlasting arms? But what encouragement! I think much of those isolated ones who are far from gospel preaching. Do we who enjoy the privilege improve it as we should? It is a time when iniquity abounds and the love of many waxes cold; there seems to be but a few who come up to the solemn feasts. But I must close this imperfect scribble lest I weary you with words to no profit. Feeling that I need the prayers of all who go to the throne of grace, and think I shall have them whether I am a saint or sinner.

A WANDERER.

TUBBS MILL, W. Va., Jan. 16, 1870.

ELDER BEEBE:—Having the last number of last year's papers, I feel it my duty to renew my subscription, though my circumstances in this life are very limited; yet as I can earn and spare a dollar, I will send it to you for their continuance, for they afford me much comfort; and often while reading the communications from brethren and sisters from all parts of our wide spread country, I am made to rejoice, and tears of joy and sorrow often steal their way down my cheeks, and I can say, This people is surely taught of the Lord, and I hope their God is mine. Yet I feel myself a poor unworthy castaway, my name cast out as evil, and receiving floods of persecution from every direction, seemingly, and my way being entirely hedged up on every hand. I can look no way for safety, only upward. I know that God knows all my sorrows, of which I have many. Thanks be to his name, I can confide in his precious promises to his afflicted people. The question is with me, Am I one of them? I can adopt the lines in truth,

"Unless the Lord had been my stay,
With trembling joy my soul may say,
My cruel foe had gained his end;
But he appears for my relief,
And Satan sees with shame and grief,
That I have an almighty friend," &c.

I have been reading the "Signs" ever since October 1, 1867, and try to preserve them as careful as I do my bible, and carefully store them away as I read them through. I would gladly extend their circulation, if I could, but I cannot cause any one to love them. I have one of your Editorials, and one of your Hymn Books, which I love dearly, and would gladly extend their circulation, if I could.

Since the above was written, I have received the "Signs" up to the present, and am thankful to you for sending them to me. O that I could write something for your columns that would comfort your readers as they comfort me. But my mind is so beclouded the most of the time, that I am like one groping the way in midnight darkness. I wish to say that the "Signs" seem to be more interesting than when I first received them.

ELIZABETH ADKINS.

VAN BUREN, Ohio, April 1, 1870.

ELDER BEEBE:—Having concluded the business part of my letter, I have concluded to give you a few thoughts which have occurred to my mind. Since I have been a reader of the "Signs of the Times," I have been much edified and comforted in the perusal of the communications of the correspondents, as also the editorials. I have been especially comforted in reading some of the sayings of those who feel to be indeed lambs of the fold of God, in expressing their doubts and fears. Not because they are so low and cast down, but because they express my own feelings, and then I feel that I am not alone, and that revives my drooping spirits. Again, it is a great satisfaction to look over the names of the subscribers, and there see the names of those whom I can call brother, or sister, though I have never seen them, nor expect to see them in this world, but expect to meet them when the Savior shall say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. And in looking over the obituary notices, I there find matter for reflection; for God has declared that "Dust thou art, and unto dust thou shalt return." And again, "It is appointed unto all men once to die," &c. And we are admonished that ere long we too must lay down this our earthly tabernacle, and try the realities of the (to us) invisible world.

JOHN BARND.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1870.

Monroe Co., Miss., May 20, 1870.

DEAR BROTHER BEEBE:—Your paper is a source of comfort and instruction to me, and I cannot see how I am to do without it. If you will send me authority to receive subscriptions, I will do what I have time and ability to do to secure patronage.

You will much oblige me too, by instructing me upon the following subjects, either through the "Signs of the Times," or privately.

Is corporeal death any part of the penalty of the violated law? If not, was Christ's physical death any part of the atonement? The reason I ask your views upon the questions is, they are questions of controversy here, and I desire to know the truth.

Hoping to hear from you soon, I remain, yours in hope of life,

W. C. SMITH.

REPLY.—We should cautiously avoid vain speculations in all our researches after a knowledge of spiritual and divine things. No rules of human reason, science or philosophy, however luminous and useful when applied to the things of nature, can afford a single ray of light upon the things of the Spirit of God, and it is therefore that the natural man, however brilliant in intellect or erudition, cannot know the things of the Spirit; because they are spiritually discerned. It certainly is not given to us to sit in judgment over the sufferings which Christ endured when bearing our sins in his own body on the cross, and to decide which of all his sufferings were the most essential or efficacious. Nor does it well become us to say that any of them might have been omitted. God has spoken in vision to his Holy One, and said, "The enemy shall not exact upon him, nor the son of wickedness afflict him."—Psa. lxxxix. 22. Beyond that measure of suffering which eternal truth and justice required, neither the malice of men nor rage of devils could exact. In weight and measure, time and place, his enemies with wicked hands could do no more than God's hand and counsel had before determined should be done. They would have done more if they could; they would have broken his bones, and they would have prevented his resurrection, but they could not exact upon him; for the remainder of their wrath God restrained.

Corporeal death was and is unquestionably a part of the penalty of the divine law. Sin is the transgression of the law, and by the transgression of one man sin entered, and death by sin, or, in the words of the apostle, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 21. That this death penalty includes the death of the body, or corporeal death, is settled by the sentence from the mouth of God. "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. iii. 19. Whatever else was included in the penalty, as consigning man, as a convicted sinner, to death, without the hope of resurrection or deliverance from death, short of the redemption which is in Christ Jesus, certainly involved corporeal death, or the mortality of the body. We do not say nor believe that corporeal sufferings abstractly considered could satisfy the demands of the law of God, or atone for the transgressions of any who have sinned. If every member of the human family should endure all the corporeal agony which our Redeemer suffered physically when on the cross, it could not abate their guilt nor lessen their condemnation. No human sacrifice or sufferings, nor even the torments of damnation, if forevermore endured, could purge us from guilt, or in the least degree atone for our transgressions. But with all this premised, it still is true that "Without the shedding of blood there could be no remission of sins." All the sufferings of the dear Redeemer were indispensable to the accomplishment of the salvation of his people. This truth is established by his own words. "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?" Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."—Luke xxiv. 45, 46. "These things," must include all things which he suffered in mind or body, in soul or in spirit, in the garden or on the cross, in the world or in the grave, physically or mentally, in living and in dying; all, all were required for our salvation. Nor could the powers of hell extend his sufferings beyond the exact requirements of eternal justice. That our blessed Savior, while in the flesh, did suffer corporeally, cannot be doubted. In taking on him our infirmities, he could suffer hunger, thirst, and physical pain. The piercing thorns which tore his temples, the cruel scourging in the hall of Pilate, the ponderous weight of the cross that crushed him down, and the writhing agony of his crucifixion—can it be possible there was no corporeal or bodily sufferings in all these? Who then shall dare to say that this suffering was uncalled for by the inexorable demands of that holy law which his people had transgressed, and which he came to fulfill? "Surely," may his redeemed say, "He hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon

him, and with his stripes we are healed."—Isa. liii. 4, 5.

Let us plunge still deeper into the consideration of this subject. We do not contend that human sufferings, whether in body or in spirit, *if they were only human*, however intense, could have any redeeming power or efficacy, merely as such; but what was the nature of all the sufferings of Christ? To answer this enquiry correctly we must show that he who being in the form of God, and thought it not robbery to be equal with God, took on him the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.—Phil. ii. 6–8. Could our Lord have endured the death of the cross without corporeal sufferings, or could he have suffered that corporeal death in obedience to the law, if the law had not demanded it? "But we see Jesus, who was made a little lower than the angels for the sufferings of death."—Heb. ii. 9. Could angels, without corporeal bodies, have suffered death? Or could Christ, without a corporeal body, have been put to death in the flesh? Or could he have become obedient unto death, without dying? The scriptures not only testify of Jesus that he suffered in the flesh, and bore our sins in his own body on the tree, and that he was put to death in the flesh, and that the divine law required all this, but we are also informed of his sufferings in his soul and in his spirit. It was written in the law and in the prophets, which he came into the world to fulfill, that he should pour out his soul "unto death." And when the appointed time was fulfilled, he came as it was written of him in the volume of the book, and was heard to say, "My soul is exceeding sorrowful, even unto death." "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this hour came I into the world."—John xii. 27. "He groaned in spirit."—John xi. 33. "He was troubled in spirit."—John xiii. 21. And finally at his death he cried, "Father, into thy hands I commit my spirit: and having said this he gave up the ghost," or spirit. —Luke xxiii. 46. All his sufferings of soul, body and spirit, are grouped together by our Lord himself, in the expressive interrogative, "Ought not Christ to have suffered *these things*," &c. Which, if any of them all, might have been omitted, and yet the great purpose of all have been secured?

But the question may arise, How could the sufferings of the spotless Lamb of God, who knew no sin, who was holy, harmless, and separate from sinners, meet the demands which law and justice held against guilty sinners? The heavens and earth may be astonished in the contemplation of this enquiry. The mystery is wrapped in the great mystery of godliness, wherein "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." The All-Creating Word which was with God, was made flesh, and dwelt among us. And to be made flesh he must needs be made under the law, which all flesh had transgressed. And to be made of a woman under the law he must be made sin, for us, who knew no sin, that we might be made the righteousness of God in him. "For verily he took not on him the nature of angels," for angels were pure celestial beings, without corporeal substance. "But he took on him the seed of Abraham." These were in the flesh, under the law, in guilt and condemnation. And in taking on him the seed of Abraham, "The Lord hath laid on him the iniquity of them all." "For this cause shall a man leave his father and his mother, and shall be joined to his wife; and they twain shall be one flesh." Perfectly identified with the seed of Abraham, in the flesh, the law recognizes him as a subject, and he acknowledges the law's dominion over him, and as he is one flesh with the seed of Abraham, he is legally held responsible for all the sins of that seed. The spirit that confesses that Christ is come in the flesh, not only admits that he was born of the virgin, and sojourned in the flesh, but it confesseth that he has come in the flesh of Abraham, legally identified with the legitimate seed of Abraham. "For if ye be Christ's, then are ye Abraham's seed, and heirs according to promise." In the flesh of Abraham their father, Christ sojourned under the law with his members, and in that identity with them fulfilled every jot and tittle of the law, and finally met all the penal demand of that law, bearing all the sins of his people in his own body on the cross. In, and as the seed of Abraham, he finished transgression, made an end of sin, slumbered in the tomb, and in due time arose from the dead. When he died for that seed, then were they all dead, legally, effectually, and to all intents and purposes. And when he arose from the dead, all that seed was quickened together with him, and they were raised up together, and made to set together in heavenly places in him. The old relationship in which they stood to the law and to its curse, expired when Jesus cried with a loud voice, "It is finished," and gave up the ghost. Raised up together with him, the church is delivered from guilt and wrath, and purged from all uncleanness, and thoroughly cleansed by the washing of regeneration, and renewing of the Holy Ghost which he has shed on his members abundantly. We do not mean that all the seed whom Christ redeemed were at that time born again, experimentally; for millions of them had not, at that time, been either born of the flesh, or of the Spirit. But we do say, as our firm conviction on the subject, that in the death of Christ upon the cross, the relationship of that people to the law, and to the curse of the law, was so completely and effectually dissolved, that there remained no more condemnation to them which are in Christ Jesus.—That when Jesus died, the wrath and condemning power of that law under which he suffered was completely exhausted on him, and when Jesus arose from the dead for their justification, all that seed for whom he died and arose were as fully justified in him as they will be when they ascend to their final glory. And when in the fullness of time each member of the body of Christ shall be personally called, the same blood which freely flowed from Jesus' bleeding veins, when he was crucified, will be experimentally applied to them for the remission of sins; and that the same life and immortality that quickened and raised up the crucified body of Christ, will experimentally quicken every one of them. Suppose I have executed a bond and mortgage on my house and lot, and my friend without my knowledge has canceled and destroyed that bond, though I may not be apprised of it until I am expecting to be turned out of house and home, still that bond is dead, and just as void of force as though I were fully aware of it. How was it in our experience? Jesus, as our Resurrection and our Life, had his eye on us, but we were strangers to him, and enemies by wicked works. We saw and felt our wretchedness, and felt our helpless poverty. But how little did we think that that very Jesus whom we had persecuted had hushed for us the thunders of the divine law, almost two thousand years before we were born. But the joyful assurance was no less welcome because that our redemption was sealed so long ago.

In conclusion—The atonement on which we rely for salvation, is based upon the one sacrifice which Christ through the eternal Spirit has made unto God, when he as a Lamb without spot or blemish gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. And in him we therefore have redemption through his blood, even the forgiveness of sins, and are freely justified through the redemption that is in Christ Jesus.

We thank brother Smith for his kind proposition to extend our circulation, and not only authorize, but earnestly request him, and all other brethren and friends, to do what they can in procuring subscriptions and remittances for us.

INFORMATION WANTED.

BROTHER BEEBE:—Will you request any brother, sister or friend living in Arkansas, or Texas, to write me concerning their locality, water, fruit, and such other particulars as they may think proper, and whether their vicinity is healthy, as I wish to move to one of those states. Request them to address

NANCY P. WALKER,
Halsas Ferry, Nodaway Co., Mo.

MONIES RECEIVED FOR "THE EDITORIAL."

Joseph Winborn, Miss, 30c, Thos H Crampton, Md, 2 30, F M Faulkner, Mo, 2 30, Eld B O Allen, Mo, 4 20, J F Kemp, Ill, 2 30, Alfred M Horton, N Y, 4, A Tomlin, Ark, 15, F M Taylor, Ala, 16 80, Joel J Halbert, Miss, 15.—Total $62 20.

Subscription Receipts.

New York:—C D Sanford 3, E B Yaple 2, Alfred M Horton 2, James Miller 2 S G Squire 2	$11 00
Delaware.—Eld E Rittenhouse	8 50
Pennsylvania:—Silas Pearson 2, Mrs R Sager 2, W L Craven 2, Mrs Jane Varnes 2, Samuel Wicks 10, S W Scott 2	20 00
Maryland.—T H Riggin 2, Wm Shockley 2 10, Mrs Sally Rowland 2, Alice R Aikrim 2, Margaret Rogers 2, J B Ensor 2, Mrs S Shawl 2, John Varnes 1 50, Tho M Scott 2, Tho H Crampton 4, Mrs M A English 2, N Grafton 2, Rebecca Hartman 2, Eli Scott 2, Mrs E Merryman 2, Ab Scott 2, D D Durham 2, Geo Harryman 2, Mrs C Merryman 2, Edward Bockley 2, Eld F A Chick 10, John H Ensor 2, Abel Durham 2, J G Dance 6, John Watkins 1 50, Elija Patterson 2, Mrs M A Davis 2, Jas Alexander 2, Dea M Grafton 2, Mrs A H Gorsuch 2, Lewis R Cole 2, Wm E Ensor 2, Dr R Meecham 2, Martha E Carter 2, Evan Davis 4, Mary Alexander 2, J Gist 2, Miss A H Scott 2	91 10
Virginia.—J W Chapman 2, F W Rowland 4, Wm B Tarshall 1 20, Isaac Hershberger 2	9 20
Georgia:—Eld T Bazemore Jr 2, J F Williams 1, Wm P Robinson 8, D G McCowan 1, Wm P Richardson 8	20 00
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North Carolina.—R D Hart 10, John C Nash 2	12 00
Alabama:—A G Holloway 2, T I Norris 7 50	9 50
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Colorado.—Elizabeth B Scott	2 00
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Indiana:—John Sawin 2, Abm Soul 1 50	3 50
Illinois:—Rachel Helme 4, John Leach 5, John Byler 2, R Beaty 4, Jno Barry 2, Mrs M Funk 2, Wm B Dunn 2, Mrs T W Smith 2, George West 2, George Waggoner 2, Lemuel Porter 5	32 00
Missouri:—P L Delozier 2, Elizabeth Carr 2, R C Kerr 7, Wm J Barker 4, Albert Davis 2, F M Faulkerson 4	21 00
Iowa:—L Jefferson 2, Jas T Coons 2	4 00
Kentucky:—T W Ashley 2, J T Smith 2, John Mefford 2, I M Demaree 1	7 00
Ontario Prov:—Eld Tho McColl 1, Samuel McColl 4 50, Wm Mainbridge 2	7 50
Total	$201 30

Obituary Notices.

BROTHER BEEBE:—Please publish the death of another daughter of Mr. Robinson, and Margaret Murphey, (if you have not.)

Margaret Murphey departed this life April 13, 1870, in th 15th year of her age. May the Lord sustain the afflicted parents and relatives in this affliction.

C. T. FREY.

ELDER BEEBE;—Please publish the death of **Phebe Philips,** who died Nov. 10, 1869. Sister Philips was born Jan. 22, 1795. At the age of 23 years she united with the first Baptist church of Marbletown, now called the Old School Baptist Church of Olive and Hurley. When we look over the past life of our sister, it yields us no little comfort, remembering that for fifty years or more she has professed to own the name of Jesus, and at the same time her walk and conversation has corresponded therewith. She has always appeared to be a lover of truth, and sound in the doctrine as held by the Old School Baptists. Her house has long been a welcome home of brethren and sisters visiting this church. But she is gone, and we mourn, and yet rejoice, believing our loss to be her eternal gain.

Near two months before her death, a niece of hers, who had lived with her from infancy, and was her only company, sickened and died. The stroke fell so heavy on her that she did not seem to recover, until death siezed her frame; and after eight days of struggle she, with resignation to the will of her Lord, fell a victim to the fatal messenger. They now lay side by side, awaiting the morning of the resurrection, when the dead in Christ shall rise first. J. MATTHEWS.

Olive, N. Y.

BROTHER BEEBE:—Please publish the obituary of **W. W. Brown.** He was born March 13, 1824, in Jefferson Co. Ala., moved into Mississippi, where he remained until his death. He obtained a hope in Christ in 1843, and united with the Missionary Baptists, but soon became convinced, by searching the scriptures, that they were not the true church of God, and left them. He was firmly established in the doctrine of the Old School Baptists when he died, although he never united with them. He was the most pious man I knew. He told me, a few weeks before his death, that he believed the Lord works all things after the counsel of his own will, and he rejoiced that it was so. He said he was not long for this world, but he had a sweet little hope in Jesus to cheer him, which was worth more to him than all things else could be. He was a kind and loving husband and father. He was sick only five days, and retained his senses until about the last. He survived a sweet babe but two days. Little Ada died Sept. 26, and he followed on the 28th. I enjoyed his company only about three years, as he was my second husband, and a kind father to my poor orphan children, who loved him tenderly, and who mourn their loss. But we mourn not as they who have no hope. I sincerely desire the prayers of all God's dear children, that I may be reconciled and submissive to the will of God in all my trials and bereavements, and

When done with trials here below,
May I to my Redeemer go;
And dwell with all the saints on high,
And live with Christ, and never die.

MARY C. BROWN.

Calhoun Co. Miss.

Sarah A. Williamson, daughter of James F. and Frances Armstrong, died in Spencer Co. Ind., March 13, 1869, aged 34 years, 1 month and 18 days.

Mrs. Williams was born in Bullitt Co., Ky., Jan. 25, 1835, was married to R. H Williamson in Meade Co., in the summer of 1855, and obtained a bope in Christ at the age of about fifteen years, but from some cause unknown to her friends she did not attach herself to the church until the year 1865, when she joined the Old School Baptists at Walnut Grove, Warrick Co., Ind., and was baptized by Elder James Arnold. Previous to joining the church she lived and practiced the duties of a true christian, and afterwards she seemed truly a mother in Israel. She died in the full faith and triumphs of a risen Savior. During her illness, which was protracted, she expressed her willingness to meet her Redeemer. The night before her death her eyesight failed, and she threw her arms around my neck, and said, "O father, I am not afraid to die, the question has long since been settled." These were about her last words; and how cheering they are to her friends and relatives. May we all be able to say the same when our earthly career shall have wound up. She left a husband and four children, her father and mother, and a brother, to mourn their irreparable loss; yet they mourn not as those who have no hope of a future bliss. Her funeral was preached by Eld. James Arnold, on the fourth Sunday in August, from a text in 1st Cor. xv. 20. "Bnt now is Christ risen from the dead, and become the first fruits of them that slept."

JAMES F. ARMSTRONG.

BROTHER BEEBE:—Please publish in the "Signs" the obituary of sister **Susan D. Bradly**, wife of Dea. Thomas Bradly, of Macon Co. Mo. She departed this life on the 29th day of March, 1870, aged 62 years and 5 days. Her maiden name was Waggoner. She professed a hope in Christ and joined the Baptist church in Barren Co. Ky., about forty-three years ago; and when the division among the Baptists took place there, she took her stand among the Old School or Regular Predestinarian Baptists, and remained with them until the day of her death. Brother Bradly, in 1843, moved into Macon Co., Mo., and there the writer of this article, about fourteen years ago, became acquainted with sister Bradly, and has lived nearly all that time in the same church with her, and have ever found her an orderly upright member, always filling her seat at our meetings, when able to do so. She always appeared to be firm and unshaken in the faith, that salvation was altogether through the grace of the Lord Jesus Christ. She has been subject to a great deal of sickness for several years, and about three months before she died, took something like erysipelas, from which she was never entirely well. I visited her during her last sickness, and found that her mind was clear on the subject of the salvation of all the chosen and redeemed people of God. She told me that if it was the Lord's will to take her, she felt reconciled to leave this world at any time, and that she had a hope that when her present time of suffering in her mortal body should end, she would be done with suffering for ever, but that her hope did not rest upon any thing she had ever done, or ever expected to do, but was altogether in the grace of God bestowed in and through the Lord Jesus Christ. She then told me she believed in the salvation of the soul, and also in the resurrection of the body. She has left a bereaved husband, several children and grand-children, with the church, to lament her absence here in this world. But we would say to them, Sorrow not as those who have no hope; for we do believe that our loss is her gain. Your brother in tribulation,

WM. R. MITCHELL.

DIED—At Sanford, Maine, April 1, 1870, brother **Rufus Moulton,** aged 69 years, 6 months and some days. His disease was cancer in the stomach, which caused him much suffering for five or six months, until death came to his relief. He entertained a hope in Christ many years befo the separation among the Baptists. He remained with the New School quite a number of years after the separation, but feeling that he was not at home. Their preaching, (or reading, instead of preaching,) was no food for him. And while they were contending for all their newly organized societies, as auxilaries, to help God in saving souls, he was satisfied that Christ and his apostles had no organized society for the worship of God but the church. He felt that he was with them, and there he must live and die. A few years ago he came to the Old School Baptist church in this place, related his experience and views of the grspel, and was received with them, and remained a worthy member until he died. As a husband, father, brother and neighbor, no one could justly say any thing against him. In his sickness he had a great desire for his brethren to visit him. I had the pleasure of being with him a number of times, not long before he died, and found him firm, believing in the unalterable decree of God in relation to the salvation of all his redeemed peeple, that not one of them will be left behind, as in Eph. i. 3, "Who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." He believed that with God his days were numbered, that man's bounds were set, and that he cannot pass them. So he was waiting patiently all the days of his appointed time, for his change to come. Just before he died, when he could not speak above a whisper, he wished them to sing that were with him, and they sang the "union hymn;" and as they sang, he kept time with his hand, and by motioning his lips uttered every word as they sang them, with the most heavenly smile upon his countenance that they ever beheld. So he died at his post, leaving a sorrowing wife, three children, and brothers and sisters, with others, to mourn, but not without hope.

ALSO,

At North Berwick, Maine, April 10, 1870, brother **Peter G. Ford**, aged 62 years, 1 month and 10 days, His disease was consumption. He has had a hard cough for a number of years, but kept to work until about one year ago, when it began to be too much for him, and then began to fail gradually, until nature was exhausted. He entertained a hope in Christ many years ago, and united with the Old School Baptist church in this place, and lived with them until death a worthy member. He believed God was the God of will, purpose and power, and that all world and beings are passive in his hands, so that he ever works all things after the counsel of his own will; that every thing that he made this world for will be accomplished. He was built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. He never was carried away with any of the new things that men have got up in religion. I had the pleasure of visiting him often in his sickness, and he seemed if possible to be more and more confirmed in the system of salvation by grace alone; that the church of God was built upon a good foundation, and the gates of hell cannot prevail against it. A part of the time he was dark in his mind, fearing he was not any part of that church. But before he died that darkness was made light before him, and he longed to go home. So he had dying faith given him just at the time he needed it.

Sister Ford, his surviving wife, five children, two brothers and sisters, his neighborhood, and the church, feel that they have met with a great loss, which is his eternal gain.

WM. QUINT.

BROTHER BEEBE:—Will you please publish the obituary of sister **Margaret Sheck,** who departed this life Saturday evening, April 23, at her residence in Washington City, D. C., in the 45th year of her age. Her disease was consumption. She had been in failing health for nearly fifteen years, and had been confined to her house most of the time during the past three years. Her sufferings were great, and lingering, but she bore them all with christian patience, which gave evidence that she was supported by strength not her own. I have called to see her whenever I have been in Washington, during the past three years, and have always found her firm in the doctrine of God our Savior, and always resigned, to a remarkable degree, to the will of God. The morning before she died, I called there, and though she seemed sinking rapidly, she spoke calmly and confidently of the care of her Redeemer, and of her trust in him. I spent a half hour very pleasantly with her. For though it was distressing to witness her bodily suffering, it was pleasant to hear her speak of spiritual comfort that was her portion. That night, about nine o'clock, she was taken with a hemorhage, and in a few moments passed away. We rejoice to believe that she fell asleep in Jesus. By request of the friends I attended her funeral on Monday. She leaves a husband, children, sisters, and other friends, to mourn her loss. But they sorrow not as those who have no hope. Their loss is her gain.

As ever, your brother,

F. A. CHICK.

Associational Notices.

Please publish in the "Signs" that the Mt. Gilead Association of Regular Baptists will meet, providence permitting, on Saturday, August 13, 1870, at ten o'clock a. m., with the Mill Creek church, Adams Co. Ill., (near the iron bridge across the S. Fork of Mill Creek,) twelve miles south-east from Quincy, on the road leading to Liberty, via. Burton, and twelve miles south-west from Coatsburg, a station on the C. B. & Q. R. R., where persons coming on the cars from the east and north east can stop and inquire of Thomas Skirvin for ways and means to proceed to the association. Ministers, brethren and sisters, are cordially invited to attend. By order of the church,

LARIS PUTMAN, Clerk.

Six churches of the Sandusky Association will meet with the Honey Creek church, three miles east of Melmore, Seneca Co. Ohio, on Wednesday before the second Sunday in June, 1870, at 10 o'clock a. m., and continue three days.

Brethren of our faith and order are invited to attend, especially ministers. Those coming by Rail-road will stop at Tiffin, the day before, where they will be met with conveyances to places of entertainment.

LEWIS SEITZ.

The Warwick Association will be held with the Warwick church, in Orange Co., N. Y., to commence at 10 o'clock a. m., on Wednesday after the first Sunday in June, 1870, and continue three days.

The Chemung Association will be held with the Asylum church, at Vaughn's Hill, Bradford Co., Pa., to begin on Wednesday after the second Sunday in June, 1870.

We hope to see a goodly number of the brethren and friends at the meeting of the Chemung Association, which is to be held with the Asylum church, at Vaughn's Hill, Bradford Co., Pa.

Those coming from the south will take the Lehigh Valley R. R., leaving New York (New Jersey Central Depot) at 6.50 a. m., and Philadelphia (North Penn. Depot) at 8 a. m., on Tuesday, June 14, taking tickets for Wyalusing, when they will be met at 5.41 p. m., and coveyed about three miles to the neighborhood.

Those coming by the Erie R. R. and from the north, will take the train on the Lehigh Valley R. R. at Waverly, N. Y., at 8.40 a. m., on Wednesday, June 15, and stop at Frenchtown, when they will be met about ten o'clock. Those coming from the north by private conveyance, will call at the house of the late brother Daniel Durand, seven miles from the place of meeting.

WM. DURAND, Church Clerk.

Conference of Western New York, will be held with the church at Riker's Hollow, in Steuben Co., N. Y., on the third Sunday in June, and the Monday following.

BROTHER BEEBE:—Please say through the "Signs," that those coming to the O. S. Conference of Western New York by the

way of Buffalo and Erie R. R., will be met at Blood's Station on Saturday p. m,, June 18, and conveyed to places of entertainment and to the meeting. Those coming by the way of Canandaigua lake and stage to Naples, will inquire for Harvey Weld.

We hope to see a goodly number of brethren and friends present, and especially the ministering brethren will bear us in remembrance.

AUGUSTUS WELD.

YEARLY MEETINGS.

BROTHER BEEBE:—Please publish that there will be a yearly meeting held with the Middletown and Halcott church, on the first Sautrday and Sunday in July (2d & 3d days,) 1870. Also we expect a council of brethren from our sister churches of the Lexington Association, to meet at the same time and place, for the examination brother Buel Maben's gift, and, if it shall be thought proper, to set him apart to the work of the ministry. The meeting is to be held in the Methodist meeting house, in the town of Halcott, where we met Jan. 12, 1870. Meeting to commence at 10 o'clock a. m.

As many as can, of such as the Holy Ghost has made overseers, are invited to attend. By order of the church,

JAMES MILLER, Church Clerk.

BROTHER BEEBE:—Please publish that by permission of providence a yearly meeting will be held with the church of Middleburg, Schoharie Co., N. Y., on the fourth Saturday and Sunday in June, 1870, to commence at 10 o'clock a. m. each day, at the meeting house near James Borthwick's. We think it will accomodate the brethren from abroad better at this time, than at the time we had it last year. We earnestly desire our brethren and friends from sister churchess to meet with us, especially the ministering brethren.

Done by order and in behalf of the church,

JAMES BORTHWICK, Church Clerk.

AGENTS FOR 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, Herrick, Pa., Jehu Byrnside, Kanawha C H, west Va., D B Almond, MtMaria. 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. R. H. McGinty, Moulton, Lavaca Co., Texas, Andrew Wood, Troy, Madison Co., Illinois, Eld D Murchison, Wesley, Hickmon Co. Ky. S. G. McLenden, Troy, Ala., John A. Cates, Union, Union Co., Oregon, Eld. Y. J. Harrill, Little Lot, Hickmon Co, Tenn., Eld. H. H. Sanders, Fort Gaines, Clay Co., Ga., S. R. Boggess, Girard, Macoupin Co., Ill., G. T. Cotton, Ruckersville, Tippah Co., Miss. Wm. E. Freeman Olustee Creek Montgomery Co. Ala., Uriah Humphrey, Hickory Station, Newton Co. Miss., J T McColl, Bothwell, Kent Co. Ont., Joseph Winborn, Connersville, Marshall Co. Miss., Eld. J A Johnson, Sulphur Springs, Ind., Jas S Guynes, Sylersville, Monroe Co. Ark., Eld. Greenville Houchin, Union Co. W. Va.

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DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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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 desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, tninking 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 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. 38. MIDDLETOWN, N. Y., JULY 1, 1870. NO. 13.

POETRY.

FORGIVE.

Thus wisdom speaks aloud, and yet
Pride hardly will resign;
Though to forgive, and to forget,
Is Godlike and divine.

When injured, I can scarce tell how
To pass the injury by;
My angry spirit will not bow,
Nor let resentment die.

The heaving billows swell within,
Till all is tempest grown;
Thus do I share another's sin,
Thus make his guilt my own.

But come, my proud rebellious heart,
One serious thought bestow,
Do I thus act the christian's part?
Has Jesus acted so?

Just the reverse: his generous breast
Did kind compassion move:
When sinners cursed, the Savior blest:
And injuries paid with love.

Although by wicked hands he died,
With the last breath he drew,
Father, forgive! he sweetly cried,
Himself forgave them too.

Jesus, I hide my head in shame,
I blush and weep, and see
That I, who bear thy sacred name,
No more conform to thee.

Oh! the sharp pains he underwent,
To clear my guilty score!
And shall I trifling wrongs resent?
No, I'll resent no more.

I'll seize the offending brother's hand,
And call him still my friend;
My angry passions I'll disband,
And every quarrel end.

Why should we differ by the way?
Why should dissensions come?
We hope to live in endless day,
In one eternal home.

Malice and rage, be banished far,
Revenge, adieu to you:
I'm a delinquent at the bar
Where he stands guilty too.

I must have mercy, or I die,
And sink in sad despair;
I must forgive affronts, or I
Can hope no mercy there.

While others then punctillious be,
Lord, bend my stubborn will;
For he that condescends the most,
Remains the victor still.

Fain would I imitate my Lord,
And bear each cross event;
Humility's its own reward,
But pride has punishment.

Come Holy Spirit, heavenly dove,
Descend on balmy wings,
Come tune our passions all to love,
Come strike the peaceful strings.

Jesus, my longing soul shall wait,
And at thy feet adore;
Then shall I reach the happy state,
Where discord is no more,

CORRESPONDENCE.

June 1, 1870.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—1 Cor. xi. 28, 29.

Many, very many of the dear little lambs of Jesus' fold are tried, in the earlier part of their pilgrimage, from a misunderstanding of the foregoing passage of scripture. When we are first permitted to enjoy the hope of sins forgiven, and of an inheritance beyond the grave, we think, in the warmth of first love, that we shall always feel as we now do, and that the manifest relief we feel from the burden of sin, is to be the dominant feeling while we remain in the flesh. We soon find, however, that we are mistaken, that the appetites and passions of the flesh are unabated and unsubdued. Then comes the first trial of our faith. Before, we believed, but its only manifestation was in our feelings; now it is tried, and we require something to lean upon. We are to learn that we are crucified with Christ; nevertheless we live by the faith of the Son of God, who loved us and gave himself for us. When our hopes were fresh, we did not fully understand how we were saved by grace alone. Each one had an undefined feeling that it is for some innate goodness that is in him, that God loves him. He has to learn that instead of this, he is all defiled with sin, every thought and action corrupt and sin-poisoned; that Jesus loved him when in that condition, and gave himself a sacrifice, to satisfy the demands of a just and holy law that his people had transgressed, and which they were unable to pay and live. That it is his blood that cleanses them from all sin; that Christ is the "fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." They are to "grow in grace," (not works) and in the knowledge of our Lord and Savior Jesus Christ; to know him as the only wise God *our* Savior. In order to this, it has pleased him with whom are hid all the treasures of wisdom and knowledge, that the faith of his saints shall be tried as by fire; not to prove to him that we have faith, but to instruct us, that our praise may redound to the honor of him who is the author and finisher of our faith. That all *our* expectations may be cut off, all the dross burned up, and we left purified as gold, and refined as silver, without one thing that we can claim as the result of our efforts. But the poor tried child fails to understand how it can be that he is cleansed from all sin, and yet be subject to so great a number of temptations; aye, more than all that, he finds himself yielding to the corruptions of his fleshly nature, and breaking out in opposition to the law of God, causing him to fear lest he is deceived. He cannot understand how that law is honored by his very transgressions of it. And so when he comes to the Lord's table, it is with fear and trembling, lest he should eat and drink unworthily.

I will now try to show what the apostle means by eating and drinking unworthily; in fact, he explains himself at the conclusion of the text, by the expression, "Not discerning the Lord's body."

We should not suppose ourselves any less the objects of God's love when our depraved nature is open to our view, than when it is hidden. It is because he loves his people that he calls them with a holy calling; and this calling being by the Holy Spirit, simply by contrast with the black and defiled garments of flesh, shows us what we are by nature. This puts us in a self-examining frame of mind. The difficulty seemed, with the Corinthian brethren, to have been, that they entirely misunderstood the nature of the Lord's Supper, and instead of simply commemorating or showing forth his death, (according to his commandment) we find them making a feast of it, if we may judge from the reproof conveyed in the twenty-first and twenty-second verses of this chapter. "In eating, every one taketh before [or, in the presence of] other his own supper, (not the Lord's) and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not." He also speaks of division among them; and it would seem that a church in which there is dissension is not in a proper condition to observe this ordinance. Witness: "When ye come together therefore unto one place, (this not to eat [or, as in the margin, ye cannot eat] the Lord's Supper.") Again, this is a recognition of his death for the salvation of, and the bringing together of his people in one communion. If we therefore have discord and strife among us, our partaking of the Supper in the sense of communion is but a hypocritical pretense.

People eat of natural food for the purpose of satisfying the apetite and sustaining natural life; but no amount of natural food will satisfy the hunger of the spiritual man; nor do we take the bread and wine that is used in the Lord's Supper, for this purpose; but we take them as emblems, representing the body and blood of Christ, which is the meat and drink, the only food of the christian; not as the *real* presence of our Lord, but to show forth his death, to show our faith in his blood as the atonement, and in remembrance of the work of salvation accomplished by him. When he was about to be offered up, he sent his disciples to prepare a place where he should partake of this last passover supper with them. The passover was a feast instituted by the Lord in the night that he slew the first-born in every Egyptian house.—Exodus xii. 3–31. It was called the Lord's passover. Directions were given to the children of Israel for its observance, and for the sprinkling of the door-posts, that the Lord in passing through the land to slay the first-born of the Egyptians, the blood should be for a token upon the houses of the Israelites. "And when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Hence we see its origin. It was observed by the Israelites throughout all their generations, until this dark and doleful night, when for the last time it was to be authoritively observed; for now was come the substance, of which this was but the shadow. Now was the Son of man to be crucified and slain. And before he went, as he said, "With desire have I desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." He came not to destroy, but to fulfill, as by Isaiah the prophet it is declared, "The Lord is well pleased for his righteousness' sake: he will magnify the law and make it honorable." In all its requirements he kept it, showed the spirit of it, that it hung upon the great and divine principle of love, and, for the great love wherewith he loved his people, paid the dread penalty that they had incurred by a transgression of its

just and holy requisitions. The great anti-type is come, the types are withdrawn; through the thick darkness and loud thunderings of the legal heavens, we see the hope of Israel appear. The law demands blood, and blood is found, the "precious blood of Christ, as of a lamb without spot, and without blemish. Justice is satisfied, the debt is canceled, and those who were burdened with a debt, of which they could not pay a farthing, are delivered, no more to be subjected to bondage through fear of death. But ah! what a ransom was paid, the suffering that was endured by the immaculate Jesus, cannot be described. Language fails in the attempt. Mortal minds cannot conceive of the agony which drew from him sweat as it were great drops of blood falling down to the grund, and extorted from his lips the prayer, "Father, if it be possible, let this cup pass from me." Which caused all nature to be shrouded in gloom, rocks were rent, the graves were opened, and many of the bodies of the saints which slept, arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many. The vail of the temple was rent in the midst, and from the lips of the centurian who superintended the crucifixion was extorted the confession, "Certainly this was a righteous man." What must have been the character of the man at whose death nature pays such homage? The experienced child of God exclaims, "Truly this is the Son of God."

"Well might the sun in darkness hide,
And shut his glories in,
When Christ the mighty Maker died,
For man, the creature's sin."

It is, then, in commemoration of this very death that our Lord instituted the supper of bread and wine, and it is thus that his people take it. Let us examine ourselves when we come to the table of the Lord, and see if our hearts have been prepared by faith to receive these emblems. If they have not, we eat and drink unworthily. Let us see that we do it to show forth the Lord's death. This was the design of its institution. When Christ instituted it, "He took bread, and gave thanks, and break it, and gave unto his disciples, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Now, my dear sister, you are doubting and trembling, lest you should eat and drink unworthily. Have you been brought in your experience to Jesus, to view his sufferings and death as the consequence of your sins, and the atonement there for? Have you found his flesh meat indeed, and his blood drink indeed? If so, you are in no danger of eating and drinking unworthily. No matter how unworthy you may be to receive of even the least of his blessings, if Jesus has made you partaker of the benefits accruing from the sacrifice of himself, it is your high privilege to partake with his saints of those things which set forth in an emblematic manner the, to you, soul cheering truth that in him you have salvation, and supplies suited to every need; meat and drink, raiment, righteousness and strength. "So let him eat of that bread, and drink of that cup."

To eat and drink unworthily is, not to discern the Lord's body; that is, to substitute the bread and wine for the real body and blood, and looking to our obedience as a means of salvation. Or to make a feast of it for the gratification of our carnal appetites, as seems to have been the case with the Corinthians. I have no idea that it is that we feel a greater sense of our sinfulness, for then we feel more the need of the cleansing blood of Christ. But when we come to have the feeling that there is in us some principle of goodness, for which we are entitled to the benefits of Christ's death, we have the greater reason to fear; for if we have any righteousness, Christ did not come to save us. "I came not to call the righteous, but sinners to repentance." "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." To those who with any other view of the subject, partake of the supper, it cannot be what it is to the child of God. It is not meat and drink in that spiritual sense that brings comfort and peace, giving strength, and adding to their growth, but it is damnation that he drinketh to himself. We should use due dilligence not to misapply the word damnation as used here, and suppose that a child of God can be cut off from the love of God, and separated forever from participation in the benefits arising to the people of God by the death of Christ. That can never be. He says, "I give unto them eternal life, and they shall never perish; neither can any pluck them out of my hand." Paul, the great apostle to the Gentiles, says, "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." Yet it is clear from the reading of this eleventh chapter of 1st Corinthians, that even a child of God may eat and drink unworthily. For instance, if there be any among antichrist, their taking of bread and wine under the name of the Lord's Supper, brings only condemnation. None but disciples are l awfully partakers. Among them there may be a Judas, but this does not invalidate the ordinance; but one of the Lord's children partaking in an idol's temple in company with devils, will not make *that* the Lord's Supper; and when we partake under these circumstances, we do not discern that mystical body which is brought to view through our Lord Jesus. But when a church is in gospel order, and receiving the ordinance through a proper administrator, I do not think it possible for God's children to partake unworthily; nor does any sense or feeling of condemnation follow.

Damnation is sometimes used in the scriptures to signify that which proceeds from wrong action, reproach of mind, destruction of the enjoyments which are ours as the result of our connection with the people of God. It is often used in the same sense as condemnation, which is the act of blaming, reproving, censuring, &c. We do an act biamable in itself when we do not discern the Lord's body, while partaking of the emblems. Whenever we walk after the flesh, we bring condemnation on ourselves; for every way out of Christ is false, and all is condemnation. Before we received Christ the law condemned us; and if we turn again, forsaking Christ, it is the same, and in experience we must feel it. We feel it in the loss of that sweet peace and blessedness we knew when first he was presented to us as the "chief among ten thousand, and the one altogether lovely."

"The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." Therefore we must be enabled to look beyond these natural things, that are set as finger boards to point us to the great beyond, to the spirituel signification of the pattern, or else we can receive no benefit from a participation in them. We must be partakers of the divine nature, as imparted in the new birth, receiving thereby spiritual apetites and desires, and needing spiritual food for their gratification, which are to be found only in Christ.

To discern the Lord's body, some have supposed to signify a witnessing or sensible connection of the person with the church. I do not so understand it. But, as I have tried to show in the preceding part of this letter, the own, proper person of our Lord. That body which was prepared him of the Father, as he said when he came into the world, "Sacrifices and offerings thou wouldest not, neither hast had pleasure therein: but a body hast thou prepared me." This body is the sacrifice which is acceptable to God, being his own offering. And it is when we by faith in his name do approach unto God in worship, that we offer spiritual sacrifices, which are acceptable to him. All that comes short of this is vain and foolish. We cannot offer our worldly substance; that is mean dross; but with clean hands and purified hearts we come with all our guilt, trusting in the name of Jesus.

Through this sacrificial offering we also see the mystical body, the church, over which Christ is the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God. All the results of the redemption work of our Lord, gathered and secured from all danger, guarded by his love, surrounded by his salvation for walls and bulwarks, called out and manifested through time, his work will continue till the last vessel of mercy is brought in, till we all come in the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

When we partake then of the bread and wine in commemoration of his sufferings and death, we comprehend all the grand results of that death, the perfect and complete body of Christ enjoying the full fruition of all we hope for here below, unto which may we come, blessed with a portion of that inheritance that is undefiled, and that fadeth not away.

Brother Beebe, I have written this at the request of a young sister in Virginia. It was not intended for publication, but in pursuing the subject it has so enlarged to my view, that I have written at some length, and feel that I have but touched upon some few points. At your request I have prepared this for your disposal. But to such a degree do I feel my inability to write to edification, that I almost fear to send this forth. However, if I have aught that will tend to instruct my brethren, I feel that I have no right to withhold; and if I hold erroneous sentiments, I wish to be set right. If this is worthy of criticism, I wish the brethren to criticise it closely; if it is not, it will do no harm.

May the dear sister at whose request this is written, be comforted in her mind, and enable to partake, not only of the emblems, but also of the flesh and blood of Christ, and may it be her meat and drink.

Yours in the bonds of the gospel,
A. B. FRANCIS.

APPOINTMENTS.

DEAR BROTHER BEEBE:—If the Lord will, I shall try to spend next month (July) with the brethren and churches East, as follows: The first Sunday in the month with the Welsh Tract church; a day or two between the first and second Sundays, with the Rock Springs church, as the brethren there may arrange; the second Sunday with the London Tract church; the next day or two with Eld. Rittenhouse, and the remainder of the week between the second and third Sudays, with the Bryn Zion and Cow Marsh churches, as brother Rittenhouse may arrange; the third Sunday with the Salisbury church; the following Wednesday and Thursday with the Indiantown church, at their Yearly Meeting; the Saturday before the fourth Sunday with the church in Washington City; the fourth Sunday with the church in Baltimore City. I have not made any special arrangement for Saturdays, excepting the fourth, but will leave this with the churches to arrange to suit their convenience.

With love to all, your unworthy brother, D. BARTLEY.

Circular Letter.

The Baltimore Old School Baptist Association, in session with the Harford Church, Harford Co., Md., to the several churches composing the same.

DEARLY BELOVED BREHREN IN THE LORD:—In accordance with a a custom of long standing in the church of Christ, we send you this our annual epistle of love. In hope that we may be able to say something in honor of our God, and that may prove encouraging to the saints. We propose to consider the following declaration of the inspired apostle: "Grace be unto you, and peace, from God the Father, and from our Lord Jesus Christ."—Gal. i. 3. These words were addressed unto the *churches* of Galatia, by Paul, and *all the brethren which were with him.* The address then is to those who are recognized as brethren; and there is an entire concurrence in what is written by all the brethren present. In the first place the writer speaks of himself, that his apostleship was not of men, neither by man, but by Jesus Christ, and God the Father who raised him from the dead. He is not only commissioned, clothed with authority, and sent in his labors of love, but his message, or ministry, he has received of the Lord. This message is unto those who are beloved of God, called to be saints; (Rom. i. 7,) and the burden of the message is the love and grace of God to them. This apostle in addressing his brethren, (the saints and faithful in Christ Jesus) uniformly, in all his epistles, uses this form of expression, sometimes coupling the word mercy with it; while Peter enlarges upon it, thus: "Grace and peace *be multiplied.*" John still further enlarges the expression, not only bespeaking grace and peace, but presenting them as emanating from him that is, and that was, and that is to come, and from the seven spirits which are before his throne. In various and multiplied forms of expression we have the whole Deity brought to view as the source of this ministration. It flows from God the Father, and from our Lord Jesus Christ,—from him which is, and from him which was, and from him which is to come, and from every one of the several spirits which are before his throne.

"Beneath the sacred throne of God
I saw a river rise,
Its streams were peace and pardoning love,
Descending from the skies."

It is announced to each and every one of the churches, and to every individual believer. It is unto and upon all them that believe, for there is no difference. We do not understand this as merely a wish or prayer in behalf of the brethren, but an announcement by virtue of his commission and apostleship, to these brethren, of their inheritance as saints. The New Testament dispensation and gospel ministry is a ministration from God unto them. In God is its source. It is active and flowing. And its course is continuous, and it is from God, and unto them. They are the recipients, and the continual recipients of it. This grace is in other places called the grace of God, and this peace is called the peace of God. By this we understand not alone that they flow from him, but also that he is himself the essence and substance of them. The apostle is virtually announcing to his brethren that the gospel ministration is a continual ministration of God's grace to them. Not only is it true that by grace they are saved, but that grace is unfolded and opened up to their view and its varied comfort and instruc, tion thus ministered to them, and bestowed upon them by the way, and in their daily experience. The peace of God is proclaimed and set forth in the preached word, and set home to the believer by the Spirit. Jesus speaks of it as his peace. "*My peace* I give unto you; not as the world giveth give I unto you." Again he says, "In me ye shall have peace." But at the same time he informs them that in the world they shall have tribulation; showing that all of this blessed and heavenly peace that they ever could know was what thus flowed to them or was ministered to them from Christ. There are two prominent features that the subject bears worthy of special consideration. One is the character of the grace and of the peace the apostle brings to view. The glorious perfection of this grace, and the consequent perfection and ultimate glory of those whose standing is in it. How rich and abundant must be its ministrations; how uniform and solid the comforts of those who enjoy them; how calculated to revive, encourage and strengthen the believer, whatever may be the trials of the way. The other feature is the grand treasury from whence it emanates. The resources are inexhaustible; they are absolutely unwasting and undiminishable. Peace, then, is extended to Zion like a river, from which she may drink, and drink abundantly, while the same fullness and virtues still remain. Grace and peace will still flow, and flow on from God the Father and from our Lord Jesus Christ, until

"Grace all the work shall crown
Through everlasting days,
And lay in heaven the topmost stone,
Securing God the praise."

Brethren, though you are comfortless in this wilderness, there is comfort for you, and for every one who is capable of receiving comfort from this source. It is our desire and hope that you may be built up in the truth, and that you may be oft refreshed and abundantly strengthened through the ministrations of that grace wherein ye stand.

And now may the Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.

WM. GRAFTON, Mod.
F. A. CHICK, Clerk.

The messengers of the several churches composing the Delaware Baptist Association, to the churches they represent, address this their annual Circular Letter.

BRETHREN BELOVED:—In this general interchange and correspondence our object should be, and we trust is, our mutual advancement in the knowledge of divine things, the maintainance of scriptural and uniform order throughout our borders, and the promotion and perfecting of our fellowship in the gospel.

To this end, we will at this time invite your attention to such reflections as we may be able to offer on that part of gospel order which relates to the public communion of saints, and the manifestation of recognition and fellowship. There are undoubtedly certain stakes and cords round about the tabernacles of the righteous which fix the bounds of the visible organized church, and constitute a dividing line between that church and the world. The material of which the churches of old, as they were organized under the direction and with the sanction of the apostles, were composed, was *baptized believers,* and that exclusively. That none were or could be baptized only upon profession of faith in Christ, is abundantly evident, not only from the original commission, but from numerous examples, as also from all the instructions with which the scriptures furnish us. John the Baptist refused those who came to him asking baptism on the grounds of religious parentage or religious profession, and *required fruits meet for repentance.*—Matt. iii. 7, 8. When Peter preached on the day of pentecost, "they that gladly received his word" were baptized. When the Ethiopian asked baptism at the hands of Philip, the answer was, "If thou believest with all thine heart thou mayest."—Acts ii. 41, & viii. 37. Numerous examples might be cited, but for the present these must suffice. We remark however in passing, and challenge contradiction, that not a solitary instance can be found where any person, either Jew or Gentile, either young or old, was admitted to the ordinance, but upon profession of faith in Christ. The descriptions given in the word of the organization of the primitive churches, and all addresses to them afterward, either by word or epistle, show them to have been composed of these baptized believers. The apostle in writing "to all that be in Rome, beloved of God, called to be saints," in answering objections that might be raised against his doctrine, refers them to their own baptism, and what they had therein professed, as of itself answering and confuting the objector. See Rom. vi. Also the church of God which is at Corinth, while he names a number that he had baptized, regrets the personal partiality that existed among them towards him, and which his baptizing them might have had some influence in producing, and rejoices on this account that he had baptized but a few of them. On one occasion when Paul came to Ephesus, *finding certain disciples* there, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, *Unto what then were ye baptized?* And they said, Unto John's baptism. From these scriptures it is evident that nothing else was thought of, but that all who were recognized either as disciples or brethren, were believers, and had been baptized. So full, clear and universal is the exhibition of this truth in the scriptures, that we may confidently assert that if the scriptures teach any thing, they teach this, that faith and baptism are prerequisites to membership in a gospel church. If we have ascertained correctly the subjects of church fellowship, the next consideration will be the fact and the manner of its manifestation to them. The apostles were evidently authorized to baptize, and did baptize those, wherever found, who gave evidence according to gospel rule that they were fit subjects, not always waiting for the concurrence of the churches, or of other brethren. This will sufficiently appear from the case already cited of the baptizing at Ephesus by Apollos, and that of the Ethiopian by Philip. In the greater part however of this primary work, there were two or more ministering brethren together, and these regularly recognized by the church, and set apart to the work. Those who were thus baptized upon giving evidence of repentance and faith in Christ, appear to have been recognized as *disciples,* so far at least as the fact became known to the brethren; but that such baptism constituted them members of any particular church does not to our minds appear. The idea of an organized church implies necessarily the idea of organization. Organization implies government, laws, order and discipline. It implies officers, who hold their several places, and exercise their respective functions in and for said church. We hold it to be indisputable that organization implies and requires the voluntary action of the parties organized, and that a membership regular and recognized must necessarily constitute that organization. There must needs be an ac-

quiescence of all the organizing parties in each other. Outside parties not only cannot force themselves upon an organized body of people against their will, but they cannot become united with them without their action. Hence the scriptures speak of the church as *a house*, a tabernacle, a temple, a palace, a city, and such like figures, where there is authority within, and where there is power to open and shut their gates and doors at pleasure. Opening and shutting are also spoken of, and also the door and the key. Parties are pointed out in the word who came not in by the *door*, but attempt to climb up some other way.

When the church was first organized, "they were all with one accord in one place."—Acts ii. 1. The body of the disciples thus assembled are recognized, and invested with all the elements of supreme power. There are many members, yet but one body. In this one body, or in the united voice of these many members gathered together, is lodged the power and authority. The church in this collective capacity is mistress of the house, and her officers are her servants. The various gifts, apostles, &c., are bestowed upon her for her benefit, and belong to her. Thus gathered together and organized in the name and by the authority of the Lord Jesus, she is declared to be invested with his power. All the powers of government and discipline, all the prerogative of judging, of receiving and excluding members, of recognizing gifts, &c., that the Lord Jesus Christ has designed to be exercised over his church and kingdom, he has lodged here. The apostle clearly presents this in his instructions to the church at Corinth, in regard to a case of discipline. "In the name of our Lord Jesus Christ *when ye are gathered together*, and my spirit, *with the power of our Lord Jesus Christ*, to deliver such an one unto Satan," &c.—1 Cor. v. 4. The apostles and primitive ministers could exhort and admonish the church, and call her attention to any errors or disorders that they saw, but the action and final arbitrament of the matter was with her. They did not attempt to even dictate to the church, but uniformly recognized her authority, and were themselves subject to her discipline. The act of an apostle or gospel minister in baptizing a candidate who has given evidence of faith in Christ, and the act of a gospel church in receiving a baptized believer into membership, are acts sufficiently distinct that they need not be confounded. The apostles, and those who have succeeded them in the ministry, undoubtedly had authority to baptize, as has been already shown, and as this authority was embraced in the original commission, the church in recognizing the gift, recognizes also this right. If a candidate admitted to baptism upon the judgment of the administrator alone, is not constituted a member of any particular church, which we think will be conceded, the presence and concurrence of one or two other ministers or brethren, or even of the principal part, or the whole of a church, would not so constitute them. Admitting to baptism, and admitting to membership, are different acts. When, however, a candidate is baptized with the concurrence and by the vote of the church, it is expected that admission will, and as a general thing ought to follow. There may be no impropriety, unless special objections be made thereto, in taking the vote so as to include admission after baptism. This relative position of gospel ministers to organized churches, as servants and administrators, authorizes and requires them to act for and in behalf of the church They may administer her order, by her authority, and under her direction. The reception of members into the visible church and kingdom of our Lord Jesus Christ, and into the fellowship and communion of the saints, is one of the most solemn and responsible privileges that ever devolved upon, or was committed to the trust of men on earth. It is a declartion of christian love. It is assurance of confidence. It is welcoming as of brethren and sisters into the family. It is admission to a place in the affections and fellowship of saints. And it is, moreover, admission into the oneness of that one body of which Christ is the Head, acknowledging that the Lord hath made them manifest as members in particular.

This is not merely coming in as a guest, or a visitor, but as a now recognized one of the family, who has hitherto been without. The most weighty of all considerations bear upon the church in the discharge of this solemn duty. She should act faithfully and conscientiously. The tokens of christian love and fellowship are holy things, and we are admonished not to give that which is holy unto the dogs. The church by so doing would not only trifle with and desecrate sacred things, but would do a grievous and irreparable wrong, both to the candidates and herself. If then we are not to bestow pearls and these sacred and holy things where they do not belong, and upon objects unworthy of them, by every consideration of their inestimable worth let us be careful to bestow them, and that earnestly, fully and affectionately, upon the children.

Having shown, as we trust, to your satisfaction, that baptism is one thing, and reception into church membership another, and something also of the exaltation and dignity of church relationship, it will be proper to say something touching the form or manner of reception. It is desirable and commendable that the candidate "witness a good profession before many witnesses." It seems to us important that the reception into church fellowship, and the manifestation of love and confidence, should also be before many witnesses. It should be in the presence of the brethren generally, and also of the congregation. Every step taken in the manifestation of fellowship should be in the presence of all who may choose to witness it.

If they that sin must be rebuked before all, according to the apostle, 1 Tim. v. 20, that others also may fear, much more they who are accounted worthy should be received and recognized *openly*. And whatever the love and fellowship of the church may be worth to a candidate, the full and hearty presentation of it must greatly enhance it. It would be worth but little to any body, if it was unknown. It will hardly be expected here that any thing would be said on the subject of unanimity. The idea of membership and fellowship seems to us to embrace that of a unanimous concurrence. But there ought to be an expression of unanimity. It is undoubtedly the privilege of candidates to understand that their reception is into the full and entire confidence and christian love of *all* the members. This reception and recognition should be *affectionate*. There is perhaps no one point of order more clearly and strongly presented in the scriptures, than this. "By this shall all men know that ye are my disciples, if ye have love one to another."—John xiii. 35. The love which is to be manifested is the love of Christ, than which no man hath greater love. "Many waters cannot quench it, neither can the floods drown it." All displays of human love, and the recognition and welcome of natural kindred, should be eclipsed here by the love of saints. "The voice of rejoicing and salutation is in the tabernacles of the righteous." The "prodigal son" ventures to his father's house to be received with demonstrations of joy. It is but the exercise of natural affection, but the father declares that it was meet that we should make merry and be glad on such an occasion. The shepherd calls *his friends and neighbors* together to rejoice with him over the recovery of a lost sheep. The woman who had lost a piece of silver, called together her friends and neighbors to rejoice with her over its recovery. These are written for our learning. How much then is a man better than a sheep? Shall the sons of Zion be valued with silver? *Likewise also* there is joy in the presence of the angels of God over one sinner that repenteth. While our Lord calls attention to the usages of the children of this world in celebrating marriages, and in indulging in public demonstrations of joy on the return of lost members of the family, with a seeming commendation of it, the fitness and propriety of such usages will not be questioned by any. The cases given are those in which nature speaks. The passions and affections find utterance in their own way, and in their own language. It will hardly be claimed by any body that the saints ought to be colder and less feeling in the manifestation of the spiritual bond, than the people of the world. Nevertheless, the saints should be actuated by a sense of order and propriety, and a consciousness of their dignity. "Let all things be done *decently* and in *order*." The church is one body, and one may speak for all, and represent all. The father when he saw his son, "ran and fell on his neck and kissed him." The old patriarch Jacob when he found his long lost Jeseph, "fell on his neck, and wept on his neck a good while." For every individual member of the spiritual household to recognize and welcome the incoming brother or sister, and give expression to their love and confidence, although it might be all right in itself, and admitting of no very serious objection, yet more or less discord and confusion would sometimes result, as well as considerable delay. The dignity and solemnity of the house of God can doubtless be better maintained by the pastor, or some other suitable person officiating in behalf of the whole. At most, some few other of the older members or officers of the church might also participate in the reception. A church at any time destitute of a pastor would unquestionably have the right to designate some person or persons to represent her and act in her behalf. Their duty would be to give expression to the action or voice of the church, as before noticed, and also to apprize and admonish the incoming members somewhat of their privileges, their consequent obligations, and of the cordial and affectionate welcome that awaits them. The form of salutation that prevailed among the Jews appears to have been to bespeak *peace and the divine blessing* upon the person saluted. Hence the instruction, When ye enter into a house, *salute* it. Say, "Peace be to this house." Sometimes this was accompanied with a grasp of the hand, and sometimes of the beard. In later times the recognition and welcome of particular friends and relatives by an affectionate grasp of the hand has become almost universal throughout civilized nations. The apostle sends his salutations to distant brethren in all of his epistles, sometimes directing them to be accompanied with a kiss. He seems to be careful to reiterate from time to time, to those at a distance from him, some token of his love and fellowship in the gospel. "The salutation of me, Paul, *with mine own hand*."—1 Cor. xvi. 21. Again, "The salutation by the hand

of me, Paul."—Col. iv. 18. And again, "The salutation of Paul with mine own hand."—2 Thess. iii. 17. That this form of salutation by giving the hand was among brethren an assurance of fellowship, is shown in Paul's own case. He was baptized at Damascus, but it does not appear that there was any regular organized church there, although there was a certain disciple there named Ananias, who was called and directed to baptize him. "When Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple."—Acts ix. 26. "And when James and Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship."—Gal. ii. 9 Not only in the first reception of brethren into fellowship, but as they were sometimes afterwards set apart to fill some official relation to the church, as deacons, or ministers of the word, they appear to have always thus publicly been recognized in this new relation. The frequent mention of laying on of hands and prayer, would seem to warrant the conclusion that this form was common in the reception of members into fellowship, in the apostle's time. Paul connects this order with baptism, thus: "Of the doctrine of baptisms *and of laying on of hands.*"—Heb. vi. 2. Again in Acts xiv. 5, 6, "When they heard this they were baptized in the name of the Lord Jesus. And when Paul *had laid his hands upon them*," &c.

The main point that we have in view is the fact that the primitive churches did, in receiving members, give public expression to their fellowship, We would do well to observe with what frequency, with what warmth and affection the primitive saints assured each other of their love one to another. The apostle introduces *a brother beloved*, and commends Phebe our sister, that ye receive her in the Lord, *as becometh saints.* In contrast we may sometimes see in the intercourse of brethren an apparent distance, a coldness of manner, and neglect of recognition. One would be apt to think sometimes that we had forgotten that we were *brethren and sisters.* Does not this fervor in spirit and faithfulness in the manifestation of love, tend to cultivate and promote the growth of christian love? On the other hand, does not coldness and neglect have a somewhat blighting influence, and cause the love of many to wax cold? It seems to us desirable that there should be uniformity of action, so far as it can be attained, among the several churches, and that all the members of the same communion should be received and recognized in the same way. To this end the churches should know wherefore they act, and then respect their own authority and maintain uniformly such course of action. So shall discord and confusion be avoided, and the harmony and comfort of our intercourse be promoted. If there be any comfort of love, if any consolation in Christ, if any fellowship in the Spirit, if any bowels and mercies, we should think on these things. And finally, while we contemplate the manifestation of our fellowship, let us see that it be limited to the truth of God, and to those who give evidence that they are subjects of his grace.

E. RITTENHOUSE, Mod.

B. C. CUBBAGE, Clerk.

The Elders and messengers composing the Delaware River Old School Baptist Association, in session with the Southampton Church. Bucks Co., Pa., June 1st, 2d & 3d, 1870, to the several churches whose messengers we are, sendeth christian salutation.

BELOVED BRETHREN:—As it has been the custom of this association to address you by letter at their annual meetings, we do not feel at liberty to depart from that established custom. We therefore address you this circular. May the God whose servants we are, guide us by his word and Spirit to declare the truth unto you, that you may be edified and comforted thereby.

As all scripture is given by inspiration of God, we are directed to search the scriptures. And it seems to have been the custom of some of the disciples to do so. They of Berea were accounted more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so.—Acts xvii. 11. 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. The scriptures are a sure word of prophecy, whereunto we do well to take heed, and search daily. All we can know of God and Christ is revealed in the scriptures. They are the record that God hath given us of his Son. Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope. Jesus directed the Jews to search the scriptures; and he seemed to reprove the disciples for being so slow of heart to believe all that the prophets have spoken. The Spirit that indited the sacred scriptures can open the hearts of the children of God to understand them, and without the teaching of the Spirit all our search for truth will be vain. The Comforter brings to the remembrance of the saints all things that Jesus has spoken. He alone can give us understanding of the scriptures. Mortals may err, and if left to themselves are sure to err; but the Spirit of truth cannot err; he leadeth into all truth. May the Lord help us in our search after truth, and give us an understanding of the scriptures.

Dear brethren, in this letter we will present for consideration that portion of the scriptures recorded in the second epistle of Paul the apostle, to the Corinthians, fifth chapter and first verse. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." The second epistle to the Corinthians, like all the other epistles, is addressed to the saints. Paul has associated with him in the writing of this letter, Timothy, and has addressed it "unto the church of God which is at Corinth, with all the saints which are in all Achaia.

For. He here gives a reason for what he had before stated, and among the things referred to we find the following declarations: "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, 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. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." But this building of God is not seen with our fleshly eyes, but is seen by the eye of faith only.

"Our earthly house of this tabernacle." The tabernacle has an earthly house, and also a heavenly. We will now consider,

1st, *This tabernacle.* There was a tabernacle in the wilderness. God showed Moses the pattern of that tabernacle, and all that belonged to it, and he was directed to make all things according to that pattern. "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof even so shall ye make it," saith the Lord to Moses.—Ex. xxv. 9. The glory of God was manifest in that tabernacle; yet the literal tabernacle in the wilderness was only a type or figure of that which God showed to Moses. He had a view of the heavenly building. The church of God is that building or tabernacle, and it is not to be taken down, "not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken." The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God —Rev. xxi. 3. It is the holy city, the new Jerusalem, which John saw, coming down from God out of heaven, prepared as a bride adorned for her husband. This tabernacle is not earthly, but heavenly. God's glory dwelleth in this tabernacle, not only in the church as a body, but he dwelleth in the saints individually. Each one is a tabernacle or temple where God dwelleth. He walks in them. Jesus has come again, and received them unto himself, that where he is, there they may be also, that they may behold his glory. Christ's body is a temple, or tabernacle. Jesus said, "Destroy this temple, and in three days I will raise it up again." The church is his body, and Jesus dwelleth in each member of his body. The divine nature may be brought to view as a tabernacle, dwelling in each of his children. It is Christ in you the hope of glory. The kingdom of God is within the saints, collectively and individually.

2d, *Our earthly house of this tabernacle.* Man was made of earth, and is earth. Man in all his parts is earth, or flesh, and not spirit. It was man that sinned, and it was man that Christ redeemed. Our earthly house of this tabernacle includes the whole man, the soul, body and spirit. The saint has experienced two births, the earthly or fleshly, and the spiritual or heavenly. Man having sinned, he is under the curse, or in other words, the penalty of death is upon him. He must return to dust. In consequence of sin, while in the earthly house the saint has pain and sorrow. Sin is the cause of all our sighing and groaning. It is in this earthly house or tabernacle that we groan, being burdened. The apostle terms even this earthly house a tabernacle. It is a temporary dwelling place; yet it is a place where the saint has much trouble. He is burdened, and desires to be clothed upon with his house which is from above, if so be that being clothed he shall not be found naked. The earthly house is in a decayed and decaying condition. The saint while in this house is greatly annoyed by the corruptions of the house. His earthly nature is sinful, is prone to evil, and is it a wonder that he groans? We think not. How can the saint, who loves holiness, and hates sin, feel comfortable while he dwelleth in this our earthly house. This heavenly life, or new man, this tabernacle which is holy, and desires to live a holy life, and abstain from every sin, is brought constantly in contact with the old earthly house? But it must be dissolved, it cannot endure forever. The seeds of mortality are

sown, the frame is crumbling, and ere long it will be dissolved. It shall not become extinct, but only dissolved. It is to exist still, but not as an earthly house; but by the power of our God this mortal shall put on immortality. The new principle within the tabernacle of God will dissolve and completely change the nature and condition, so that it will be no more flesh, but spirit. The leaven of Christ in the earthly house will so dissolve it that it will be wholly heavenly, like the glorious body of Christ. Then there will be no earthly house of this our tabernacle, but the saint will appear in his own glorious form, the house not made with hands will have subdued, and moulded the earthly into the heavenly. Then there will be no more earthly house.

3d, *The building of God, the house not made with hands, eternal in the heavens.* This house is the body of Christ, embracing all the members of his body, of his flesh, and of his bones. But this house is not made with hands, but is eternal in the heavens. God made all things. He made the earthly house of this tabernacle; yet this earthly house has been developed by ordinary generation. We have fathers according to the flesh, though the life was one, and no new life has been made, or breathed; but as far as we can see, this earthly house was made by hands, or rather we have to acknowledge earthly paternity; and the development of the earthly house has been slow—nearly six thousand years have rolled around since man was made, and, for aught we know, thousands more may roll on before all this earthly house shall be developed to mortal view; and many convulsions and commotions in earth may take place ere that house be fully developed. But we, the saints, have a building of God, *eternal* in the heavens. This house is eternal, and consequently there was no period when it did not exist, not only in the body complete, but in its parts or particles; but as the house complete in Christ. The body of Christ was never imperfect; the members of his body were as perfect with God ere time began, as was the Head. God beholds the end from the beginning, and has declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. —Isa. xlvi. 10. This building of God embraces all the component parts of the body of Christ, the saints, the church, the body of Jesus Christ.

Earthly houses have a beginning; hands are engaged in building; the progress is often slow, and even uncertain; for many houses have been begun that were never finished; but not so with the building of God, for that is eternal in the heavens, and, like the builder, is the same yesterday, to-day, and forever. Yet this heavenly house, in its manifestation, as viewed from our earthly standpoint, is progressing. He is manifestly bringing the lively stones together; he is bringing his sons from far, and his daughters from the ends of the earth; and we, whilst in the earthly house, are looking and waiting for its completion; but not so with God, the great builder. "It is finished," saith Jesus. This heaven ly house is not merely in prospect; the saints have a building of God, whether they can see it or not; the building is eternal in the heavens; that is, in the presence of God and the glorified, blood-washed throng, in his immediate presence. This building is complete in him, who is the Head over all things to his church, which is his body, the fullness of him that filleth all in all. But the limits of a circular letter forbid us dwelling longer on this branch of our text.

4th, *The knowledge of our heavenly house.* "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God. This knowledge is not gained by research, nor by our human calculations. By no rules of language or algebra, or logic, can any attain to this knowledge; for eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; *but God hath revealed them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. ii. 9, 10. Faith is the gift of God. Faith takes hold upon the word of the Lord, and does not stop to calculate whether the thing spoken of is probable or possible, but takes God at his word, and knows that what God saith is true. The saints often look for some evidence that they have an interest in the heavenly house. They have incontestable evidence that they are of the earth, earthy; that earthly house can be seen with the powers of the flesh. We can feel the pains, suffer the afflictions peculiar to our earthly state, but cannot see things that are spiritual. But faith is all-powerful, and overcomes all obstacles, and removes all difficulties. Faith is the substance of things hoped for, and the evidence of things not seen. It is of divine operation. It works by love. Faith cannot be mistaken. Sight and feeling may be at fault, but faith never. Christ prayed to his Father to be glorified with the same glory that he was glorified with before the world was. The glory would not have been complete, if there had been any lack of members, or any of the members maimed; but the body was then complete, and that was all that Jesus prayed for, the triumph of his body, Faith dispels distance, and abolishes time. When we were brought to see ourselves sinners, we did not have to stretch the mind backward to the fall, but the fall was with us then. All our sins were revived, and were present with us then. It was faith that gave us that view. The eyes of nature could not see it thus; they turned to some personal acts we had committed. But faith embraced the whole, and they were all present then with us, and we had to acknowledge the sentence just. We felt that we were justly condemned. When Christ was revealed to us as our Redeemer and Savior, we did not have to stretch the mind backward eighteen hundred years, to the time of the crucifixion, but we had a present Savior, bearing our sins, who bid us live. Faith seeth all things present, even the perfect church of God. We had by faith a view of our glorification. All sin seemed to vanish, the perfect righteousness of Christ was ours, and we were accepted in the Beloved. Then faith saw the house complete. We then came to the heavenly Jerusalem, to the city of the living God, to an innumerable company of angels, and to the spirits of just men made perfect. The house was complete. Whenever faith triumphs in us, we have a view of that perfection of the body of Christ. As Christ is, so are they that are one with him. There is no more possibility of the members falling short of that glory, than there is of Christ falling short. Christ and his children are one; where he is, there they must be also.

In conclusion, dear brethren, we would say a few words to those who feel weak, and hardly dare hope that this heavenly house is theirs. The house is the home of all the children of God, we know. But we are ready to inquire whether we belong to that family or not. We often think we have little or no evidence of our interest in the house that God has builded for the saints, the church of God. But there are some plain marks given by which the saints are to be known. God is love; he that loveth is born of God. We know that we have passed from death unto life, because we love the brethren. To love holiness and hate sin is a sure evidence that we have a house in the heavens which is eternal.

Beloved, may God give us faith in the perfect work of Christ, that we may rest upon the promises of God, trusting in Jesus.

P. HARTWELL, Mod.

WM. J. PURINGTON, Clerk.

The Warwick Old School Baptist Association, to the brethren in Christ composing the churches whom we represent, Greeting.

DEAR BRETHREN:—The subject selected for your consideration in this our annual circular, is one which although embraced in a very brief sentence, is yet of great importance to the believer in our Lord Jesus Christ, and a clear understanding of which, and the relation which it represents him as sustaining towards his divine Lord and Master, cannot but afford him much comfort and encouragement, and enable him to bear with patience, fortitude and resignation to the divine will, those trials, afflictions and tribulations, which are inseparably connected with a godly walk and conversation, and a firm adherence to the doctrine of the gospel, the law of Christ, and the order of the house of God. This subject is,

TRUST IN GOD.

The relation which the believer bears towards his Lord is two-fold—that of servant, and also of friend. Moses, the man of God, is represented as a servant, and as such was faithful in all his house.—Heb. iii. 2. That is, he acknowledged the Lord in all his ways, and with but a single exception was obedient to all his commandments, even in the most trying circumstances manifesting his trust in God, when every thing around him was calculated to excite apprehension, doubt, and even despair.

A servant necessarily occupies a subordinate position, and it would be arroganey, or perhaps even presumption in him, to assume equality with his master. Yet the greatest confidence may exist between the master and the servant, and it may sometimes approach familiarity, and even friendship, without undue condescension on the one part, or impertinence on the other. This is most beautifully illustrated in the naration which is given of the rebellion of the children of Israel against the authority of God, and their wilful insult against the glory and majesty of his character, at the time they called upon Aaron to "up and make us gods to go before us," and when they saw the golden god he fashioned, they danced and sung, and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." But the anger of the Lord was great, and his wrath waxed hot against his people, for their folly and shameful idolatry; and he said unto Moses, "I have seen this people, and behold it is a stiff-necked people. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great nation." Then the trust and confidence which this eminent servant entertained towards his Lord was most beautifully displayed. He besought the Lord that he would not destroy his people whom he had brought up out of the land ot Egypt with great power and with a mighty hand, and even reasoned with him, as a man with his fellow man, and said, "Wherefore should the Egyptians say, For mischief did he bring them out to slay

them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people." And it is said, "The Lord repented of the evil which he thought to do unto his people." Another beautiful instance of the relation which exists between a confiding master and a faithful and attached servant, is given in the narrative of the destruction of the cities of the plain, the cry of the sin of which had reached heaven. When God had determined to send his fierce judgments upon them, so as to be an example to all future generations, he did not suffer his wrath to go forth without remembering his faithful servant, whom he afterwards dignified with the title of friend. And the Lord said, "Shall I hide from Abraham the thing which I do?" And when it was made known, such was his trust in the mercy of God that he submitted no less than five propositions to the Lord, in behalf of the guilty and condemned cities, to each of which the Lord was graciously pleased to assent. We learn thus from the scriptures that from the earliest period in which God manifested himself to the children of men, his goodness, mercy, and great condescension, formed the basis on which their trust and confidence in him were reposed. God himself in expostulating with his people for their ingratitude towards him, and their sin and folly in departing from him, and joining themselves unto idols, refers to his great mercy to them, and says, "Hath a nation changed their gods which are no gods? But my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be ye horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns, broken cisterns, that can hold no water." All the providential dealings of God with the children of men are calculated to incite them to trust in him. The changing seasons, the early and the latter rain, the genial warmth of the sun, the ever fulfilling promise that seed time and harvest shall continue; all display the power, goodness and love of God, and the invisible things of him from the creation of the world are clearly manifest, being understood by the things that are made, even his eternal power and Godhead, so that all are inexcusable both for ingratitude towards him, and for refusing to trust in and obey him. Yet such alas is the case, men naturally delight in their own ways, and like to confide in their own power and ability to provide for themselves, forgetful of their dependence upon an Almighty arm, until by their folly they have brought themselves upon the verge of ruin. The natural man, proud and arrogant, ascribes his prosperity and earthly happiness to his own skill and sagacity, until some great calamity, such as war, pestilence or famine, or some fearful catastrophe occurs, when he seems suddenly to remember that there is a God, and proclaims a fast, or performs some acts of voluntary humility, and will-worship, until he thinks he has appeased the anger of the Deity, when he returns to his former course of life, as if altogether exempt from danger or affliction. The subjects of divine grace are by nature children of wrath even as others, and it is grace alone which makes them to differ, and this only enables them to trust in the name of the Lord.

Elijah, when his trust in God was firm, and his confidence unshaken, could boldly withstand the host of the worshipers of Baal, and his four hundred and fifty prophets, and deride their fanatical zeal, and mock their false god, while his faith in the God of Israel was so strong that he deluged the altar, and the sacrifice, and filled the ditches with that element most antagonistic to the fire, which he prayed the Lord to send down, and which came, and consumed the sacrifice, and licked up the water, to the wonder and conviction of the assembled multitude, who with one voice cried out, "The Lord, he is God. The Lord, he is God."

But the prophet was a man of like infirmities with others, and after boldly commanding the people to slay the false prophets who had seduced them from the true God, he seemed to have been alarmed at his temerity, and as if fearing the consequences, fled in dismay from the threats of vengeance of a woman.

Trust in God can only exist when faith is in exercise in the heart of the believer. Faith is a fruit of the Holy Spirit, and is as distinct from timidity and fear as it is from presumption and an arrogant spirit. Some of the most eminent servants of God have alternately exhibited these contrary elements in their character. Jacob, after securing his father's blessing, which assured him of pre-eminence over his brethren, fled in dismay from the wrath and threatened vengeance of his brother Esau. The stripling David, strong in faith, and trusting alone in God, boldly met the boasting champion of the Philistines, and slew him who had defied the armies of Israel. The same David, after he had become inured to war, and skilled in the profession of arms, trembled with apprehension for his life, and said, "I shall surely one day fall by the hand of Saul," and in his trepidation exclaimed to his brother Jonathan, "Truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death." The prophet Jeremiah fearlessly withstood the princes of Judah, by the word of the Lord, denounced them for their departure from the law of the Lord, and for their idolatrous practices; for the Lord was with him, and put his words into his mouth. At another time his mind seems to have been filled with doubts, and he exclaims, "O Lord, thou hast deceived me, and I was deceived. Thou art stronger than I, and hast prevailed. I am in derision daily, every one mocketh me."

It would occupy too much space to allude to but a few of the many instances recorded in the scriptures, displaying the power of faith in the Lord, and a trust in his holy name, and the weakness, and even cowardice, at different times, in the same individual.

Trust differs widely from presumption, or fear. Faith caused Peter to exclaim, "Thou art the Christ, the Son of the living God." Presumption and self-confidence led him to declare, "Though all men should forsake thee, yet will not I. I am ready to go with thee to prison, and to death." Fear induced him to deny him, and say, "I know not the man."

Dear brethren, let us heed the admonition of the apostle, "Cast not therefore away your confidence, which hath great recompense of reward."—Heb. x. 36. Confide in him always, for he never has deceived one of you, nor has any ever trusted him in vain. Let us hear some of the scripture testimonies on this point. David says, "It is better to trust in the Lord than in man. It is better to trust in the Lord than in princes," and he declared that he would not trust in his bow, nor should his sword save him.—Psa. xliv. 6. They that trust in the Lord shall be as mount Zion, which cannot be moved, but abideth forever. And he declares the Lord to be his high tower, and his deliverer, his shield, and he in whom was all his trust.—Psa cxliv. 2. The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate.—Psa. xxxiv. 22. The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him.—Nahum i. 7. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."—Zeph. iii. 12. Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver.—1 Cor. i. 9. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of them that believe."—1 Tim. iv. 10. These divine testimonies might be multiplied, but enough have been adduced to exhibit the blessedness of trusting in the Lord for all things, both temporal and spiritual, for life and in death, for time and eternity.

"Trust him, ye saints, in all your ways,
Pour out your hearts before his face;
When helpers fail, and foes invade,
God is our all-sufficient aid.

Once has his awful voice declared,
Once and again my ears have heard,
All power is his eternal due,
He must be feared, and trusted too."

We have alluded to the happy state of the servants of God who trust in him. But our dear Redeemer calls his disciples, who obey him, and do his commandments, friends. "Ye are my friends, if ye do whatsoever I command you." "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends. For all things that I have heard of my Father I have made known to you." Wondrous condescension! Amazing grace! that Jesus should stoop so low, and raise sinners so high, even to seats at his right hand, to rejoice with him forever.

GILBERT BEEBE, Mod.
WM. L. BENEDICT, Clerk.

The Chemung Old School Baptist Association, convened with the Asylum church, Bradford Co., Pa., June 15th, 16th & 17th, 1870, to the churches composing the same.

DEAR BRETHREN IN CHRIST:—In accordance with our usual custom we address you this our annual epistle of love and fellowship. While with the greatest gratitude to our God, from whom every blessing flows, we would acknowledge and return thanks to him for the many blessings received, and plead with him for all that he sees we stand in need of for the few or many days we have to remain upon the earth.

Though our churches are small in numbers, yet our covenant keeping God has kept and preserved us through all the troubles and trials we have been called to endure. Our God is a consuming fire. He sits as a refiner's fire, and as fuller's soap; and he will thoroughly purge the sons of Levi. "For a high way shall be there, and a way; and it shall be called The way of holiness. The unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein." No, for though we have to pass through the lions' den, or the fiery furnace of affliction, a way shall be there. When in our early experience we were weighed down with grief, a condemning law resting upon us, and no way of escape that we could behold, when every hope was lost, of being justified by any thing that we could do, a way was there; for Jesus says, "I am the way, the truth and the life." We are made to cry out in the language of the prophet, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength." The answer is, "I that speak in righteousness, mighty to save."

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." When the children of God are adorned with such beauty and glory, they are made to rejoice that the Savior has been found of them who sought him not. The apostle says, "Who hath also sealed us, and given the earnest of the Spirit in our hearts." He has given unto as the light of the knowledge of the glory of God in the face of Jesus Christ: for all the promises of God are in him yea, and in him amen, to the glory of God by us. When we were strangers to God, and aliens to the commonwealth of Israel, we were reconciled to him by the death of his Son, who says, "When he prepared the heavens, I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now therefore hearken unto me, O ye children; for blessed are they that keep my ways. Hear instruction and be wise, and refuse it not." "I have caused thee to multiply as the bud of the field, and thou hast increased and grown great; and thou hast come to excellent ornaments. Glorious things are spoken of thee, O city of God. Our eyes see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. She hath salvation for walls and bulwarks. Therefore we may exhort one another to good works, that our faith may be made perfect; that we may lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. In the faithful observance of all that we find contained in the bible, we shall find peace and joy, and shall walk worthy of the high vocation wherewith we are called. May the Lord enable us so to walk; for if these things be in us and abound, they shall make us that we shall be neither barren nor unfruitful in the knowlege of our Lord and Savior Jesus Christ.

A. ST. JOHN, Mod.

WM. DURAND, Clerk.

Corresponding Letters.

The Baltimore Old School Baptist Association, convened with the church at Harford, Harford Co., Md.,, May 18th, 19th & 20th, 1870, to the sister associations and meetings with whom she corresponds, sends the salutation of christian love and fellowship.

BELOVED BRETHREN:—Through the covenant mercies of God we are once more permitted to meet and to greet you through this our annual epistle. And, first of all, we would express our thanksgiving to God that we still are permitted to engage with you in a mutual correspondence of love. We have been made glad to receive your messengers and messages. They came to us fraught with the same glorious truth that is our stay and support, and like one of old we feel to thank God and take courage. We have abundant reason to adore the name of our heavenly Father for all his kindness shown us. He has not dealt with us after our sins; and

"His love in times past forbids us to think,
He'll leave us at last in sorrow to sink.'

We have been permitted to meet together in an associate capacity, and to gladly welcome the ministers of the gospel of Christ, who have come to us laden with the rich tidings of salvation. Their preaching has been one thing, one story, and yet every sermon has been fresh and new. We have felt our hearts glow within us, and our souls have been comforted and fed. Love and union have abounded, and we seem to be drawn nearer together in mutual fellowship. We solicit a continuance of your correspondence, for we feel that it has been good and profitable to us.

We have appointed our next association to be held with the church at Black Rock, to commence on Wednesday before the third Sunday in May, 1871, where we hope to meet and greet your messengers, and receive your messages of love.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, convened with the Cow Marsh Church, Kent Co., Del., May 25th, 26th & 27th, 1870, to the associations and corresponding meetings in correspondence with us, Greeting.

DEAR BRETHREN:—How good and how pleasant it is for brethren to dwell together in unity. There is nothing earthly like unto it. Aliens and strangers may meet, but it will not be like the meeting of brethren. No meeting of any kind can be like unto the gathering together of brethren and kindred to *dwell* together. We have long been in the habit of meeting *annually*, to share with each other the comforts of this blessed dwelling place. We look forward with anticipation and hope, and backward with satisfaction and gratitude, to these annual feasts. We are now closing one of our associational meetings, and feel some degree of assurance that the Lord himself has presided at the feast. You will see by our minutes that our hearts have been saddened during the year past, by the removal by death of our venerable brother Barton, who has so many years stood prominent in this association. But we have been made glad, and our spirits refreshed, by the coming of a goodly number of messengers from abroad. It has been demonstrated here that there is "one body and one spirit." From the fullness, richness, and variety of the gospel proclaimed, Israel has seemed to be "satisfied with favor, and full with the blessing of the Lord." We hope that you will not forget us in the time to come, nor overlook us because we are so small and feeble among the thousands of Israel. So far as we can, we feel disposed to reciprocate your correspondence.

Our next session will be held with the London Tract church, in Chester Co., Pa., commencing on Wednesday before the last Sunday in May, 1871.

E. RITTENHOUSE, Mod.

B. C. CUBBAGE, 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 and mercy of our heavenly Father we have been permitted to hold another anniversary meeting of our association, which has been a season of refreshing unto us. Truly we have sat under the shadow of the Almighty, and his banner over us was love.

Your correspondence came to us full of love and comfort. Thirteen ministers from different parts of the country have attended with us, and the unity and harmony that prevailed cheered our hearts, and gave us renewed evidence that our God is one God, and that we are that people who are taught of God.

Our meeting has been pleasant, and we trust profitable, to the dear children of God. The servants of the Lord came to us laden with the rich fruits of the gospel, and contended earnestly for the truth as it is in Jesus, manifesting a feeling sense of the great work unto which they are called, in the expression, "Who is sufficient for these things?" and in power and demonstration of the Spirit declared the removing and taking away of the first covenant, and establishing the second, to the glory of God, in the full, complete, and finished salvation of his people, through our Lord Jesus Christ, the dear Son of his love, thereby bringing forth the royal diadem, and crowning him Lord of all.

We earnestly desire the continuance of your correspondence by messengers and minutes, and trust that the Lord will again give us opportunity to renew our expressions of love and friendship for you.

Our next association will be held with the Frst Hopewell church, Mercer Co., N. J., commencing on Wednesday before the first Sunday in June, 1870, when and where we hope to meet you again.

P. HARTWELL, Mod.

WM. J. PURINGTON, Clerk.

The Warwick Old School Baptist Association, in session with the Warwick Church, Orange Co,, N. Y., June 8th, 9th & 10th, 1870, to the associations and meetings with which we correspond, sendeth christian salutation.

BELOVED BRETHREN:—It has been our great privilege to meet again in an associate capacity, and to receive your minutes and messengers. The former assuring us of your prosperity, and continued fellowship with us; the latter coming to us filled with the rich treasure of the gospel of Christ, fearlessly and powerfully declaring the whole counsel of God, to the comfort and edification of us all. Sweet is the sound of the gospel, and blessed are the people who know the joyful sound. Sweet and precious is the fellowship of the saints; and how pleasant to sit together in heavenly places in Christ Jesus.

Our meeting has been harmonious. One theme has occupied our attention. The preaching has been with power, and demonstration of the Spirit, and we feel profited by our coming together.

Our churches represent unity and peace within their borders. We desire to return thanks to the great giver of all good, for the rich and manifold blessings we enjoy.

Please receive with this our earnest assurances of love for you in the Lord, and of our unfeigned anxiety for your welfare.

The next meeting of our association will be held, the Lord willing, with the church at New Vernon, Orange Co., N. Y., commencing on Wednesday before the second Sunday in June, 1871, where we hope again to receive your messages and messengers of correspondence.

GILBERT BEEBE, Mod.

WM. L. BENEDICT, Clerk.

The Chemung Old School Baptist Association. in session with the Asylum church, at Vaughn's Hill, Bradford Co., Pa., June 15th, 16th & 17th, 1870, to our sister associations with whom we correspond, send greeting.

DEARLY BELOVED BRETHREN:—The importance of frequent correspondence and friendly intercourse among those who continue steadfast in the apostles' doctrine and fellowship, has never been more manifest

to us than at the present time. Although we are a feeble band, comparatively speaking, it has been the pleasure of our heavenly Father to send a goodly number of faithful ministers of the New Testament to meet with and labor among us, and their preaching was pointed, clear and decisive, causing us to greatly rejoice that the heralds of our Redeemer were made so bold and fearless in contending earnestly for the faith which was once delivered to the saints. Our meeting has been well attended, by a listening and attentive congregation, and the preaching and all our deliberations have been harmonious. And we trust that while we have listened to the melting strains of gospel truth, we have fed upon hidden manna, and are revived in the spirit of our mind.

Our next meeting will be held with the Burdett church, on Wednesday, Thursday and Friday after the second Sunday in June, 1871, where and when we hope to receive again your messengers and messages of love and gospel fellowship.

A. ST. JOHN, Mod.

WM. DURAND, Clerk.

ORDINATIONS.

Kentucky, May 28, 1870.

According to an order passed by the church at Bald Eagle, in Scott Co., Ky., at her regular meeting for business, on the third Saturday in May, 1870, a council convened on the Sunday morning following, composed of Elder N. A. Humston, of the Mt. Pleasant Association, and Elders Samuel Jones and J. H. Wallingford, of the Licking Association, to examine, and if thought proper, to set apart to the work of the gospel ministry, brother J. C. Jones, a member and licentiate of the said church, by solemn ordination.

The presbytery organized by appointing Elder S. Jones Modertor, and brother C. Ratliffe Clerk.

Praise, and prayer by Eld. J. H. Wallingford.

The candidate was examined in reference to his christian experience, call to the ministry, and views of the doctrine and order of the gospel. On each point he gave satisfactory evidence of the work of the Lord with him.

The presbytery proceeded in the following order:

Ordination prayer by Eld. J. H. Wallingford, with the laying on of hands.

Charge by Elder N. A. Humston.

Right hand of fellowship by Elder S. Jones.

The council then adjoorned.

S. JONES, Mod.

C. RATLIFFE, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1870.

REPLY TO SISTER CHAMBLESS.

(On page 135 present volume.)

Justice to the memory of our dear departed brother Barton, requires that we should correct any wrong impression which has been made, unintentionally we presume, in regard to his manner in the ministry. From our personal and intimate acquaintance with him for almost fifty years, we can testify that he was uniformly as faithful and bold in exposing error, and in warning the saints to beware of seducing spirits and doctrines of devils, as he was gentle and mild, in feeding, comforting and instructing the flock and in all the other duties of his sacred calling. His arguments were strong, lucid and conclusive, and his manner of presenting them, while pointed and telling, was never violent nor abusive. He was truly a *Boanerges*, in contending earnestly for the faith, and a *Son of Consolation*, in comforting the saints.—Mark iii. 17.

The passage in Gen. vi. 3, "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years," is often referred to by the advocates of what is called *free agency* and human ability, and so misapplied by them as to make the impression that the Eternal God is vainly striving to convert men, and that men are able to successfully resist his omnipotent power. That the Holy Ghost strives to quicken, to persuade, and induce all sinners of the human family, to allow the Lord Almighty to save them from everlasting perdition, but in far the greater number of cases he woos, entreats, and strives in vain. If they could establish their blasphemous theory, what would they gain? Would it be pleasant to believe that God himself has not power to save sinners, or that sinners are stronger than God? The establishing of that doctrine would be to wrest the throne of power from the God of glory, and place the crown upon the head of guilty sinners. Did it ever occur to the armininians, that if God has tried and striven to save men, and was unable to accomplish it, that should he attempt to damn them he might be equally unsuccessful? Is it not possible man might be quite as unwilling to be sent to hell, as to heaven? But the passage is frequently urged that "God's Spirit shall not always strive with man," &c, with an air of triumph, as though it were unanswerable proof that man is able to prevent the accomplishment of the counsel and pleasure of God. If this text in reality will bear the construction which they give, then we are bound to admit that they are right; and if it will not, then the question may be urged, What does it mean?

On the first proposition we are prepared to prove by the most positive and irrefragable testimony, that our God is never thwarted, hindered, or frustrated in the accomplishment of any thing he undertakes; for he doeth his pleasure in the armies of heaven, and among the inhabitants of earth. He is of one mind, and none can turn him. He has declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." "As the Father raiseth up the dead and quickeneth them, even so the Son also quickeneth whom he will."

In reply to the second proposition, we stand prepared to prove that the resistence of the Spirit of God by the ante-deluvians in this text, related to the opposition of the spirit of delusion in those arminians giants, a mongrel race, and offspring of a wicked amalgamation, who became mighty men and men of renown in the earth, who resisted the spirit of truth which was in Noah, by opposing the truth and righteousness which Noah preached, just as do now all ungodly work-mongers resist the truth as preached by prophets, apostles, and by all the ministers of Christ. The spirit of Christ, which is the Spirit of God, was in Noah, was in all the prophets of the Lord, who sought to know what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of his coming, and of the glory that should follow.—1 Peter i. 10. The apostle Peter identifies the spirit as that by which Christ was quickened and raised from the dead, and by which he went and preached unto the spirits in prison, which sometimes were disobedient. Christ by his Spirit was in Noah, and in all the prophets, preaching righteousness, which preaching, and which spirit of righteousness, was resisted by the world. He makes a special reference to this very case, as one of the instances in which Christ, by this spirit, went and preached, "When once the long-suffering of God waited (an hundred and twenty years) in the days Noah, while the ark was a preparing." And our Lord also refers to this time of Noah, when the spirit in him preached righteousness, the spirit of error and delusion predominated in those who resisted, by eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them away.—Matt. xxiv. 37–39. The nature of this strife is clearly set forth by Stephen in his memorable discourse recorded Acts vii. In the sixth chapter we are told that Stephen was full of faith and power, and did great wonders and miracles among the people. Then there arose of the synagogue of the Libertines, &c, and disputed with Stephen, and they were not able to resist (successfully) the wisdom and *spirit* by which he spake." As they could not resist the force of his arguments, they resorted to bribery to resist, and they suborned men to sware falsely against him. And in the conclusion of his discourse he charged home upon them the wickedness of their resistance. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." The Holy Ghost whom they resisted was not in them trying to convert them, but the spirit of the devil was in them to oppose, blaspheme, and murder. The spirit of truth and holiness was in Stephen, and he spake as the spirit of truth directed; but the spirit of delusion and opposition to the truth in them, hurried them on to put him to death. Stephen told them plainly in what manner they and their fathers did always resist the Holy Ghost, by trying to suppress the truth. He demanded of them, "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have now been the betrayers and murderers."

From all this it is very clearly demonstrated that neither in the days of Noah, nor at any other time, has the Spirit of God, of truth, of Christ, been resisted in its attempt to operate in the hearts of men. Our Savior declares that the world cannot receive the Spirit of truth, because it seeth him not, neither knoweth him. But the spirit of error and of opposition to the truth they have, and therefore they strive against all that is holy. When the wicked cometh in like a flood, then shall the Spirit of the Lord lift up a standard against him. The Spirit of God which dwells in the hearts of all who are born of that Spirit, strives against sin, in themselves, in their own carnal natures, which war against the spirit, and against all iniquity every where. But it shall not always strive, for the saints shall soon be delivered from the bondage of corruption. And the conflict between the saints and the ungodly, and between truth and error, between the church of God and the synagogue of Satan, shall not always last; for we are told that it shall be as it was in the days of Noah, there was a limited time, just while the ark was a preparing, and then the opposition to the preaching of righteousness by Noah was suddenly silenced.

And just so certainly the time is limited in which the kingdom of heaven suffereth violence from her enemies, and the day is fixed when all those advocates of error, who array themselves against the truth of God, and who pervert the scriptures, and resist the spirit of truth by persecuting its advocates, shall suddenly be destroyed, and that without remedy. We will now pass to consider the last question,

Who is the Son of Perdition, spoken of John xvii. 12? The scriptures call our attention to the contemplation of two grand mysteries, neither of which can be comprehended by finite minds. The first is called the Mystery of Godliness, and the other is the Mystery of Iniquity. In the first is embraced the Son of God, in the other, the Son of Perdition. In the one the Man Christ Jesus, and in the other the Man of Sin. In the Mystery of Godliness, God is manifest in the flesh, in his Mediatorial headship of the church, which is his body, and the fullness of him that filleth all in all. Infinite lengths beyond the utmost stretch of human thought or reason's mightiest research, the amazing wonder rises, that God should dwell with men: that the Word was made flesh and dwelt among us. Found in fashion as a man, and bowing in obedience to the law which his people, his members, had transgressed, he became obedient even unto death. But justified by the Spirit of the Lord God which was upon him, and which raised up his crucified body from the dead, and exalted him far above all principalities and power, and every name that is named, not only in this world, but also in that which is to come. In being made flesh, he took on him the seed of Abraham,—not the seed of Abraham after the flesh, for the children of the flesh, these are not the children of God; for in Isaac, (the promised child) should the seed be called. And as by the eternal Spirit in his resurrection he was declared to be the Son of God with power, so all the members of his mystical body are also made manifest by the same quickening Spirit, when born of the Spirit, as his body, his flesh, and his bones, and one with him even as he is one with the Father. As the Mediatorial Head of the church, the life, the righteousness, the justification, the sonship and heirship of all his members is in him. He is the Only Begotten of the Father, and therefore no man can come unto the Father but by him: all who are sons of God are sons in his Sonship; for there can be no such relationship out of him. Of his fullness all his members participate, and because he lives they shall live also. We can only glance at this sublime and glorious mystery at this time, and pass to consider the opposite mystery of iniquity.

As in the spiritual relation of Christ and his members, "There is one body and one Spirit, even as they are all called in one hope of their calling," so the prince of the power of the air is leader, head and progenitor of all the children of perdition. Not as the children of men, for the creation of all the race of mankind, as children of the flesh, was alike in the earthly Adam. But as many as are born of the Spirit of God, and are led by the Spirit of God, they are the sons of God. And so also they who are of their father the devil, are they who possess his spirit and are led by it; for the works of their father they will do: he was a murderer from the beginning and abode not in the truth; for there is no truth in him; and when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of lies. As Christ embodies all the children of God, so the man of sin, the son of perdition, embodies all the children of the devil; and the scriptures could no more be fulfilled without the destruction of this wicked, this son of perdition, than they could be without the perfect and complete salvation of all the children of God in Christ.

Judas Iscarot was identified, nominally, at least, with the apostles, and for an important purpose in fulfilling the scriptures. He had been particularly prophesied of, and the work he was to do, and the end which was written of him. And we do not doubt that our Lord alluded specially to him in our text; for he must go to his own place, as it was written of him. But as he was numbered with the apostles of the Lamb, and took part of their ministry, and yet was a devil, as such he was a fit personification of the man of sin, and son of perdition, whose coming is after the working of Satan, with all signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. Of all the apostles he was the only apostate, and his apostacy was, that the scriptures should be fulfilled, and not because Christ was in any wise deficient in power to give eternal life to as many as the Father has given him. Whatever allusion our Lord had to Judas, it is certain that the apostle Paul, by the spirit of inspration, applied the same name and relationship to anti-christ, in 2 Thess. ii. 3—12. Here he is called, "That man of sin, the son of perdition," and he also calls him, "That wicked," which should be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. He is described as bearing all the marks and characteristics of anti-christ, "Who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, shewing himself that he is God. Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

This could not have been applied personally to Judas, for he had gone to his own place, nor could it be applicable to any single individual; for it is not only spoken of the Son of perdition, in the singular number, but it is also applied to the same man of sin in the plural number. This man of sin and son of perdition comes after the working of Satan, &c., in them that perish; even as the Spirit of Truth whom the world cannot receive comes after the working of God in all who are saved.

There is a sense in which all are given to Christ. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them to pieces like a potter's vessel."—Psa. ii. 8, 9. He shall gather out from among them his sheep with his arms, and carry them in his bosom. He shall gather the wheat into his garner, and burn up the chaff with unquenchable fire. He has power over all flesh, that he should give eternal life to as many as the Father has given him. He shall set his sheep on his right hand, and the goats on his left. To those whom he has set at his right hand he shall say, Come, ye blessed; and to those on his left, Depart, ye cursed. His saints shall reign with him in glory; but the wicked shall be turned into hell with all the nations that forget God. Yet none shall be lost but the Son of Perdition, that the scriptures may be fulfilled.

Inquiries After Truth.

Will Elder Wm. J. Purington give his views, through the "Signs," on 1 Cor. xiv. 34, 35, "Let your women keep silence," &c., and oblige

AN INQUIRER.

I wish the views of Elder Wm. S. Montgomery, on Rom. xi. 17, and its connection. I hope I am honest in my inquiry, and that he will respond through the "Signs."

E. DUGGAN.

MANY, Sabine Par., La.

POETRY.

THE LORD KILLETH AND MAKETH ALIVE.

As apetite prepares for meet,
So sense of wrath makes mercy sweet;
And those who feel the pains of hell
Will surely prize deliverance well.

As sickness makes one value health,
So poverty prepares for wealth;
And those who feel their souls are lost,
Will love their soul's salvation most.

As prisons go before discharge,
So bonds are felt ere Christ enlarge;
And those who mourn their unbelief,
Will find by faith a bless'd relief.

As debtors will a surety prize,
So those who want will hail supplies;
And those who feel their burden great,
Will watch and wait at mercy's gate.

As wretches fitted feel for hell,
So Christ will suit a sinner well;
And he who does a Savior want,
Will be a welcome suppliant.

As sorrow must precede true joy,
So Christ will come where sins annoy;
And those who feel themselves undone,
Will prize redemption in the Son.

THE CRUCIFIXION.

BY J. G. WHITTIER.

Sunlight upon Judea's hills,
And on the waves of Galilee—
On Jordan's stream, and on the rills
That feed the dead and sleeping sea!
Most freshly from the greenwood springs,
The light breeze on its scented wings;
And daily quiver in the sun
The cedar tops of Lebanon.

A few more hours—a change hath come!
The sky is dark without a cloud!
The shouts of wrath and joy are dumb,
And proud knees unto earth are bowed.
A change is on the hill of death,
The helmed watchers pant for breach,
And turn with wild and maniac eyes
From the dark scenes of sacrifice!

That sacrifice!—the death of him—
The High and ever Holy One!
Well may the conscious heaven grow dim,
And blacken the beholding sun!
The wonted light hath fled away,
Night settled on the middle-day,
And earthquake from his caverned bed
Is walking with a thrill of dread!

The dead are waking underneath!
Their prison door is rent away!
And ghostly with the seal of death
They wander in the eve of day!
The temple of the Cherubim,
The house of God is cold and dim,
A curse is on its trembling walls,
Its mighty vail asunder falls.

Well may the cavern depth of earth
Be shaken, and her mountains nod:
Well may the sheeted dead come forth,
To gaze upon their suffering Lord!
Well may the temple shrine grow dim,
The shadows veil the cherubim,
When He, the chosen one of heaven,
A sacrifice for guilt is given.

And shall my sinful heart alone
Behold, unmoved, the atoning hour,
When nature trembles on her throne,
And death resigns his iron power?
Oh, shall my heart, whose sinfulness
Gave keenness to his sore distress,
And added to his tears of blood,
Refuse its trembling gratitude?

Obituary Notices.

DIED—On the night of the 22d of March, 1870, at his residence, near Springhill, Wicomico Co., Md., **Thomas Johnson,** in the 79th year of his age.

Brother Johnson was baptized into the fellowship of the Old School Baptists at the Nassaongo church, by Eld. Warren Staton, over thirty years ago. He afterwards removed his membership to the Salisbury church, where he has been a member for many years, much loved by his brethren, and respected by all who knew him. He was calm, even tempered, modest and retiring, but firm in maintaining what he conceived to be right; a sound, consistent Old School Baptist, manifesting by a godly walk and conversation that the law of Christ was written in his heart. He has been mostly confined to the house for over two years. His constitution never very strong, was worn down by age and disease, but up to the evening of his death he was apparently as well as usual, and while sitting at the supper table, fell from his chair, and expired in a few moments, and, we believe, has made a happy exchange of worlds. He is now where the wicked cease from troubling, and the weary are at rest. He leaves three daughters, many friends, and the church, to mourn. May the Lord sustain them by his grace, and enable them to feel it is the Lord, let him do what seemeth him good.

ALSO,

At the same house, and near the same time, **Thomas J. Johnson**, only son of the above, aged about 36 years. He came to his death from a terrible wound received from a circular saw, in a steam saw mill, near where he lived. He came in contact with the saw, and had his right arm terri-

bly lacerated, from the hand to the elbow. Physicians were immediately sent for, who amputated the arm, but from loss of blood he became so weak, reaction did not take place, and death soon ended his mortal life, thus leaving his three maiden sisters doubly bereaved. Father and son were buried side by side at the same time, while many mourning relatives and friends stood beside the double sepulchre. God is just, and doeth all things well. Yours in gospel bonds,

G. W. STATON.

DIED—At the residence of his parents in Carmel, Putnam Co., N. Y., on Sunday, June 5th, **James Beebe Little,** son of James D. and Mary Virginia Little, and grand-son of Eld. G. Beebe, aged 8 years and 3 days.

From an injury received about two years ago, he had been drooping and feeble, and for some weeks past declining rapidly, and finally died from dropsy on the brain. Physically weak and suffering, but intellectually he was remarkably bright for one of his age; of a mild and amiable disposition, he was not only the pride of the family, but the pet of the village. Without any exciting influences from any human source, he was very seriously impressed with a conviction of his need of a Savior, and was on several occasions found weeping, because he felt himself to be a sinner. In his last sickness, he awoke from a sleep, and exclaimed to his mother, "O what a beautiful dream!" She asked him what he had dreamed. He hesitated at first, but finally said he had dreamed that he saw Jesus. He said he often tried when awake to think of Jesus, but other thoughts would prevent him. Shortly before he died, and when awake, he said he heard the most charming singing, and such music as he had never before heard. His mother asked him what he thought it was. He replied that he thought it was the angels. He thought and talked of his approaching death with remarkable composure, and said, although he did not want to leave his mother, and the family, he was not afraid to die. We cannot doubt that he had tasted of the joys of the world to come.

The Baptist church (New School) kindly tendered the use of their new and commodious house for the funeral services, and their pastor, Eld. W. S. Clapp, was remarkably kind and attentive, and all the citizens of the place were profuse in expressions of the kindest sympathy. Every, store, hotel, and business place were closed during the time of the funeral, and all have secured the lasting gratitude of the bereaved family. A discourse was preached by the Editor of this paper, on the occasion, from 1 Cor. xv. 53. "For this corruptible must put on incorruption, and this mortal must put on immortality." After which the cherished relics were tenderly laid to slumber in a peaceful grave, until

"Arrayed in glorious light
He shall arise and shine;
And in the image of his Lord,
Look heavenly and divine."

DIED—At Spring Valley, Rockland Co., N. Y., on the 16th day of May, 1860, **Alpheus,** aged 4 years and 9 months, and on the 29th, **Irving,** aged 2 years and 3 months, only children of Henry H. and Hannah E. Hoyt.

Thus were called away, in the brief space of two weeks, two lovely and promising sons, leaving desolate the bereaved and almost broken hearted parents. They died from that fell scourge, scarlet fever, which has carried grief and lamentation to so many households within a few months past. Their illness was very brief; the anxious parents were hardly aware that they were in danger, before they were called upon to close their eyes in death. They mourn, but in submission to the divine will, and not as those who have no hope. May God give them a name and place in his house, better than sons and daughters. I was called to attend the funeral, and tried to impart the precious consolations of the gospel, as presented in 2 Cor. iv. 17, 18, and i. 3, 4. May the Lord grant that comfort to the bereaved parents and mourning relatives which the gospel only can bestow.

ALSO,

DIED—Near Hamburg, Sussex Co., N. J., on Wednesday morning, May 25, **Mr. Jacob Titus,** aged 85 years, 4 months and 21 days. Mr. Titus never made a public profession of religion, but for nearly half a century he had enjoyed a well founded hope of eternal life, based solely on the death and resurrection of our Lord Jesus Christ. He highly prized the "Signs," to which he was a subscriber from the beginning of their publication, until age and infirmities prevented his reading. Possessing a clear understanding, and retentive memory, and well versed in history, particularly bible history, his conversation was entertaining and instructive. He was a brother-in-law to our late beloved brother, Dea. George Doland, and a possessor of the same precious faith which he so eminently enjoyed. In his last illness he requested that an Old School Baptist should preach his funeral, and on invitation I attended, and preached in what was formerly the O. S. Baptist meeting house at Franklin, to a large audience of mourning relatives and friends, from 1 Cor. xv. 22. "For as in Adam all die, even so in Christ shall all be made alive." His children, five in number, all survive, and with grand-children and other relatives mourn, but not as those who have no hope.

Yours in hope of eternal life,

WM. L. BENEDICT.

Warwick, N. Y., May 27, 1870.

DIED—Feb. 16, 1870, at her residence in Lancaster Co., Pa., **Mrs. Alice R. Ankrim,** aged 32 years, 9 months and 4 days, wife of Samuel J. Ankrim, and daugher of Joshua and Sarah Lowe. She never made a public profession of religion, but manifested a strong hope in Chsist, as the only way of salvation. In defense of the truth she stood firm as a rock; no earthly power could move her. She spoke during her sickness of great trouble of mind for some years past, but more particularly a short time previous to her death, when she met with a great change, which brought joy to her troubled soul, and these words came into her mind, "We know that we have passed from death unto life because we love the brethren." She has been a subscriber for the the "Signs of the Times" for several years, and was often edified by the excellent editorials, and letters from many dear ones, which she highly esteemed. Her disease was consumption, which she bore with christian fortitude. She was never heard to murmur through all her sufferings, which were at times intense, but said it was all right. She was a faithful and affectio nate wife, a tender mother, a kind and affectionate daughter and sister. She leaves a kind husband, two little boys, an aged father, three sisters and two brothers, to mourn their loss; but we trust their loss is her eternal gain.

"The languishing head is at rest,
Its thinking and aching are o'er;
The quiet, immovable breast,
Is heaved by affliction no more."

WM. GRAFTON.

Departed this life March 31, 1870, **Mrs. Polly Lock,** wife of brother Robert Lock, aged 71 years, 8 months and 3 days. Mrs. Lock was a daughter of Thomas Holeman, of Mercer Co., Ky., where she was born, and where she was married to brother Thos. Lock, Dec. 27, 27, 1.20. They moved to McLean county, Ill., in March, 1852, and resided there till her death. She was not a member of the visible church, being at a distance far away, but read the "Signs of the Times," which her husband received regularly at Gridly. She talked about her hope in Christ, near her death, to the full satisfaction of her surviving friends, and died in the triumphs of faith. She was the mother of thirteen children, eight of whom are living, together with her husband, to mourn their loss. May the Lord resign them to his gracious will. On the fourth Sunday, instant, a large assembly met in the vicinity, and were addressed by the writer, from 1 Cor. xv. 51—55.

I. N. VANMETER.

Marriages.

At North Berwick, Maine, April 23, 1870, by Eld. Wm. Quint, Mr. Wilson Abbott, and Miss Rose Canney, both of North Brunswick.

By Eld. Wm. T. Grafon, of the Harford Baptist church, Mr. Wm. R. Rhodes, of St. Charles, Mo., to Miss Anna F. Elgin, daughter of Eld. Geo. S. Elgin, deceased, of Harford Co., Md.

MONIES RECEIVED FOR "THE EDITORIAL."

Chas O Chilton, Ky, 225, Dr P J Bailey, Ky, 2 i5, E W Cox, La, 2 30, Geo Alexander, Md, 2, Eld C B Hassell, N C, 6, J F Chambliss, Ga, 2 30, Wm P Linkous, Va, 13 65, S Y L Ray, Texas, 2 30, Eld J Herring, Texas, 2 30, D B Almond, Ark, 10,—Total $55 35.

Subscription Receipts.

New York:—Chas Gordon 2, D S Slawson 2, Peter Carpenter 2, Mary A Boice 2, L Underwood 2, J G Ballard 1 50, Amelia Forshay 2, Wm Springsteen 2, Fanny Dean 2, Betsey Stratton 2, E J Davis 2, J Y Dumund 2, M Benedict 2, John Gilmore 2, Olive Wiggins 2, E Burger 2, John Parkinson 4, M Knapp 5, Wm M Hart 2, John E Conklin 2, J C Barker 2, Mrs Fanny Benedict 2, Joseph Conklin 2, S Wheeler 2, Jas B Benedict 2, E M Bradner 2, John L Sayer 7, J J Forshay 2, John Vandervort 2, Miss S A Dikeman 2, Wm Winn 2, Mrs M Northrup 2, Wm S Benedict 2, Miss C Garretty 2, Eld W S Clapp 2, J Eelmandorf 4, Mrs S McGowan 2, Warwick Association 25 55, Mrs Minard Sutton 2..... $111 05

Maine:—Charles Chase 2, John B Libbey 8..... 10 00

New Jersey.—R T Butterfoss 2, Eld P Hartwell 3 50..... 5 50

Pennsylvania:—Mrs F Watson 2, J Hughes 2, Jas McDowell 2, J W Dance 16, Eld Wm J Purington 5 28, Wm Yerkes 4, John Sager 2, J C Addis 2, Jas Search 2, Chas Willard 4, Delaware River Association 22, Chemung Association 18, Eld S H Durand 30, Tho S Lewis 4..... 115 18

Delaware.—A Coulter 2, L Reynolds 6, J B Meredith 2, Jas Frasher 2, Lizzie Clendenin 4, Miss Ella Boulden 2, Delaware Association 24, B C Cubbage 4..... 46 00

Maryland.—John Campbell 2, W J Griffiths 2, A Cole 2, M D Berryman 4, Eleanor Bounds 2, R Stallings 4, Geo A Russell 1 50, Eld F A Chick 1..... 18 50

Virginia.—N Lake 2, Mrs M Beal 2, S W Bolen 1 10, Eld J Gregory 2, S Rixey 5 94, Tho Poindexter 1 50, Eld J L Purington 1 50..... 16 46

North Carolina.—J D Biggs 2, Louisa Biggs 2, Wm Slade 2..... 6 00

Georgia:—S G Winslet 2, A G Cannon 2, R D Ivey 1 50..... 5 50

Alabama:—David Taylor 1 50, Miss R Avery 1 50, F Floyd 1 50..... 4 50

Mississippi;—J H West 2, D H Ellington 1 50, B J Sanders 6..... 9 50

Arkansas:—D B Almond 2, H B McDonald 1 50, S Wright 8, J Harrington 1 50, Eld R Williams 1 50, J L Atkins 1 50, J Q Brinsen 1 50, Eld W F Bates 1 50, Elijah Smith 1..... 29 50

Louisiana;—E W Cox 5, D B Douglass 2, J H Johnston 1 50, W H Cadenhead 1 50..... 10 00

Texas:—Wm Lago 3 50, S M Murphree 5, Mrs N Dutton 1, Jas W Griffin 1 50, G W Crist 1 50, D A Owen 1 50, J E Thompson 1 50, F Odom 1 50, D Odom 1 50..... 18 50

California.—J R Walker..... 1 50

Oregon:—Eld A J Jarrigun 5, Eld J Sanford 2, J Harris 2, W J Hale 8.. 17 00

Tennessee.—W R Daniel 3, Sarah J O'Neil 2..... 5 00

Kentucky:—Eld D Bartley 3 25, M J Montford 2, Eld J H Gammon 2, Eld T P Dudley 4, T B Barnes 2, R Humphrey 2, M Daniel 4..... 19 25

Ohio:—Lucy A Crawford 1, M A Baxter 2, Mary Sikes 1, G D Barker 2, Eld L Seitz 4, Eld A D Hite 10, Nancy Lippencott 2, L Kagy 3, Tho Cole 8, Mrs Ella Baldwin 3..... 36 00

Indiana:—H W Badeker 3, B M Zion 2, B F Sawin 2, Mrs M M Sanders 2.. 9 00

Illinois:—J H Kenler 2, E Aldredge 1, W S Jackson 7, Eld S Bradbeer 6, D L Little 2, Mrs J A Seaton 1 25, P M Kagy 2, Tho Bailey 2, J Litchfield 4, John S Bateman 2, Philoman Stout 1, B D Sanders 1, Tho Winston 1 50, S Owings 6, J R Arnold 2..... 40 75

Missouri:—Eld B O Allen 4, Mrs A E Miller 2, Malinda Medley 4, R T Powell 2, A Wood 1, W S Wells 1, W W Tillery 2, Mrs M Kimball 4 50, Susan M Allen 1 50, H Lucas 2, R Hartzog 2, M Epperson 2..... 28 00

Iowa:—Burrell Smith 1 50, Eld E G Terry 2, Jonah Branson 5 50..... 9 00

Wisconsin:—C S Lockwood..... 2 00

Michigan.—Alexander McNaugher 2 25, Jas Mundell 2..... 4 25

Ontario Prov:—D B McColl 1, Tho Gammon 1..... 2 00

We have also received the following:

Alexander Clayton, (no Post-office or State given) for S. & B..... 3 00

Geo Harlen, (No Post-office or State given..... 2 00

Kizzie Rose, (No Post-office or State given..... 1 00

These will be duly credited as soon as we shall receive the necessary instructions.

Total..... $540 36

Associational Notices.

The Original Little River Association of Predestinarian Baptists will meet, the Lord permitting, with the church at Long Creek, two miles south of Canton, Trigg Co., Ky., on Friday before the fourth Sunday in August, 1870.

Yours in tribulation,

JOHN H. GAMMON.

The Corresponding, of Virginia, have appointed their next annual meeting to be held with the church in the city of Alexandria, Va., to commence at 10 o'clock a. m. on Wednesday before the third Sunday in August, and continue until the Friday evening following.

The Pilgrims Rest, will be held with the Salem church, in Marion Co., Ark., to begin on Friday before the third Sunday in September, and continue three days.

The Juniata, to meet with the Sidling Hill church, in Fulton Co., Pa., on Friday before the third Sunday in October, and continue three days.

Lexington, to meet with the Gilboa church, Schoharie Co., N. Y., on the first Wednesday in Sept. 1870, and continue two days.

Indian Creek, with the Mill Creek church, Hamilton Co., Ohio, on Friday before the third Sunday in September, at ten o'clock a. m.

Mad River, with the church at Jenning's Creek, Van Wert Co., Ohio, on Friday before the second Sunday in September, at 10 o'clock a. m.

Siloam, to meet with the Hopewell church, twelve miles south-west of Corydon, Wayne Co., Iowa, near the State line, on the first Saturday in September, 1870, at ten o'clock a. m., and continue two days.

Spoon River, will meet with the Salem church, in Fulton Co., Ill., 2 1-2 miles S. E. of Bryant's Station, on the Peoria and Hanibal R. R., at ten o'clock a. m. on Saturday before the first Sunday in September.

Salisbury, will be held with the Salisbury church, Wicomico Co,, Md., (Eastern Shore) beginning at ten o'clock a. m., on Wednesday before the fourth Sunday in October, 1870.

Kehukee, will meet with the church at Deep Creek, Halifax Co., N. C., to commence on Saturday before the first Sunday in October, 1870.

Licking, to be held with the Mt. Gilead church, in Mason Co., Ky,, beginning on the second Saturday in September, and continue three days.

Ocmulgee, to be held with the New Salem church, Putnam Co., Ga., eight miles N. W. of Eatonton, commencing on Saturday before the second Sunday in September, 1870.

Euharley, with the church at Mt. Haber, five miles N. W, of Resaca. on Saturday before the third Sunday in September, 1870.

Oconee, to meet with the Black Creek church, in Madison Co., Ga., twenty miles north of Athens, on Saturday before the second Sunday in October, 1870.

Yellow Creek, to be held with the Chariton church, six miles north of Calio, Macon Co., Mo.,

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Two River, to be held with the Bureau church, twelve miles north of Mexico, Audrian Co., Mo., on the last Saturdry in August, 1870.

Mount Pleasant, to be held with the Silver Creek church, eight miles west of Huntsville, Rrndolph Co., Mo., on the second Saturday in September, 1870.

AGENTS FOR 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, Herrick, Pa., Jehu Byrnside, Kanawha C H, west Va., D B Almond, MtMaria. 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. R. H. McGinty, Moulton, Lavaca Co., Texas, Andrew Wood, Troy, Madison Co., Illinois, Eld D Murchison, Wesley, Hickmon Co. Ky. S. G. McLenden, Troy, Ala., John A. Cates, Union, Union Co., Oregon, Eld. Y. J. Harrill, Little Lot, Hickmon Co, Tenn., Eld. H. H. Sanders, Fort Gaines, Clay Co., Ga., S. R. Boggess, Girard, Macoupin Co., Ill., G. T. Cotton, Ruckersville, Tippah Co., Miss. Wm. E. Freeman Olustee Creek Montgomery Co. Ala., Uriah Humphrey, Hickory Station, Newton Co. Miss., J T McColl, Bothwell, Kent Co. Ont., Joseph Winborn, Connersville, Marshall Co. Miss., Eld. J A Johnson, Sulphur Springs, Ind., Jas S Guynes, Sylersville, Monroe Co. Ark., Eld. Greenville Houchin, Union Co. W. Va.

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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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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 desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, tninking 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 w 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. 38. MIDDLETOWN, N. Y., JULY 15, 1870. NO. 14.

POETRY.

SPEAK NO ILL.

Nay, speak no ill! a kindly word
Can never leave a sting behind;
And oh! to breathe a tale we've heard
Is far beneath a noble mind.
Be sure that better seed is sown,
By choosing this the better plan;
For if but little truth be known,
Still let us speak the best we can.

Give us the heart that fain would hide—
That would another's faults efface;
How can it please e'en human pride
To prove humanity but base?
No; let us reach a brighter mood—
A nobler sentiment of man—
Be earnest in the search of good,
And speak of all the best we can.

Then speak no ill, but lenient be
To other's failings as your own;
If you're the first a fault to see,
Be not the first to make it known.
For life is but a passing day,
No lip may tell how brief the span:
Then, oh! the little time we stay,
Let's speak of all the best we can.

O LORD, BE THOU MY HELPER.

In the path of tribulation,
Lacking wisdom what to do,
Tried almost without cessation,
Keep me with the crown in view.
Be my helper,
That I may the way pursue.

Lord, thou knowest all my sorrow,
Thou wast once a man of grief;
Bid me trust thee for the morrow,
Grant me day by day relief.
Be my helper,
And when needful send relief.

In me, Lord, fulfill thy pleasure,
Work in me to will and do;
Be to me my chiefest treasure;
Lead me all this desert through.
Be my helper,
That I may the crown pursue.

REJECTED OF MEN.

Why is it thou art so despised,
My dear redeeming Lord?
Why is it thou art nothing prized,
Thou true eternal Word?

Why is it men do thee reject,
And treat thee with disdain?
Why hate the Father's own Elect,
The Lamb for sinners slain?

Why is he still of no esteem,
Whose worth no tongue can tell?
Why do such thousands pass by him,
And choose the road to hell?

Their eyes are closed, they cannot see
His form or comeliness;
His glorious beauties hidden be,
His blood and righteousness.

This priceless pearl deep hidden lies
From all the sons of earth,
The worldly prudent and the wise,
And those of noble birth.

Till born again, poor sinners spurn
The precious Son of God:
They from eternal mercies turn,
And tread on Jesus' blood.

But when the light commanded is,
Into their hearts to shine,
Their eyes enlighten'd see the bliss,
And worth of joys divine.

CORRESPONDENCE.

INFANT SALVATION.

It is frequently a subject of anxious enquiry by many persons, to know on what principle those who die in infancy can be saved. Strictly speaking, there are but *two systems* of salvation contended for by the whole body of the religious world. There are supposed to be *one thousand* different religious sects now in the world; yet divided and subdivided as they are, so far as relates to eternal salvation all their creeds are merged into a conditional or an unconditional system of salvation. Of these thousand sects, I know of but one denomination that holds exclusively to an unconditional system. The other nine hundred and ninety-nine make the eternal salvation of the sinner to be dependent on conditions to be performed by the sinner, without the performance of which he will be eternally damned and lost forever. This conditional system represents God as simply proposing or offering salvation to all of Adam's race, on certain terms or conditions, to be accepted or rejected by each individual. If the terms are accepted, and the conditions complied with, eternal salvation is secured to each. If the terms are rejected, then the sinner is damned for rejecting the offers of mercy. Popular as this system is, and sustained by all the logic that a powerful and learned ministry can bring to bear, its defects in reaching the little infant, the idiot and the untutored savage, are so apparent to every thinking mind that various other plans have been thought necessary to reach the condition of these classes. It is well known that infants, idiots, maniacs and untutored heathens die as well as the "wise and prudent," of the world; and as they are totally incapable of understanding or complying with the terms or conditions of salvation, some other method must be invented, or it must be given up, that there is no possible salvation for them. In order to evade this very unpopular as well as *absurd* conclusion, some have contended that little infants are not sinners, and consequently are saved on that ground. But if not a sinner, what is it saved from? It could not be delivered from sin, if not in any sense involved in it. If not a sinner, who is its Savior? Surely not Jesus Christ, for his "name shall be called Jesus, for he shall save *his people from their sins.*"—Matt. i. 21. Certainly then "his people" of every nation, kindred and tongue, and of every age or class of life, are involved in sin, else it could not be said, He shall save them from their sins.

It is very evident from the scriptures that there is but one plan of salvation, and that is Jesus Christ. "This is the stone which was set at naught of you builders, which is become the head of the corner: *neither is there salvation in any other;*" This salvation therefore is not in means and instrumentalities of man's invention or performing, not in terms or conditions which he may accept or reject, not in a state of innocence or of non-accountability to God's law, but in Jesus Christ, and in him alone. Every qualification to make eternal salvation sure to every heir of promise, is in Jesus Christ, otherwise he had as well made no atonement for sin at all. If he made nothing sure or perfect by his obedience, sufferings and death, then all are left under the same old legal system to work out a righteousness of their own, which at best could only secure temporal blessings, and not eternal things. "The law," with all its rites and ceremonies, even when strictly observed, "made nothing perfect; but the bringing in of a better hope" through Jesus Christ made every thing perfect; "by the which we draw nigh to God."—Heb. vii. 19.

But I wish here to notice briefly another point upon which some base the salvation of infants and idiots; that is, on the ground of their non-accountability for sin. They admit what the word of God plainly declares, that "by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. But they hold that for that original sin they are not accountable, neither is any human being accountable, until they live a certain number of years in the world, and cross, as they say, the "line of accountability." But what would the great God do with those who are not accountable to his holy law? He could not condemn them by the law that holds no charge against them: He could not redeem them from the curse of the law, when indeed they are not cursed or condemned by it! Hence we see that the "legs of the lame are not equal;" and being muddy and confused in mind on the great leading system of salvation by sovereign grace alone, will lead to various other absurdities and inconsistencies. Though the *name* of those contending for a conditional system of salvation be "*Legion*," yet like their great type, when they come to tell each other and the world what the terms and conditions of salvation are, their language is all confused as on the walls of Babel. One says it is one thing, and another says it is another. But all agree that the main turning point of salvation is to comply with the terms which the Lord simply offers. Protestant sects say the terms are one thing, and the Catholics have several other things, such as confessing to the priest, praying out of purgatory, &c. The Mahometon says the conditions are prayer, fasting and alms.—Prayer puts the sinner on the way to heaven, fasting brings him to the door, and alms lets him in. And thus Christ and his righteousness are of no avail on this conditional system, only as these terms performed by sinners give virtue to his blood. What a shocking thought is this!

I now propose to show by the most positive and clear scriptural testimony, the only plan that can possibly save an infant, or any body else. The doctrine of salvation by sovereign grace alone is the only system ever published to the world that gives the least hope of salvation for those who die in infancy, or for any other character. If infants are not sinners, and do not stand in the same relation to the law of God that all others do, they could not die. "The sting of death is sin, and the strength of sin is the law."—1 Cor. xv. Adam embodied all his posteriry, and when he transgressed the law of God all the human family sinned in that transgressions. "Wherefore as by the offence of one, death reigned by one, and judgment came upon all men to condemnation."—Rom. v. 18. It is therefore appointed unto all men "once to die." The fact that some infants die, establishes the testimony of the scriptures that all have sinned. How then can they be saved from sin? Of course, not by works of their own, either good or bad. Our Lord Jesus Christ has said, "No man can come unto the Father but by me." There is no other name given under heaven or among men,

whereby we must be saved. If then there is but one way whereby a sinner can be saved, and that one way is Christ, then the notion that infants are saved by their innocence, their non-accountability, or by the piety, faith or works of their parents, cannot be true. How strange to think that the piety and works of parents can save their children, when these things cannot be available in their own salvation. We have already said there is but one plan of salvation, and this only plan is perfectly adapted in all its parts to the final salvation and glorification of the little infant. Salvation is of the Lord, and therefore by grace, and meets in every particular the wants of the most needy and helpless case. We will here note a few things as necessary to eternal salvation, and see if it is not entirely of the Lord. First, it is necessary that the eternal self-existent God should predestinate it, and all the means by which it is to be obtained. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." A conformity to the image of Jesus Christ is necessary, and this is the result of God's predestination. Predestinated to be conformed to the image of Christ.—Eph. i. 5, & Rom. viii. 29. Second, it is necessary that God should require that every subject of salvation should be holy and without blame before him. This is obtained as the result of election. "Chosen in Christ before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. We see that the result of God's choice is to make a poor helpless and polluted sinner holy and blameless before him. "God hath not appointed us to wrath, [as some affirm,] but to obtain salvation by our Lord Jesus Christ."—1 Thess. v. 9. If the gracious God hath appointed any to obtain salvation, and the name and medium through which they are to obtain it, then it is vain to think of obtaining it through personal innocence, non-accountability, piety of parents, or in any other way than what God has appointed. He does not simply appoint to *propose* or *offer* salvation to the helpless, but he appoints that they shall *obtain salvation* through Jesus Christ. "He is able to save to the uttermost all that come unto God by him." There never has been, nor never will be, another one saved but those who come to God by Christ. They must come in his atonement, and in his righteousness. Cannot a poor little helpless infant come through that channel as easily as an old practical sinner? Is not the adult expressly told that he must receive the kingdom of God as a little child, or he can in no wise enter?—Luke xviii. 17.

Third, redemption is necessary to salvation, and this is by our Lord Jesus Christ. If infants are not under the law of sin and death, and cursed by it in common with all of Adam's posterity, they can never join in that heavenly song of praise with other redeemed sinners, and say, "Thou hast redeemed *us* to God by thy blood, *out of* every kindred and tongue and nation, and hast loved *us*, and *washed us from our sins* in his own blood."—Rev. i. 5, & v. 9. If infants are not sinners, they have no sins to wash away by the merit of the blood of Christ, and therefore cannot claim Christ as their Savior and Redeemer, for he saves and redeems none but sinners. But here is a door of hope for the infant, and there is no other channel through which it, or any other can be saved. "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save *sinners*." Shall we teach a doctrine that would forever exclude the infant and the idiot from that salvation in Jesus Christ which God has through free grace provided for helpless sinners? If proud man cannot have some honor in salvation, by performing certain conditions, to give efficacy to the work of Christ, will he still teach a system that would forever exclude these poor little creatures? Salvation by grace meets their condition. "This is worthy of all acceptation." Let none reject this on the ground of its inefficiency. It is worthy and meritorious—saves to the uttermost, fully and completely, the worst and most hopeless cases.

Fourth, a spotless and perfect righteousness is necessary to eternal salvation. Not simply a righteousness of the law, which a person may obtain by conforming to certain legal requisitions, but a righteousness wholly of God. This no mortal can obtain by works of the law. Christ has fulfilled the law in every particular, as the representative of all his people, whose sins he bore in his own body on the cross, and the righteousness of that law is fulfilled in all in whom Christ is revealed, and they are therby made free from the law of sin and death. But still there is another, and perhaps higher sense, in which we might consider the righteousness of God as necessary to eternal glory "The righteousness of God *without the law*."—Rom. iii. 21. This is the essential righteousness of God, an inherent principle of his divine nature; it is the "everlasting righteousness" which Christ brought in when he abolished death and brought life and immortality to light through the gospel. Every soul that receives this justifying righteousness is perfectly passive in the hands of God, as much so as clay in the hand of the potter. "It is the Spirit that quickeneth, the flesh profiteth nothing." We are made the "righteousness of God" in Christ.—2 Cor. v. 21. And Christ "is of God made unto us wisdom and righteousness, sanctification and redmption."—1 Cor. i. 30.

Fifth, justification is necessary to eternal salvation. This is also of God. "For whom he did predestinate them he also called, and whom he called them he also justified" freely by his grace, through the redemption that is in Christ Jesus. Rom. viii. 30, & iii. 24. "Who then will lay any thing to the charge of God's elect? God that justifies? Christ that died and rose again for them? surely not.

Sixth, a spiritual birth is necessary to salvation. "Except a man be born again, he cannot see the kingdom of God." This is entirely of God, and the mightiest intellect on earth has no more to do with it than the feeblest infant; for they are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. Does this doctrine exclude the infant from salvation? or does it not rather show that the adult is as dependent on the Lord to bestow salvation upon him, as an infant is?

The last point we shall here make is simply to say that "All things are of God, who hath reconciled us to himself by Jesus Christ."—1 Cor. v. 18. All things in reference to our being in Christ is of God, and not of man. Our righteousness is of him; our justification is of him; our redemption is of him; the quickening of the Spirit and the application of redemtion is of him; and hence our final and eternal salvation is of him, from first to last, and to him be *all* the glory. Seeing that these are facts not to be denied, what then is there in the way of infant salvation, any more than any other character? God hath concluded all under sin, that he might have mercy upon all. "He hath mercy on whom he will have mercy." And salvation is "not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Rom. ix. Therefore we see that a system of salvation by grace alone, as contended for and held by all consistent Primitive Baptists, is the only doctrine that affords the least hope of salvation for little helpless infants, or for any body else.

In conclusion, I will here say that any doctrine that is preached to adult sinners, that will not embrace infants, or an idiot, is wrong, and should at once be given up. We are told, however, that faith and repentance are necessary for adults, but not necessary for infants. Very true; but are not faith and repentance also of grace, as much as any other point in salvation? "Whosoever believeth that Jesus is the Christ, is born of God."—1 John v. 1. Faith is the evidence of the new birth, and not the cause of it. As to repentance, it is the goodness of God, and not the goodness of man, that leadeth to repentance.—Rom. ii. 4. As repentance is necessary to salvation, Christ could not be a *Prince and Savior*, if he did not give repentance and forgiveness of sins to Israel.—Acts v. 31. Therefore in every sense in which we view the subject, we see that salvation is by grace alone; and though faith and repentance are necessary for adults, and not for infants, this does not change the subject, or make two plans necessary. For "It is of faith, that it might be by *grace*, to the end the promise might be sure to all the seed."—Rom. iv. 16. It will not do to say, It is of faith, that it might be by *works*. The power and grace that could reach a thief on the cross, and could impart spiritual life to John the Baptist before he was born, and sanctify Jeremiah before his birth, can and does reach the dying infant. Can we not trust our dear little infants, and all others, to his gracious hand? Abraham, when exercised by that faith that God had given him, was ready to offer up to God his only son; and if we have the same faith will it not subdue our fears, and cause us to yield up ourselves and our children to his heavenly care?

Having extended this article to a much greater length than at first anticipated, I will bring it to a close. May the Lord guide all his dear children into all truth, for Jesus' sake.

W. M. MITCHELL.

CIMARRON, New Mexico, April 12, 1870.

ELDER WM. L. BEEBE—DEAR BROTHER:—I am a reader of the "Signs of the Times," a very poor scholar, and worse than that, I am very ignorant, and still worse than all, I am a poor sinner; and if the Son of man had not come to seek and to save such, then I would have no hope, and would be most miserable indeed. But, thanks be to his holy name! I humbly trust he has taught me that if I am saved, it will be by his righteousness and his own precious blood, and not by any thing that I can do. But I want you to know how I desire to thank the merciful God that he through you has fed my poor soul that is so starved. I have not heard a sermon in three years. I could hear the sons of the bond woman, but I do not wish to hear them, for they always bring a bad report of the goodly land: they do not bring the tidings of Joshua and Caleb.

Now, my dear brother, (for I do feel just now like we were very near akin,) do, if the Lord bids, feed the little lambs of God, and don't neglect the sheep; and when you are feeding them vocally, O! do remember *the poor of the flock*, that are scattered in this wilderness world of sin and sorrow; and many of them are in the lions' den, and if it were not for Daniel's God they would soon be devoured. Now, I am the very poorest of the flock, if I am one of it at all. I have been a beggar since my early childhood, and now I am in

nature a child the second time; and yet I am as poor as ever in a spiritual sense. I wonder if I have ever tasted a fragment of a Savior's love.

Dear brother, please give your views, through the "Signs," on Matt. xv. 37. I have never heard any one's views on the subject, but it seems to me that there is something beautiful in connection with the fragments which were taken up after they all did eat and were filled. I have often thought how glad I would be to see the subject treated on by some contributor to our beloved paper. If you comply with this request of a poor beggar, it will be a great pleasure to me, and I hope to many others. What you write seems so plain that it appears to me a little child in Christ could understand it.

And now, dear brother, may the God of all love and mercy give you a double portion of his grace, that you may live and labor in his vineyard to feed the starving, and gently lead the weak, if it is his holy will, is the sincere prayer of a poor beggar.

LUANN DAWSON.

DEAR FATHER:—The foregoing is a copy of a letter received some weeks since, and the request should have been complied with immediately, but that urgent secular business and physical afflictions of myself and family have closely occupied all my time not devoted to the service of the churches in this vicinity. Brother J. W. Dollison, of Perry Co., Ohio, will please pardon my delay in complying with his request by private letter of April 19, for the causes before stated. If the Lord will, it is my desire to write soon on the subject submitted by him. Some highly esteemed private correspondents will also please accept the same apology for my delay in responding to their valued favors.

The text at present to be considered reads as follows: "And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full."

The literal record of which this verse is a portion, is plainly an account of the miraculous feeding of a great multitude, in which by the manifestation of divine power our incarnate Lord caused a very small supply of natural food to afford an ample feast to every one of those to whom it was given; and in evidence of the abundance, although the amount taken up after the feast is given as seven baskets full, while the original bread was seven loaves, it is clearly evident that there was no diminution of the amount of the natural provisions, but rather they seem to have been greatly increased. When it is remembered that our Lord who wrought this miracle is the same WORD by whom the worlds were made, it need not seem incredible, even to natural reason, that the laws of nature could not limit his action. By the same power which gave those laws at first, unquestionably they were held subservient to his sovereign will. As to the literal circumstances let the foregoing suffice.

As in all the acts and sufferings of Jesus, which are written for our learning, there is something appropriately instructive for the saints in all ages and under all circumstances, so in this wonderful exhibition of his power, faith shows a beautiful illustration of his dealings with his poor children in the administration of that living bread which comes from heaven for the satisfying of all their spiritual desires. All the true disciples of our gracious Lord do eat their fill of this heavenly food, and while it affords no sustenance to their carnal nature, they are frequently enabled by faith to say, "Lord, it is enough!" Yet this heavenly food never grows nauseous to the spiritual taste, nor does its abundance render it less valuable. Daily without ceasing the prayer of the children of God is, "Give us this day our daily bread." We can no more be fed upon the memory of past mercies than we can appease our natural appetites with the remembrance of last year's harvest. But when the Spirit of truth, the Comforter, takes of the things of Jesus and shows them to his followers, they have a feast indeed; for he makes them see the goodness and mercy of God in all their trials and afflictions, as well as in the seasons of comfort and joy through which they have passed. May not these recollections of all the way in which the Lord has led us in time past, be fitly illustrated by the fragments, or broken meat, taken up after they did all eat and were filled? When the Lord is pleased to appear for our deliverance from severe trials or afflictions, in the light of his blessed countenance all our foes are dispersed, and the darkness enshrouding our pathway in Egyptian gloom, gives way before the light of this glorious daystar from on high arising in our hearts, we then eat and are filled with the bountieous provisions of gospel grace prepared by our Lord without our toil, and of the abundance there shown us the Spirit takes, in after years it may be, the assurance of his never failing goodness to comfort and renew our strength for succeeding trials and conflicts through which we are called to pass. Many fragments are to be taken up from the experience of others who are led by the Spirit of God as well as from our own individual recollections of our pilgrimage. Especially nourishing and strengthening are the crumbs to be found in the inspired record of the manner in which the apostles and prophets were led. When we read in the Psalms or the other inspired writings, our own experience of joys and sorrows more forcibly and clearly expressed than we ever could tell them, we sometimes seem to have a whole basket full of fragments which afford a feast to our hungry souls. Did not old Elijah under the juniper tree in the wilderness enjoy a feast the abundance of which sustained him forty days and forty nights unto Horeb the mount of God? Time would fail to enumerate specially the great cloud of witnesses all bearing testimony to the unchanging faithfulness of our God in watching over and strengthening his poor weak ones; and yet all this wonderfully strong testimony is only the "*broken meat that was left*" after those saints did all eat and were filled from the rich fullness of the bounty of the Lord. Indeed, as compared with the strong assurances given to every saint, all this testimony is but as a small fragment of broken meat in comparison with a princely feast. His faithfulness reacheth unto the clouds.—Psalms xxxvi. 5. He shall establish it in the very heavens, and it is unto all generations.—Psalms lxxxix. 2, and cxix. 90. This would seem to make the promise sure beyond the power of Satan's questioning; but "God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, [or, as more forcibly rendered in the marginal reading, *interposed himself by an oath,*] that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us." While this precious assurance has furnished ample food to supply unnumbered thousands of the hungering, fainting followers of the Lamb, the abundance is not diminished; there is still an unwasting fullness in it to answer the requirements of all them that are afar off, even as many as the Lord our God shall call. And so it is with every assuring word of consolation written by the inspiration of God. The same full provision of gospel grace which affords a feast to every one who now hungers and thirsts after righteousness, has fed and comforted all the innumerable host of the redeemed who have gone home to glory, and will supply all the needs of all those who are yet to be manifested in time to come. As the *fragments* or "the broken meat that was left" show the full sufficiency of the supply, there is indeed "something beautiful" in the consideration of them. If there had been any scarcity of food on the occasion referred to in the text, there would have been no fragments to be taken up after they had all eaten their fill; but the fact of their leaving broken meat shows conclusively the plenteousness of the supply furnished by the blessing of the Lord.

As the shadowy or typical dispensation, though waxed old and ready to vanish away, was at the time of this occurrence, not yet fully superseded by the full effulgence of the glorious Sun of Righteousness, it may not be amiss to understand this broken meat as typically, or at least symbolically expressing the broken body of the dear Redeemer, of which blessed food all must partake who are the favored recipients of that life which is the true light of men. In this view, it should be especially observed that the broken meat precisely filled the baskets or vessels prepared for its reception, and in this case the perfect number *seven* is specified both of the loaves and of the baskets. If this understanding be correct, it illustrates the perfect adaptation of the provisions of grace to the requirements of the saints. And as in every drop of the Redeemer's blood there is full salvation for every one of the saints, so also in the whole general assembly and church of the First Born, whose names are written in heaven, is embodied and included every one for whom that blood was shed, even the complete fullness of the body of Christ. This idea is unquestionably true, whether taught in this text or not; and I wish it distinctly understood that this paragraph is submitted merely as a suggestion which may possibly elicit clearer light from some more gifted pen.

In conclusion, if there is anything comforting in this letter it must be *fragments*, for it has been written a few lines at a time, as manifold cares and duties have allowed, and with far less realizing sense of clear light than I have desired. Earnestly entreating the prayers of all who love the Lord Jesus on my behalf, I am, as ever, desirous to be the servant of all for the love of his truth.

Unworthily in the hope of the gospel of Christ,

WM. L. BEEBE.

Covington, Ga., June 20, 1870.

TAYLOR'S DEPOT, Miss., June 10, 1870.

BELOVED FATHER BEEBE:—If such a child may thus address you. I have often thought of writing something for your precious columns, but from a knowledge of my weakness I have put it off until now. But if all the dear brethren and sisters who write for your paper had shrunk from the task in consequence of their feeling so great a sense of weakness and inability to write, the "Signs" would long ago have ceased to flow with such comforting and edifying letters. I have derived so much comfort in reading the many experiences of christians that are scattered over the world, and if I could write as some of them do, it would not seem so great a task. But if you will bear with me, I will in my weak and simple manner try to tell you what I hope has been some of the Lord's dealings with me.

I was raised by Baptist parents,

and from my earliest recollections observed the rules of morality, but never viewed myself as a sinner until the summer of 1863. While meditating on the death of my brother, who was killed in the war a short time previous to that, something seemed to say to me that he was unprepared, and so was I; and oh! it would be impossible for me to tell what my feelings were at that time. I felt then like I wanted to be a christian. I was then in my thirteenth year. As I had heard the arminians say so much about getting religion, I thought it depended entirely upon our own efforts. For days I could see no comfort; then this depression would wear off for a while. A few weeks after this the Missionaries commenced a meeting near us, and I attended, and tried to appear as I formerly did. One day while the invitation was extended for mourners, my troubles came upon me with great force, and I began to ask myself, What must I do? I did not want to go with the mourners, nor did I want to remain where I was. But I at last followed to the anxious seat, as they term it, but oh! it was to my sorrow that I went; for while they were talking around me, my heart seemed to grow as hard as a stone, and I heartily wished I had never seen the place. The meeting broke up, and left me still thinking that I had something to do, but how I was to find out what to do I did not know. Thus I continued for several years, when works began to fail, and I thought that all I had done had only carried me farther from God. I would often promise myself to do better, but instead of getting better I grew worse; and as I grew older my burden increased. Though I never was afraid of torment, it troubled me to know that I was displeasing God every day. At times I would try to shake off my troubles, by going into young society, thinking it was only trouble of my own make. But oh! when I would get by myself my distress would return with such increased weight that I often thought I never would go in company again. I really thought I was going crazy. I would try to pray, but it seemed that the moon and stars looked on me with a frown. Thus time passed on, and I began to think there was no mercy for me, that I had sinned away my day of grace, and must go mourning the rest of my days. And when I would try to pray, it seemed to me that my prayers did not proceed from the heart, and instead of ascending to heaven they seemed to descend to the earth. I thought that I was not troubled enough, and would ask God to send my troubles upon me with greater weight; for I could not feel that I had truly repented; for at times my heart would get so cold that I could not shed a tear over my distress. I would go off by myself and kneel down, but would feel so guilty before God, and so much as though I was only making a mock of his holy cause, that I could not utter a word of prayer. I would try to read the bible, but it was no comfort to me. I would turn from page to page, but found nothing for me. I began to think that mine was an outside case, and that there was no hope for me. I knew that it all depended on the mercy of God. I felt willing for God's will to be done, and wanted to praise him even if I was condemned. But it pleased the Lord not to leave me in this unhappy condition. While writhing in this distress of mind, I was suddenly awakened by a view of the death and sufferings of Christ, and I ventured to ask, Could this great sacrifice be for such a wretch as I? I felt that it was, and was then enabled to rejoice in God my Savior. He was the chiefest among ten thousand, and altogether lovely. I knew that he came not to call the righteous, but sinners to repentance. Before I was aware, my troubles were all gone, and left me with this only hope, "We know that we have passed from death unto life, because we love the brethren." I felt that I loved all christians, and desired to be with them. I soon got into doubts and fears, and began to think that I had not felt the power of pardoning grace, and that this relief resulted from carelessness and unconcern. I prayed for the return of my troubles, but all in vain. I prayed for a brighter evidence of my deliverance, and one night while pleading for a brighter hope, these words came as if they had been spoken, "If you had a brighter hope, your heart would not be humble enough." I then felt contented with the hope I had. I did not tell any one for some time what I had experienced, though I desired to talk with some one. I at last told it, but often thought I was deceived, and trying to deceive others. I do not feel that I can understand as christians; but when I hear them tell my feelings, I hope that I am one of the redeemed. I often think there is none like me.

"Like one alone I seem to be,
Or is there any one like me?"

I now felt a desire to unite with the church. I loved the Old Baptists above all other people; but O my unworthiness! How could I bear to impose myself upon such a people? I desired to walk in the ordinance of baptism, but feared that I would be making a mock of the glorious cause. We were favored with a visit from Elders Peter Culp and E. A. Meaders, on the fifth Sunday in last month, and Saturday before. I went to meeting on Saturday, not knowing that I would join, but when the door was opened for the reception of members, I felt that I could not stay away any longer. I went forward and tried to relate to the church some of my travels. I went home greatly relieved of my burden, and was baptized the following day by Elder Meaders; and O what rest I then found. I could realize Christ's words, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls: for my yoke is easy, and my burden is light." Only two weeks have passed since my name has been enrolled as a member of the holy body, and never did I spend a time so pleasantly; for

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

Now, brother Beebe, I have given you but a brief sketch of my travels during the last seven years. I will bring this to a close. I have lengthened it far beyond my expectations, but if there is any thing contained that will be a comfort to the inquirer, I am doubly paid.

Brother Beebe, if you think this worthy a place in your paper, publish it, but do not exclude better matter for the sake of inserting it. May the Lord bless you. And let me ask you, and all others who may read this, to remember me in their humble petitions when at the throne of grace. Adieu.

From your young and unworthy sister, if one at all,

HENRIETTA GOODWIN.

STONE MOUNTAIN, Ga., June 14, 1870.

DEAR BROTHER BEEBE:— If you think proper you can insert the following communication in the "Signs of the Times," if not, throw it aside, and you will not offend me.

Thirty years ago I hope the Lord commenced his dealings with me, a poor unworthy sinner. I was, like all of Adam's race, born in sin, and I lived in the love and practice of the same until, as I hope, the Lord showed me that I was desperately wicked above all things. I went to meeting on the first Sunday in January, 1840, feeling as careless and unconcerned about my condition as ever a mortal did. The preacher's text was, "Arise, go to Ninevah, and preach the preaching I bid thee." It seemed to me that my eyes were turned within, and I saw the corruption of my heart, which caused me to feel condemned before the just and holy God. The preaching all seemed to condemn me. After preaching I set out for home, and after I got home I thought I would go and try to pray, and ask the Lord to have mercy on me. I went and tried to pray, but my prayer seemed to avail nothing. I continued in this condition, trying to ask for mercy, until it seemed to me that I was committing sin in asking God to have mercy on me, and I thought I would never try to pray any more, for I did not want to commit any more sin. But, for my life, I could not help asking God to have mercy on me, a poor lost and condemned sinner. I went on in this way, bowed down with the mountain weight of my guilt. I could see the goodness of God in sparing my life for eighteen years, but now it seemed to me that he was about to cut me off in my sins, and banish me forever from his presence. O! the distress of my soul no tongue can express, which continued for weeks and months. Something seemed to say to me, It is now too late, the time has been when you could have repented, but now you see it is too late. And I tried to lay it all by, but I could not help asking God to be merciful to me, although I could not see how he could be just, and be the justifier of so great a sinner as I was. All my prayers failed, and the time drew near when I must be banished from the presence of the Lord. In this condition it seemed to me that I would have given any thing in the world to have had the prayers of christians in my behalf; but I felt myself to be too mean and sinful to ask them to pray for me; and I did not feel willing that any one should know my condition. Thus I continued on until the first Sunday in June, of the same year. On that day I walked to and fro in my father's yard, and watched the going down of the sun, believing that I should never see it rise again, for I thought the Lord was now about to banish me forever. O, my brethren, what sorrow of soul I felt at that time, no language can express. Bed time came on, and I laid me down, but I could not sleep. I thought when the light went out, I would go once more and ask God to have mercy on me; and I went and got down on my knees, but I could not utter a word. As I returned to the house, it seemed to me that the earth would open and swallow me up. But I got back to the house, and as I lay down, I do not know whether I uttered a word with my voice, or it was only in my mind, "God, be merciful to me, a poor condemned sinner." All at once a light above the brightness of the sun shone around me, and the burden of my mind was gone; but I could not claim any interest in Christ, for I could not yet see how God could remain just, and be the justifier of one like me. The thought occured to me, that perhaps God had only given me this as a warning that he was about to remove me from the earth. For three days I was in great trouble, for I could not get my burden back, nor see how I could be saved. I tried to ask the Lord to reveal to me my real condition. On Wednesday, as I was returning from mill, still asking God to make known to me my true condition, I found myself standing before my horse, praising God for his goodness to me, in revealing Jesus to me, standing, as it were, between me, the offender, and God, the offended, and bearing in his own body the punishment that was due to me. Then I could view

my justification in him, and the way of salvation was opened up to my mind with such a flow of joy as broke into my soul, that the whole creation seemed to be new, and all things were praising God. I set out for home, thinking I would tell the family of the goodness of God, and of his plan of salvation, and I thought I could tell them so plainly that they could see and love it as I did. But I had not got far before something seemed to say that I was deceived. After this my exercises have varied; sometimes rejoicing, and sometimes oppressed with doubts and fears. The duty of becoming a member of the church began to impress my mind, but I felt too unworthy to live with the people of God, and seemed to be as one alone. However, I went to meeting on Saturday before the third Sunday in July, of the same year, 1840.) The midister, in preaching, took up my case and told the whole trial of my mind much better than I could have related it myself. An opportunity being offered, after preaching, I went forward and related to the church some of my exercises, and was received for baptism, and on the following day I was baptized by Eld. Wm. Gober, and was received into the church, and here I have found rest which I could find no where else. Since that time I have had doubts and fears at times, and some seasons of refreshing from the presence of the Lord. Sometimes I am ready to say, It is enough, and at other times I am enshrouded in darkness, which makes me say, If I am saved at all, I am a sinner saved by grace, and by grace alone.

Yours in hope of eternal life,

W. P. DICKEN.

MARCY, Ohio, June 15, 1870.

BROTHE BEEBE:—With your permission, and subject to your disposal, I feel inclined to pen a few thoughts on the subject of Predestination. Considerable controversy has taken place on the subject, of late, among us in this part of the country. This is one among the cluster of subjects that belong to the doctrine of Christ and his apostles, and which we should pay earnest attention to; and it is only when we "continue *steadfastly* in the apostles' doctrine," that we can have the assurance of apostolic fellowship. Not a few of the Old School Baptist name seem to think it quite unprofitable to say much in the pulpit about those grand truths, eternal election, sanctification, final preservation, and predestination, thinking it will drive away the congregation, and sicken the new born babes of the kingdom; thinking by such a course to more effectually preserve fellowship. But God's "preparations of the heart in man" fits it to receive "the sincere milk of the word." Nothing else will satisfy its cravings, and every attempt to dilute it with the stagnant waters of human cisterns, is easily detected by the least one who has ever heard the gospel preached in its purity. Philosophers tell us that by the aid of the prism the sun's rays are analyzed, and are found to contain seven primary colors, which when blended together make a pure white light, just like the original. So that ray of light that first pierces the sinner's soul, and gives "the light of the knowledge of the glory of God in the face of Jesus Christ," does contain, when closely examined, all the great doctrine of the bible. For says John, "Of his fullness have all we received." Also, "In him was life, and the life was the light of men." Hence we conclude, that to "speak as the oracles of God," requires that the speaker should not shun to declare the *whole* counsel of God; that he should not be ashamed of the gospel of Christ, for it is the power of God unto salvation.

But not to detain here, I will pass on to notice a few things connected with the subject of predestination. Much that might be said about it, no doubt belongs to those secret things that belong only to the Lord," instead ot those "revealed things that belong to us." Only what is contained in the scriptures is profitable; for there is enough there to make the man of God perfect, and to thoroughly furnish him. And I cannot look upon them in the light of a mere school book, to be pondered over and understood by any one person; for until our understanding is opened that we may understand the scriptures, (Luke xxiv. 45,) (and "knowledge is easy only to him that understandeth,"—Solomon,) we can make no progress; and even the most enlightened can see and know but in part the decrees of the great God.

"Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favorite angel pry
Between the folded leaves."

We have not received the whole fullness of him, but only *of* it,—a drop only of the great ocean, a small breeze only of the wind that "bloweth where it listeth." And what have we that we have not received? But we are informed that he "worketh all things after the counsel of his own will." And why? Because all power belongs to him. "All things were made by him." He is "God over all forever blessed." "The wrath of man shall praise him, and the remainder of wrath he will restrain."

"God is a King of power unknown,
Firm are the orders of his throne:
If he resolve, who dare oppose,
Or ask him why, or what he does?"

"There's not a sparrow or a worm,
But's found in his decrees."

I know of no difference between Baptists with reference to the foregoing. But there are those who believe and preach that as God is the great first cause, that he is necessarily the author, either direct or indirect, of all that takes place in heaven, earth and hell; that the devil himself was created by God, who made him in the beginning just as he now is, a liar and a murderer; that sin is not the cause of the final state of the ungodly, but that they were ordained to that state; and that Adam's transgression was brought about according to God's decree, to make it necessary that a Savior should come to save his people; and also that the wicked might eventually see themselves transgressors, and that they might see that they were punished according to law and justice. That God caused Cain to kill his brother Abel. That God is the only fountain, and hence good and bad, bitter and sweet, salt and fresh, proceed from him. Such are a few of the ideas advanced by some advocates of what they are pleased to call absolute predestination, and who charge upon those who cannot comprehend things in the above light, that they have an arminian god, and cannot bear strong doctrine. But it occurs to me that there is quite a difference between being a head *to* a thing, and being head *over* the same thing. A man is head *to* his family, but is not head *to* his hogs and other stock, but head *over* them, to or for the benefit of his family. So Christ is said to be the head *over* all things *to* the church, which is his body; so that truly "All things work together for good to them that love God;" for he has power over all things.

It also seems to me that there is an appreciable difference between guiding the wicked actions of wicked men, on the one hand, and on the other hand, infusing into them a wicked principle, without which they could not be capable of wicked actions. The case of Joseph and his brethren affords an illustration of this. They were filled with envy, hatred and murder.—Gen. xxvii. Their first intention was to slay him, but a chain of circumstances caused them to abandon that idea, and he was finally sold. "So then it was not you that sent me hither, but God."—Gen. xlv. Here God makes use of a wicked spirit to further his ends. "The king's heart is in the hand of the Lord, as the rivers of water: he *turneth it* whithersoever he will."—Prov. xxi. 1. But how came these sinful intentions in the first place? "By man came sin," says one, even an apostle. Beyond that I cannot discern.

Yours in hope of eternal life,

THOMAS COLE.

COTTAGE GROVE, Lane Co., Oregon, June 15, 1870,

DEAR BROTHER BEEBE:— I have finished the business part of my letter, and have a desire to write to the saints, whom I love in the Lord; still, I feel unworthy and incompetent, and hardly know how to begin. I was born in Bedford Co., Va., Jan. 11, 1827, and was raised by strict Methodist parents. I had early religious impressios. My mother died when I was about twelve years of age. The last words I heard her say was to charge us to be good children. I was much troubled at the loss of my mother, and thought I must do something to prepare me to meet her in heaven, though I was not in any great trouble about my salvation, as I thought all I had to do was to look, or do, and live. At the age of sixteen I attended a protracted meeting, and for the first time in my life went to the mourner's bench, and there tried to pray; but it seemed to be of no avail, and seemed to me to be sinful. The preachers and others would tell me to trust in God, to have faith, and so on, but that I could not do; finally one of them told me to get up and confess Christ as my Savior, and all would be right, or words to that effect, which I was simple enough to do, and for which I am now ashamed, and blame myself. During the following summer I joined the Methodists. Sometimes I thought I was as good as any body, and at other times I felt that I was very sinful. Thus I lived several years. In the summer of 1850, I moved to California, and there I completely backslid. In the fall of 1852, I came to Oregon. I felt that I desired to be with the people of God, if I only knew where to find them; but now I felt myself to be a sinner under the just condemnation of God's holy law. Here I met with the Methodists, and again joined them as a seeker. I was now in earnest, but still thought I must do something to gain the favor of an offended God. I went often to the secret grove to pray, and finally my trouble left me, and I thought I had religion, and resolved to try and do my duty and serve God. I made many promises to myself, that I would do better, and sometimes I thought I enjoyed religion, and would try to pray even in public, althought this latter was a burden to me. But at times I was troubled because my sinful nature was not taken away. I got books to read on the subject of christian purity, (of course they were all of the Babylonish kind,) and I would try to follow their directions, but I found that all my promises were only made to be broken, and I began to think there was something wrong, either in me or in the church. Finally I ordered the preacher in charge to take my name from the Class Book. Soon after this I read a work called "The Great Iron wheel," exposing Methodism, which enlightened me in regard to the absurdity of their doctrines. This was in 1858, I think. Still I felt that I loved God's people, if I only knew where to find them. My preference had been for the Methodists because my people were all Methodists, but I read in the scrip-

tures, "He that loveth father or mother more than me, is not worthy of me." The war soon came on, and all denominations were thrown into confusion and divisions. I knew of no Old School Baptist church in this county, therefore I knew nothing about them; for I had not heard one of them preach for fifteen years or more. I could read the bible and go and hear the different denominations preach, and I felt like a lost sheep. I saw in all the churches people whom I could not fellowship, and thought I was better than they. But now I feel less than the least of all saints. On the night of Feb. 7, 1868, I heard an Old School Baptist preach, on predestination, and was much interested in the subject, although it did not agree with my notion. I was twelve miles from home at the time, doing business. As I was returning home the next day, and alone, I was reviewing the subject in my mind, and comparing it with the scriptures, when suddenly I became very much troubled about my condition. It seemed as though I had come to a place where I could go neither forward nor backward, like the Israelites at the Red Sea. It seemed that I was afraid to speak; my eyes were filled with tears. This was now near noon, and the day was clear and pleasant, and I was blinded with tears. In a short time these words seemed to come from my heart, "O Lord, the work is thine, take me into thine own hands, and work thy will with me." Immediately the tears were all dried from my eyes, and I felt calm and serene. I thought of the power of Jesus when he said to the raging billows, "Peace, be still!" I then thought I should have no more trouble, for I had found him of whom Moses and the prophets did write, Jesus of Nazareth, and he was precious to my soul, my Savior, my Prophet, Priest and King, and I felt an assurance that he had saved me by his almighty power and grace, and raised me up out of a horrible pit, and miry clay, and put a new song into my mouth, even praise to the most high God. Then I felt a desire to be buried with Christ in baptism, and to unite with the Old School Baptists; but there was no church of that order, that I knew of, within a hunred miles. So I resolved to inquire of the old preacher whom I had heard preach, and also to make my case known to him; and I learned that there was a church in an adjoining county, about thirty miles distant from my house. This was in the latter part of May, or first of June. I told him my experience from the time I heard him preach, and he advised me to tell it to the church; so I made arrangements to accompany him to the next regular meeting, on Saturday before the first Sunday in July, 1868. When the time came, myself and wife, with Elder Gregg and family, set out for Mount Zion church, and arrived in time for meeting. On Saturday we heard an able sermon from Elder Cranfill, after which the door was opened for hearing experiences. Myself and wife, and another sister, related our experience and were received as candidates for baptism and membership, and were baptized on the next day, it being the fifth day of July. I felt some emotions of joy after baptism, but I have had many temptations, doubts and fears.

Brother Beebe, I joined the army, or rather was drafted, by the Lord; for I am sure, if left to the will of my flesh, I should not have joined. And even now, when I would do good evil is present with me. I am often constrained to cry out, O wretched man that I am; but I have no desire to return to Egypt or Babylon, for I trust not in my own righteousness, but in the righteousness of Christ alone, since by him came grace and truth.

Brother Beebe, I have already written more than I expected to, and hardly know where to stop, for I want to tell the dear pilgrims how I feast on their communications published through the "Signs." I seldom hear preaching from the pulpit, but every communication of theirs is a sermon to me. I am like brother Wm. L. Beebe, in writing my travels, I can only here and there make a spot to mark the road; for I can read my own experience in that of others, better than I can tell it myself, and often shed tears of sympathy and gratitude while I read the experience of the dear saints. I have compared them to a large company of people who after having traveled a long journey on the same road, will talk of their travels, and each will tell of some object which they have passed, which may have been forgotten, but when mentioned, will be again fresh in recollection. It is a pleasing conversation, and frequently when I am in doubt as to the meaning of some passage of scripture, the next number of the "Signs" will contain the desired explanation, from some one of God's ministers. So I conclude we are, as the apostle says, a body having many members; therefore let us always be willing to give such light as we have, and not conclude because our talents are few we may bury them in the earth.

Your unworthy brother,

J. F. WALKER.

HAMBURG, Ark., June 21, 1870.

DEAR BROTHER BEEBE:—If one so unworthy may so address the saints of the living God. The time has come for me to make a remittance for the "Signs of the Times," for I cannot think of doing without them as long as I can obtain them, for they come always to me richly laden with sweet communications from those whom I trust I love dearly for the truth's sake. And the editorials are encouraging, consoling and soul cheering. I believe there is nothing that affords me more comfort than to hear of the mighty works of our blessed Savior in the hearts of his dear people. Thanks to his name for the manifestation of his goodness and mercy to usward, in this part of the world, in bringing into his fold some that had gone astray, and in causing others, by the quickening power of his Holy Spirit, to cry out, Lord, what wilt thou have me to do? and also in raising up able ministers to declare his great salvation, and not salvation by works. The little church at Ebenezer has had no increase in number during the present year, but I do hope we have grown in grace and in the knowledge of our Lord Jesus Christ. Brethren, pray for us. We have the ministerial labors of brother A. Tomlin, regularly once in every month, and he always brings fresh supplies of precious things from the great Shepherd. May he, and all the dear ministers of Christ, feast on the fat things of the gospel while they minister to the little lambs of the fold, and may they be enabled to preach the word with boldness. Of all people, the saints have the greatest cause to be humble, to praise, adore and bless God, and to live soberly, righteously and godly, and to bear one another's burdens, and so fulfill the law of Christ. O how blessed the privilege of the saints is, to bring their burdens before the King of glory, and to ask him to lead them into all the truth. What a privilege we have who read the "Signs of the Times," although many of us are strangers to each other in the flesh, yet kindred in Christ, we can speak with each other through its columns, of the good things of the kingdom, and thereby comfort and edify one another. My dear brethren and sisters, let us thank our heavenly Father that he has given us one to edit and conduct the "Signs," who is a father and instructor, a faithful watchman, whose trumpet gives no uncertain sound.

Dear sisters, continue to use your pens, for your communications are comforting and soul-cheering to thousands who have been taught in the school of Christ, by the same one teacher, which is the unerring Spirit of our God. Such instructions are seasoned with grace, which flows from the heavenly fountain, making the hearts of poor quickened sinners leap for joy. You have been taught the language of Zion, and your words fall upon the inward man, that is born of incorruptible seed, by the word of God which liveth and abideth forever. Not the written word but the Word of God, which was made flesh and dwelt among us, who is the only true eternal life.

When you are pressed down with many sorrows, doubts and fears, then turn your minds to the time when you first felt the pardoning grace of God applied. How calm, how serene, and what joy you then felt, and just think what sweet counsel you have enjoyed with the household of faith. Often you fear that you are not what you have professed to be. Now rest assured, if you had no fears, doubts and trials, or temptations, your heavenly Father's children would have fears for you; for Jesus has said to his people, "In the world ye shall have tribulations;" and surely it is so; for how many dark and trying scenes have they been called to pass through, when it has appeared to them that the Lord had withdrawn his smiling face from them, and left them to grope their way in the dark; yes, in Egyptian darkness, such as may be felt, and they were ready to cry, Surely I have no interest in the salvation of the Lord.

Sometimes when the world and anti-christ are rallying all their forces against us, we conclude, as did the prophet, "They have digged down thine altars, and killed thy prophets, and I alone am left, and they seek my life." But our King says, "Fear not, little flock." "I have overcome the world." Our protector is the King of kings, and Lord of lords, and has all power in heaven and on earth, and reigns in righteousness, and must reign until his enemies are put under his feet. Why then should the saints tremble? Above the noise and strife of all opposition, the voice of the Captain of our salvation is heard, saying, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

Brethren, remember me at the throne of grace, and also our dear old father. May the Lord Jesus be his shield and his staff, to protect and support him in his declining days, and may his last days be his best and brightest days.

Yours in hope of eternal life,

C. ANNA NORWOOD.

BOOK NOTICE.

To the Old School or Primitive Baptists of the United States and the Canadas.

DEAR BRETHREN:—I have been impressed for several years with the task of compiling our history as a people, from the setting up of the gospel church here in the world, or from the days of John the Baptist to the present time. If you think such a work ought to be published, I will immediately commence; if not, I will not undertake it. Therefore please respond to me either through the "Signs," or by mail, for I am unwilling for our history to go down to posterity under the garbled statements of Benedict, Belcher, or any other Arminian historian.

Also will the Clerks of the different Associations, Yearly Meetings, and Conferences, send me a copy of their minutes? Address

JOHN H. GAMMON,

Cadiz, Trigg Co., Ky.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1870.

BERLIN, Md., May 25, 1870.

ELDER BEEBE:—Will you please give your views, through the "Signs," on Jer. li. 9, and oblige an enquirer after truth?

M. E. STATON.

REPLY.—Although we claim no special light on the text on which we are requested to write, we cannot feel satisfied to wholly refrain from an attempt to aid one whom we are so well satisfied is searching after the truth as for hidden treasure, and whose experience, if we mistake not, will aid us in illustration, and qualify her for an appreciation of the import of the subject. The text is thus recorded: "We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies."

The inspired prophet of the Lord was directed to declare the judgments of the Lord which were soon to be visited on the nations which had oppressed God's people Israel, and from the beginning of the fiftieth chapter, to the end of the book of his prophecy, his message related to Babylon, her oppression of the people of Israel, their captivity, and their final release from captivity, and the righteous retribution impending, which should soon blot out the name of Babylon from the nations of the earth.

God had used these nations as a scourge in his own hand, for the chastisement of his people for their wicked departures from him, and when that end was accomplished, he punished them for the part they had taken in the distresses which were visited on the people of Israel. Restrained by the mighty hand and power of the God of Israel, those heathen nations could do no more nor less than what God's own hand and counsel had before determined should be done. Babylon, we are told, had been a golden cup in the Lord's hand, that made all the nations drunken and mad; still this cup was in the Lord's hand, and subject to his control. They could only oppress, captivate and afflict God's chosen people, when that people were delivered into their hands to humble them and make them see and feel the wickedness they had committed against the Lord. God's righteous purpose and overruling power did not however in the least justify or excuse them, for they had no knowledge of, or respect for the purpose or designs of God. Joseph's brethren meant their treatment of him for evil, but God meant it for good. The Jews and Romans crucified our Savior with wicked hands, although they did only that which God had before determined should be done, and Pilate could have had no power at all against Christ, except it had been given him from God.

But as we have not space nor time to extend our remarks to any great extent, on the general considerations involved in the contemplation of the subject of this prophecy of the judgments of the Lord against Babylon, we will only say that Babylon was a type of anti-christ, and Israel was a type of God's chosen and spiritual people, especially as they should be developed under the gospel dispensation. The carrying away down into Babylon the children of Israel for their transgressions, was figurative of the chastisements of the children of God, when they depart from the laws of Christ, in doctrine and practice. When any of those who are born of God, through the corruptions of their earthly nature or carnal minds are allured and tempted to taste and drink the maddening contents of the glittering golden cup, they become drunken, and in their intoxication run greedily after the error of Balaam, and become partakers of her defilement, and receive, to some extent, of her plagues. Babylon is a name which signifies confusion; and it is said, "They shall all go to confusion together which are makers of idols." And when any of the children of God leave the doctrine, order, ordinances, or any of the institutions of the gospel, and become facinated by the glittering splendor of the golden cup, they invariably go into confusion. Exhilerated, drunken and crazy, snared and taken, they are carried down to Babylon, or confusion, and are there held in captivity until God is graciously pleased to send them deliverance.

The second chapter of the Acts of the Apostles clearly demonstrates that the true church of Christ which was organized at Jerusalem on the day of Pentecost, was a Baptist church, of the same faith and order of those who in this day are known as Old School or Primitive Baptists. None were received into the apostles' fellowship but baptized believers, who received the word which was preached on that day by the apostles, and they continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. To this gospel organization all heaven born subjects of the saving grace of God legitimately belong. But as in the type, many of those who belonged to Jerusalem were captivated and carried away to Babylon, and suffered a long and tedious captivity, who wept when they remembered Zion, and were unable to sing the Lord's songs while in a strange land, so there are undoubtedly many of God's dear people now in Babylon, or they would not be admonished to come out of her.

The church of Christ is a building of God, founded on Christ, and its head-stone is laid in glory. But Babylon describes the religious delusions of men, vainly attempting to build for themselves a tower whose top shall reach to heaven. The building of God is fitly framed, and groweth into a holy temple in the Lord; of lively stones built upon a living foundation, a spiritual house. The other was to be composed of brick for stone, and slime for morter, and is called *Babel*, because God confounded their language. The city of Babylon, afterwards builded by the Chaldeans, with all its worldly splendor and wide spread dominion, was built upon the same principle, and is typical of the same abominations of the earth. See Isa. xiv. 13, 14. Hence the name and its typical import are applied in the book of Revelation to that mistress of ecclesiastical abominations which John saw sitting on a scarlet colored beast, full of names of blasphemy, upon whose forehead was written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

The Papal anti-christ boasts of regular succession from the apostolic church; but how? The original constituents of their establishment were apostates from the church of Christ, who 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 made manifest that they were not all of us. Graceless men attached themselves nominally to the Baptist church in multitudes, soon after the apostles had finished their course, not because they were of the church, or had any vital union with the church, or love for her doctrine or order, for they could not endure sound doctrine, but after their own lusts heaped to themselves teachers, having itching ears, and they turned away their ears from the truth, and were turned unto fables. Of those apostates from the faith which was once delivered to the saints, the Romish anti-christ was first composed, and probably drew away with them some of the children of the kingdom; for it was predicted by Paul that they should draw away disciples after them. This anti-christ when recognized and sustained by the imperial power of the Roman Empire, became formidable and proscriptive, and opened her mouth in blasphemies, claiming to be the Holy Catholic or universal church, and so violently persecuted those who continued steadfast in the apostles' order and fellowship, as to drive them into the wilderness, or into obscurity, while they, the man of sin, assuming to be the church of God, exalted himself above all that is called God, or that is worshipped. Repudiating the laws and institutions of Christ as head over all things to the church, set up as their head a presiding bishop, or pontiff, whom they claimed as vicar of Christ, and God with them.

This Mystery, Babylon the Great, is also the Mother of a family of Harlot daughters, and as the ancient type, Babylon of the Chaldeans, had a hundred and twenty-seven provinces under her dominion, so this mystical Babylon has in each of her Protestant daughers a province, which by ties of consanguinity are and forever must be identified with her as bone of her bones, and flesh of her flesh. All the family jars that have, and still do disturb and irritate the family, and produce war and violence in their camp, is in consequence of the judgments of the Lord in confounding their langurge. Their general traits and propensities, their objects and aims, are identical, but they cannot understand each other. They are all alike opposed to the truth as it is in Jesus, and equally fond of shedding the blood of the saints, which none of them have ever failed to do when opportunity has been afforded them.

The foregoing remarks are intended as preliminary to what we will now proceed to say explanatory of the text proposed for consideration. Whatever efforts, if any were made by the captives in ancient Babylon, to obviate the distinction God had made between Babylon and Jerusalem, we are not prepared to define; but most certain we are that God's dear children, when allured and drawn into a connection with Mystery, Babylon the Great, or with any of her harlot provinces, they have frequently plead the policy of continuing in their unhallowed affinity, hoping to reform, improve, and perhaps care her of her abominations, and perhaps restore to her that language which God has confounded. But for the last twelve hundred and sixty years all such efforts have utterly failed. Babylon is not healed. Her uncleanness is radical, and incurable, and we are forbidden to cherish any sympathy for her, but to come out of her. God has commanded all his archers who bend the bow, to shoot at her, and spare no arrows. The voice of holy inspiration cries, "O daughter of Babylon who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones."—Psa. cxxxvii. 8, 9. All the balm that can be found in Gilead, and the combined skill of all her physicians, can never heal her; her doom is sealed, her case is hopeless, and therefore instead of wasting sympathy upon her, the God of our salvation commands his children to forsake her. Echoing from the eternal throne of God, John heard a 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. And the great apostle to

the Gentiles, in the name and by the authority of his and our God and Savior, warns us thus: "Be ye not unequally yoked together with unbelievers; [let them be of what religious denomination they may, or belong to whichever of her provinces they may,] for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye [the saints at Corinth, and all the saints who dwell in the church of God,) are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 14—18. It is not enough for them who have been held in Babylon, when liberated, to simply forsake her, or withdraw fellowship from her, but all the sons and daughters of the Lord Almighty have a country where milk and honey flows in rich abundance. "Let us go, every one of us, into his own country." Every one of those whom the Lord our God doth call. Every captive child of God is commanded to forsake her, and go, not only *to*, but *into* his own country. In the church of Christ every child of God has a country meted out to him as his inheritance and a home, where his best friends and kindred dwell, and where God his Savior reigns. As Lot fled from Sodom, and as Israel came out of Egypt, so should every one of God's dear children who are held in captivity, hasten away from the ruin which soon shall overtake the Mother of Harlots and all her daughters; for God has said in verses 44—46, "I will punish Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumor that shall be heard in the land," &c. Although the children of God can never lose their relationship to him, nor that inheritance which is reserved in heaven for them, yet they can, and sometimes do lose the privileges of the house of God, the fellowship of the saints, and the reliable evidence that they are the children of God. "As many as are led by the Spirit of God, they are the sons of God." And all who are led by that Spirit are led in the truth. If therefore they be not led in the truth, they must lack that important evidence of their sonship. And they may also be involved in the judgments and plagues which are inflicted on Babylon. "For her judgment reacheth unto heaven, and is lifted up even to the skies." The judgments of Babylon extends to the boundaries of the church of God, which is called heaven; so the impending judgments prepared for her, covers all space intervening between Babylon and Jerusalem. The heavens and the skies both mean the firmament above, and that firmament is used figuratively to signify the church, as in the proverb which the liberated captives shall take up against the king of Babylon, saying, "How art thou fallen from heaven, O Lucifer, son of the morning, &c., for thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God, [or prophets of the Lord,] I will sit upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds, [of God's witnesses,] I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Heaven in this proverb means the church of God. Hell and the sides of the pit describe the contrast, or the opposite of the church, which includes anti-christ. And all between the wide extremes is involved in the impending ruin of Babylon.

There is therefore no safe place for a trembling child of God released from Babylonish captivity, between Babylon and Zion: all the land is polluted, and they, like Lot, are forbidden to tarry in all the plains.

"Away from the ruin, O hurry you on,
While the sword of the angel yet lingers undrawn."

Volumes might be written on this very important subject, which we have hurriedly glanced at; but we hope that what has been written may aid our esteemed friend in her researches after the truth. We feel a confidence from our limited acquaintance with her, that she can never be happy in Babylon, or in any place between Babylon and Jerusalem which is above, which is free, and is the mother of all who are, as Isaac was, the children of the promise. We will say in conclusion to our enquiring friend, and to all others who may be taking leave of their prison houses, Be careful and bring nothing with you; no golden wedge, nor Babylonish garment. "And there shall cleave naught of the cursed thing to thy hand."—Deut. xiii. 17. Blessings in rich abundance await thee in the Zion of our God; therefore let thy soul be satisfied with the fatness and plenty which God has lavished on his church.

WHO ARE OLD SCHOOL OR PRIMITIVE BAPTISTS?

"Let us be called by thy name, to take away our reproach."—Isa. iv. 1.

The mocking Ishmaelites who first applied to us the name of "Old School Baptists," by way of reproach, charging us with being centuries behind the progressive age in which we live, have more recently discovered some charm in the title which they would now gladly recall and append to "the number of their own name." Although they have for the last forty years boasted of progression in their doctrine and order, and claimed to be very far in advance of what the church of Christ had ever been, they have recently fallen mightily in love with the idea of antiquity.

A friend has sent us two numbers of a paper published in Memphis, Ten., by J. R. Graves, who has himself "boxed the compas" of modern Theology, in which is given a rehash of an article written by John M. Peck, in his paper called the "Banner and Pioneer," twenty or thirty years ago, and which was promptly met and refuted in the "Signs of the Times," at about the same time. By items unfairly and untruthfully garbled from history, which had been ingeniously manufactured for the purpose, he charges upon the original Philadelphia Association, and upon the Welsh and English Baptists of a still earlier date, some innovations upon the apostolic faith and order, as shown by the inspired testimony of the New Testament, and then exultingly shouts, with an air of triumph, that inasmuch as they have copied and greatly enlarged upon these pretended innovations of the Baptists of from one to two hundred years ago, they are entitled to the cognomen, *Old School*, or *Primitive Baptists*, and that the Anti-Mission Baptists have stolen the name from them. Whether the title belongs legitimately to them or to us, the charge of stealing it comes with a bad grace from them, who first applied it to us, and for years upbraided us as old fogies, hundreds of years behind the times.

It will be observed, that in their attempt to establish their right to the name, they do not go back more than from two to three hundred years. Now suppose they could prove by the most unquestionable history that all their modern humanly devised institutions, from their great National Missionary Societies, to their Strawberry Festivals, had been patronized and practiced religiously in the church, as a means of salvation, for five hundred, or even a thousand years, would that prove them to be the true apostolic church? As well may the Papists, by laboring to prove a lineal descent from the apostles, claim that with all their abominations they are the genuine Catholic Church of Christ which was set up at Jerusalem on the day of Pentecost.

But Mr. Peck, with all his labored researches, has utterly failed to show that the Baptists in America, or in any other country, ever heard of a Missionary Society, a Sabbath School Union, a Tract Society, or any other of their numerous brood of unscriptural organizations, until the present century. And he has very wisely failed even to make an attempt to show that any such institutions were known in the days of the apostles. Imagine how such a record would read:

And it came to pass, when Paul came to Jerusalem, he called together the apostles and faithful brethren, and invited the learned rabbies, and the wealthy men of Israel, and also of the Gentiles who had wealth and influence; and when the multitude were gathered together, the apostle beckoned with his hand, and lifted up his voice, and said, Men and brethren, I perceive that the laws and institutions enacted by our King are not sufficient for the salvation of men, and I propose the organization of sundry great *national* Societies; for our Lord has said, "My kingdom is not of this world." Whereupon the suggestion pleased the multitude, and Rev. Simon Magus, after an eloquent appeal, moved the organization of a National Missionary Society, into which every one who would give money should be members, and those who would give more money should be Directors, Life Members, Life Directors, Presidents, or Vice Presidents, &c., for he verily believed that the gifts of the Holy Ghost could be procured for money. The Rev. Simon Peter urged the necessity of such an institution, as eminently calculated to save thousands of souls, and ultimately to convert the whole world, and moved that a Board of Directors should be appointed, of which the Rev. Mr. Paul should be President, Rev. Dr. Luke Secretary, and the very Rev. Judas Iscarot Treasurer, and farther, that an Executive Committee should be authorized to collect funds, provide for manufacturing an ample supply of missionaries, colporteurs, Tract peddlers, Sabbath School teachers and superintendents, and that the machine be immediately put in motion, and throughout all time those who would give the most money should have all the highest offices, &c.

We might greatly extend the burlesque, but we pause to enquire of every candid reader, Which party does the picture resemble, the Missionary, or the Anti-Missionary Baptists? We are by no means tenacious for the name *Old School*; if it properly belongs to the Missionary party, we will cheerfully yield it to them. When we accepted it at the convention held at Black Rock, Md., in 1832, we published to the world that it was not chosen by us, and would only be accepted as a distinguishing cognomen, provided that it should not be construed to allude to any system of scholastic divinity,

but to mean that we claim to be pupils in the school of Christ Jesus our Lord.

For the antiquity of the order to which we profess to belong, we cannot stop short of the church as organized at Jerusalem on the day of Pentecost. And by the distinctive name Primitive Baptists, which title we greatly prefer, to that of Old School, we profess exact conformity to the doctrine, faith and order of the church in her primitive state. If Mr. Peck, or now that he is dead, Mr. Graves, who in his last dodge assumes the position formerly occupied by his "illustrious predecessor," will show us that the apostles and apostolic church patronized, or enjoined upon the church of Christ to practice any or all of the institutions which now distinguish the Missionary, from those called Anti-Missionary Baptists, we will hold ourselves bound to embrace them. With a consciousness of our short comings, we aim to adhere strictly to the order of the primitive church, and to continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers, and trust alone in God to add unto his church such as shall be saved.

We do not dispute that disorders and unwarrantable innovations have from time to time marked and marred the history of the true church, both before and since the days of the apostles, but we hold it to be unwise, unsafe and forbidden, that we should copy or practice any innovation, or follow even the holy apostles any farther than they followed Christ. Nay, if Paul himself, or an angel from heaven, should teach any other doctrine than that which was taught by divine inspiration to the primitive disciples, we are forbidden to receive it.

The apostles were commanded to teach baptized believers to observe all things whatsoever Christ had commanded them. No more, no less. No doctrine or institutions which may have been sanctioned even in the church of God, for which no precept or example can be found in the laws and institutions given by Christ, through his inspired apostles to the church, can be received or countenanced by the saints, without disloyalty to our Lord Jesus Christ, who is the King and Head over all things to his church.

If our adversaries would dispute our right to the appellations, *Old School, or Primitive Baptists*, let them show by New Testament scriptures where Christ commanded, or the apostles taught, or the primitive church practiced any of the doctrines or institutions which to-day distinguish the Missionary Baptists, (so called) from those who are called Old School, or Primitive Baptists! If our Lord Jesus Christ has commanded or authorized the forming of Missionry Societies, Missionary Boards, or any machinery for manufacturing missionaries, or ministers, or Sabbath Schools, or Tract, or any other Societies, as appendages to his church, let our accusers point to us the chapter and the verse, or place where such authority is recorded in the scriptures. Until they can do this, none of their railing and abuse can move us from a steadfast adherence to the divine rule.

The claim of the modern Missionary Baptists to the title of Primitive Baptists, reminds us of the sailor's jack knife, which he said had had seven new blades, and four new handles, but was the same identical knife still. We know of no particular in which they differ from us, in which they do not differ also from the apostolic church.

In conclusion, we will say for the information of all who wish to know what position we occupy, that we hold that the laws, ordinances, teachings and instructions, given us in the New Testament, are full, perfect and complete, and that all that is not there enjoined upon the saints, is forbidden; and if any man add to the words written in the New Testament, God shall add to him the plagues that are therein written. And if any shall diminish from that divine rule, he shall be expelled from all the privileges of the church of God.

We patronize no institutions, however plausible or popular, that was not enjoined by Christ and his apostles, and practiced in the primitive church; nor do we oppose any society, doctrine or ordinance, that was approved by Christ, and practiced by the apostles and New Testament saints.

MINUTES.

Bucyrus, Ohio, June 11, 1870.

Dear Brother Beebe:—Please publish in the "Signs of the Times" the following minutes of a council held at the Honey Creek church, Seneca Co., Ohio, on the 8th, 9th and 10th days of June, 1870.

The council met according to appointment.

Eld. Thomas Swartout preached the introductory sermon.

The letters from the several churches were called for, read, and the messengers' names enrolled as follows:

Honey Creek—Lewis Seitz, Noah Spitler, Abraham Smith and Thos. Pittman.

Van Buren—Mahlon Decker, David Bretz and J. P. Conaway.

Sycamore—Samuel Grelle, John Wininger, Abraham Price and Jacob Hershberger.

Friendship—Isaac Tompkins and John Barger.

Columbia—Eld. Tho. Swartout and W. S. Carpenter.

Rose Bush—W. Karan, Wm. Connel and J. H. Hall.

The council then adjourned for one hour.

Met, and opened by praise and prayer.

The council was then organized by choosing Eld. Lewis Seitz Moderator, and Thomas Tittman Clerk.

Remarks were made by the Moderator on the order of the church.

The Rules of Decorum were read.

Adjourned to June 9th, at 9 1-2 o'clock.

June 9, 1870.

Met according to adjournment, and opened by praise and prayer.

The following whereas and resolution were adopted by the council.

Whereas the churches composing the Sandusky Association became separated on account of the disorderly conduct of Asa Ellis, and whereas the Rocky Fork, Tymochtee and Eagle Creek churches, through their messengers, in the council, have given to the Honey Creek, Sycamore, Friendship, Rose Bush, Columbia, and the orderly part of the Van Buren churches, satisfaction for the course taken by them at our last Association, therefore,

Resolved, that we are willing to meet with them by letter and messengers when assembled with the Rocky Fork church, on Friday before the first Sunday in September, 1870, to sit with them in council, as in former days.

On motion, a notice was ordered to be published with the proceedings of the council, informing the various churches of our faith and order that Asa Ellis has been excluded from the Van Buren church, and is no longer with the Baptist connection.

On motion, letters were ordered to be written to the Orange, Blanchard and Carey churches, informing them of the proceedings of this council. Eld. Lewis Seitz was appointed to write said letters.

On motion, the proceedings of the council were ordered to be published in the "Signs of the Times."

Council adjourned.

LEWIS SEITZ, Mod.
Thomas Pittman, Clerk.

Cadiz, Trigg Co., Ky.

My Dear Brother Beebe:—By request, you will please publish the following:

According to appointment, the following presbytery met at Duley's Bluff, Livingston Co., Ky., on Saturday before the fourth Sunday in April, 1870, for the purpose of forming a church of the Predestinarin Baptist faith and order, they being an arm of the church at Muddy Fork, Trigg Co., Ky.

From Dry Fork church, Eld. John H. Gammon and Dea. T. W. Tivells.

Muddy Fork—Dea. E. P. Wood, R. R. Turner.

Muddy River Ass'n, Ill.—Elder Richard Fulkerson.

The presbytery formed by choosing Eld. R. Fulkerson Moderator, and Eld. John H. Gammon Clerk.

The following brethren and sisters presented themselves before the presbytery, for constitution:

Eld. W. M. Wood, Jas. B. Hardy, John T. Crouch, E. M. Duley, James Duley, Willaber Duley, Elizabeth Duley, Sarah A. Crouch, Isabella A. Saunders.

The presbytery after examining their standing and their faith, regularly constituted them into a gospel church, to be called Zion, according to the rules and order of the Predestinarian Baptists.

ALSO,

The church set before the presbytery brother James B. Hardy, as a candidate for the gospel ministry, and if thought fit, to ordain him to the same.

After the strictest examination of his standing, his faith and order of the gospel, and after a relation of his christian experience and call to the ministry, proceeded to ordain him in the following order.

Ordination prayer by Eld. R. Fulkerson.

Imposition of hands by the presbytery.

Charge by Eld. John H. Gammon.

Right hand of fellowship by Eld. W. M. Wood.

Benediction by the candidate.

R. FULKERSON, Mod.
John H. Gammon, Clerk.

APPOINTMENTS.

Dear Brother Beebe:—If the Lord will, I shall try to spend next month (July) with the brethren and churches East, as follows: The first Sunday in the month with the Welsh Tract church; a day or two between the first and second Sundays, with the Rock Springs church, as the brethren there may arrange; the second Sunday with the London Tract church; the next day or two with Eld. Rittenhouse, and the remainder of the week between the second and third Sudays, with the Bryn Zion and Cow Marsh churches, as brother Rittenhouse may arrange; the third Sunday with the Salisbury church; the following Wednesday and Thursday with the Indiantown chnrch, at their Yearly Meeting; the Saturday before the fourth Sunday with the church in Washington City; the fourth Sunday with the church in Baltimore City. I have not made any special arrangement for Saturdays, excepting the fourth, but will leave this with the churches to arrange to suit their convenience.

With love to all. your unworthy brother, D. BARTLEY.

Saith God, "I will take away their stony heart, and give them a heart of flesh." I will remove that sturdy heart which is in them, and give them a framable, teachable heart, which shall ply and yield to whatsoever I shall teach them. The taking away of the indisposition of the soul to any duty, and the fitting, framing and disposing of a soul to perform any spiritual service, is the alone work of God.—*Aubrose.*

MONIES RECEIVED FOR "THE EDITORIAL."

Stephen Holeman, Kan, 2 00, D Murchison, Ky, 13 80, Eld T W Huckings, Ky, 2 25, Eld J F Johnson, Ky, 25, Wm Shields, Ore, 4 60,—Total $55 05.

Subscription Receipts.

New York:—Geo Fryer 2, N Robertson 2, Nelson McEwen 2, C W McNish 2, C D Wood 2, Eld A St John 26 50, Amanda Bloomingdale 1, John Slawson 2, Oliver Comfort 2, Lewis A Seybolt 4, John J Anties 2, Mrs H H Decker 2, Kate McIntyre 2, Melanchton Smith 2, Eld I Hewitt..... $55 50

New Jersey.—Mahlon Hulsizer..... 2 00

Pennsylvania:—Miss C Carson 1 50, Fld Wm J. Purington 1 5, Miss Edith Hanna 4, Eld S H Durand 6, Mary Addleman 2..... 31 50

Delaware.—Chas Gooding..... 2 00

Virginia.—J Skaggs 1, Eld A B Francis 2, Wm Long 2, Eld H Thompson 2, David Garrison 2, Wm Hunter 2, Eld Tho M Poulson 1..... 12 00

Georgia:—Wm P Russell 2, E W Lowe 2, J M Flarity 1, Eld E Johnson 4..... 9 00

Louisiana;—Allen Kilgore..... 8 00

Texas:—Eld A W McKenzie 3, Eld Lewis Jacobs 2..... 5 00

Mississippi;—Ezekiel Jones 4, Geo Keeton 2, J R Burt 11, Mrs Mary Pool 17..... 34 00

Tennessee.—Eld M F West 4, L F Evans 5 50..... 9 50

Arkansas:—D B Almond 2, Mrs C A Norwood 2..... 4 00

Alabama:—A G Holloway..... 4 00

Oregon:—Eld J P Allison 5, Wm Shields 10 50..... 15 50

California.—Susan McGuire 2, Mary Owen 2..... 4 00

Ohio:—D G Barker 11 25, Eld A W Taylor 1, Eld L B Hanover 4..... 16 25

Indiana:—Mrs Sarah Walls 2, Chilion Johnson 50c..... 2 50

Illinois:—Mrs Col Jamison 2, Eld I Conlee 1 50, S R Patton 2, Pendleton Harris 1 50, Michael West 2, T C Mills 2, Mrs S Gleen 2, Eld B Bradburry 1 50..... 14 50

Missouri:—Eld Jas Teaque 4, Joel Sanders 3, Henry Tuley 5, D S Woody 2, Eld H Louthan 2, Mrs J W Reed 2..... 18 00

Iowa:—John Young..... 2 00

Kentucky:—J C Hopkins 2, Sallie Johnson 2 20, Reuben Norman 2, Eld J H Gammon 4, O C Champion 2, A T Winstead 1 50, Eld J F Johnson 5 50, Reuben McDonald 4..... 23 20

Total..... $272 45

Marriages.

By Eld. P. Hartwell, at his residence in Hopewell, N. J., July 2, 1870, Mr. Daniel Housel, and Miss Ann Waters, all of Hopewell.

By Eld. Thomas M. Poulson, April 7, 1870, Mr. Benjamin T. Jones, to Miss Henrietta Wilkerson, both of New Church, Accomac Co., Va.

June 14, 1870, by the same, John D. Parsons, to Miss Hester Taylor, both of Wattsville, Accomac county, Va.

Feb. 16, 1870, at the residence of Eld. I. Hewitt, in Halcottsville, Mr. Lewis Whitcomb, and Miss Isabella Whitcomb, both of Middletown, Delaware Co., N. Y.

By the same, By the same, March 31, 1870, at the house of the bride's mother, in Roxbury, Mr. Luman M. Cole, of Windham Centre, N. Y., and Miss Emma Stratton, of Roxbury, Delaware Co., N. Y.

Obituary Notices.

DIED—March 7, 1870, near Middletown, N. Y., **Mary Ada,** daughter of James A. and Joanna C. Wilkison, aged 3 years, 3 months and 13 days.

Arms empty of our child we lift,
With spirits unbereaven;
God will not take back every gift—
Our child is ours in heaven.

DIED—Of puerperal fever, **Mrs. Maria J. Gaar,** wife of brother Simeon A. Gaar, near Louisville, Ky., Dec. 28, 1869, aged 36 years.

Mrs. Gaar was connected with the Methodists, but she was an excellent woman, exhibiting the christian graces in her life, and trusted in Christ alone in her death. A little while before she departed, her husband asked her of her hope and future prospects. She replied that her entire trust and confidence was in her Savior. Then she took an affectionate parting with her husband and six children, kissing them, and speaking some farewell word to each. Almost immediately afterwards she said, "If this be death, how sweet to—" and was gone before the sentence was finished. May the Lord comfort our sorrowing brother.

D. BARTLEY.

BROTHER BEEBE:—Please publish the death of our little daughter, **Eva Elmendorf.** She died of inflamatory rhenmatism, and other diseases, Oct. 16, 1869, aged 4 years, 5 months and 19 days. Her sufferings were very severe, which lasted three weeks. She was a sweet child, and greatly loved. It is hard to part with the little ones, which twine about our hearts; but I would say,

Sleep on, sweet child, and take thy rest;
What God appoints is for the best.

M. A. ELMENDORF.

Olive, N. Y.

DEAR BROTHER BEEBE:—At the request of brother James Clawson, I send you the obituary of his consort, sister **Rebecca Clawson,** who departed this life March 29, 1870. She was a member of the Old School Baptist church forty-three years, during which time she manifested more than ordinary devotedness and piety, for which she was highly esteemed by all who knew her. She leaves a husband and several children, together with many relatives, who mourn the loss of a wife, a mother, and a friend indeed. She was 71 years old.

Blessed are the dead that die in the Lord.

Yours to serve in the gospel,

S. C. SMITH.

Elizabeth Drake, daugnter of James and Rebecca Clawson, died at the same moment of her mother, with a lung disease. She suffered very much during her sickness, but bore it with great fortitude. She had the good will of all who knew her. We feel that our loss is her gain. She left a husband and three children, the youngest being about four months old. She was thirty years old last January. She and her mother were both buried in one grave.

JEPTHA CLAWSON.

DEAR BROTHER BEEBE:—Please insert within your columns these few lines respecting the death of brother **John Shepperd,** who departed this life April 8, 1870.

Brother Shepperd had been a member of the Regular Baptist church for many years, was a devoted lover of the truth, and follower of our Savior, and has throughout the course of his pilgrimage on earth, manifested a great respect for the interest and welfare of the church, of which he was an energetic and useful member. He was well confirmed in the doctrine of grace, and often spoke of the stability of God's covenant, and of the certain fulfillment of all his promises, on which his hopes of heaven were based, and his fond anticipations of future deliverance. He spoke of his approaching dissolution with much calmness and composure, and after a few weeks sickness he fell asleep in Jesus, having died without a struggle. His friends and a bereaved widow are left to mourn his departure, but can rest assured that the loss they have sustained is to him an eternal gain.

Yours in tribulation,

LEWIS KAGY.

Morgan Co., Ohio.

DIED—At his residence in Franklin county, Va., on the 21st of April, 1870, brother **Joseph Edds,** aged 69 years and 8 days.

Brother Edds had been a consistent member of the Old School Baptist church for upwards of thirty years, during which time he continued steadfast in the apostles' doctrine and fellowship. The writer was intimately acquainted with him most of this time, having been pastor of the church to which he belonged for nearly twenty years, and can truly say that he was a firm and unshaken believer in the doctrine of salvation by grace alone, and could not be carried about with every wind of dotrine. His house was a home for the preaching brethren, the writer having spent many nights under his hospitable roof; was with him when he died, shaved and help shroud him, preached his funeral before he was buried, according to his request while living.

May the God of all grace comfort and sustain sister Edds in her widowed condition, is the prayer of the unworthy writer, for Christ's sake. Yours in gospel bonds,

J. R. MARTIN.

Franklin Co., Va.

By request of the bereaved widow, please publish the death of brother **James Ballard,** who died Feb. 18, 1870. He was baptized by the late Eld. Wm. Warren, in the fellowship of the first Baptist church in Roxbury, N. Y., March 25, 1804. He was extensively known throughout the Lexington Association, as a warm advocate of the Old School Baptist doctrine and order, as once delivered to the saints, and he stood firmly opposed to all modern religious institutions, and faithfully warned the children of God to beware of all the inventions and delusions which prevail in the religious world. He exhorted the saints to walk worthy of their high vocation. He was regular in attending the meetings of the church until he was deprived of his sight, and was confined mostly to his house. Still his mind continued steadfast and firm in the doctrine of the gospel. His house has long been a home for his brethren, and his theme was the faith of the gospel. He was taken quite suddenly in his last illness, and died in a few days. He leaves many relatives and the church to mourn their loss, but we believe our loss is his unspeakable gain. May the Lord sustain and comfort our bereaved and widowed sister, and all the mourning relatives and friends. A discourse was preached by the writer, on the funeral occasion, from 2 Tim. iv. 7, 8.

ISAAC HEWITT.

Departed this life July 27, 1869, **Christian Miller,** in the 62d year of his age. Brother Miller was born in Tennessee, went to Indiana while quite young, and removed thence to Mercer county, Ill., and thence to Warren county, where he resided up to the time of his death. He united with the Henderson church of Regular Predestinarian Baptists, in Oct. 1858, and was baptized by Eld. A. J. Norton. He was a very worthy and consistent member of the church, having the confidenc and fellowship of all who knew him, and was endeared to all the household of faith who were intimate with him. A citizen of sterling integrity, a good and faithful husband, and an affectionate father. He approached the awful scene of death with tranquility and joy, and referred his weeping companion to the language of the poet, to express his feelings, viz:

"O sweet is the season of rest,
When life's weary journey is done!" &c.

His second wife, Sarah Miller, and five children, are left to mourn, as well as the church of which he was a member. A meeting was held in respect to his memory, on the fifth Sunday, instant, at the Henderson church, where a large and attentive audience was addressed, from Num. xxiii. 10. "Let me die the death of the righteous, and let my last end be like his."

Respectfully,

I. N. VANMETER.

Macomb, Ill., May 30, 1870.

DEAR BROTHER BEEBE:—With unutterable sorrow I devote a few lines to the memory of my dear departed uncle. **Eld. Benjamin Jones.** I feel as many others have expressed, that a great man in Israel has fallen in death, and passed from the sight of many who loved him dearly, and gone home to sleep in Jesus, until he shall awake with the likeness of the dear Savior, whom he so faithfully served in the gospel ministry. His was a rare, and a peculiar gift, adapted to feed and to build up both the weak and the strong. He was blest with a distinct and clear understanding of the word, could rightly discriminate between law and gospel. His manner was positive, yet mild and endearing, and he shewed himself approved of God, a workman who needed not to be ashamed. He was highly esteemed, and his praise is in many of the churches of the saints. For many years he was accustomed to visit his brethren and friends of the Bald Eagle church, near the place of his birth, annually, though living about three hundred miles distant, in Indiana, and his visits were always in the fullness of the blessing of the gospel of Christ. On those occasions we feasted on fat things full of marrow, and wine on the lees well refined. I sorrow because I shall see his face and hear his voice no more. I have no doubt that to him to die was gain.

D. C. JONES.

The church at Bald Eagle, Ky., in session on the third Saturday in April, 1870, unitedly desire to express their christian love and fellowship for our dear departed brother, Elder Benjamin Jones, whose memory we cherish with the most sacred regard. From our intimate acqaintance with him as a faithful minister of Christ, and in all the relations he sustained, his character was as free from blemish as any man we ever knew. He was an able minister of the gospel, and served his Master with humility and diligence, greatly to the edification, comfort and establishment of the people of God. Greatly sorrowing that we shall see him no more in the flesh, we desire to be still and know that the Lord is God: that the Lord gives, and takes away in his own good time.

By order of the church,

S. JONES, Pastor.

C. RATLIFFE, Clerk.

Please publish the obituary of our little grand-son, **Jim Tom Pollard,** son of Wm. S. and Matilda F. Pollard, who died with pneumonia, at the residence of his grand-parents, Thomas B. and Elvy Myhand, on the 27th of May, a few minutes before ten o'clock, p. m., aged 17 months and 3 days. He was a sweet child, and dear to his relatives and parents, and by all who knew him. It was hard to give him up. He was loved devotedly by his grand-parents, whom he was named for, and the little sweet boy loved them most affectionately. Rest, sweet little one, rest in Jesus' arms. Mourning friends, disturb not his sweet repose. The Lord has thought best to take him in his arms, and we will ask him for grace to support us, and to meet him in that heavenly place of rest. O how hard it was for the dear parents to give him up, for he was their all. It was the will of God, and should they complain? He doeth what seemeth to him good. Dear parents, look to Jesus, for he alone can give you comfort, and prepare you to meet your sweet one in that heaven of rest. Bless the dear parents, O Jesus of mercy.

ELVY MYHAND.

DIED—In Bowdoinham, Maine, May 11, 1870, **Courtney P.,** wife of Mr. Samuel Randall, and daughter of the late Captain Humphrey, and sister Rebecca Purington, aged 38 years and 6 months.

The subject of this notice was confined to her bed but five days, yet in that short time she suffered what no tongue is able to describe, but bore all her sufferings with that patience and fortitude which is exhibited only by those who trust in Jesus, and then calmly fell asleep. When told that she was dying, she said, "O no! I am not dying, I am going into that sweet sleep." She leaves a husband, four children, a mother, four brothers and sisters, and other relatives, neighbors, and friends almost without number, to mourn their loss. But it can be truly said, that they do not mourn as others who have no hope. She was of a lovely disposition, and kind and gentle to all. Her funeral was largely attended last Sunday, and a discourse was preached from these words: "Father, I will that they also whom thou hast given me be with me where I am."

H. CAMPBELL.

Brunswick, Maine, May 17, 1870.

DIED—Of measles, sister **Rebecca Hanson**, wife of Mr. A. S. Hanson, of Lee Co., Ala., in the 28th year of her age, leaving an affectionate husband, four small children, a father and mother, with numerous other relatives and friends, to mourn their loss. She was the daughter of Dea. Wm. Collins. It pleased the Lord to early impress her youthful mind with a proper sense of her true condition as a sinner, and to give her a good hope through grace of her acceptance through our Lord Jesus Christ. For such distinguished mercy and grace bestowed upon her, she felt desirous to yield obedience and honor her Lord, by taking his yoke upon her. Accordingly she related the dealings of the Lord with her, to the church at Mt. Olive, near Opelika, and was baptized by the humble writer, on the fourth Sunday in September, 1860. She truly adorned her christian profession by her love to the truth, in word and deed; and whether as a neighbor, a wife, a mother, or church member, she manifested the meek and quiet spirit of our blessed Lord. At the request of the bereaved and afflicted husband, I preached on the occasion from 1 Cor. xv. 19. "If in this life only we have hope in Christ, we are of all men most miserable." The last words she was heard to utter, she was looking at her little son Henry, and said, "Jesus can save sinners. Henry, be a good boy."

May the Lord bless the dear husband, watch over the motherless children, and finally bring them all to eternal glory, through Jesus Christ our Savior.

W. M. MITCHELL.

Opelika, Ala., May 3, 1870.

DIED—Feb. 20, 1870, **Burtinett**, son of Mr. and Mrs. Francisco, aged 3 years and 3 months.

"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! far from thee
Thy kindred and their graves may be;
But there is still a blessed sleep,
From which none ever wake to weep."

ALSO,

By request of the bereaved husband, S. Jenkins, please publish the death of his wife, **Elizabeth Jenkins,** grand-daughter of the late Eld. James Meade. She died March 8, 1870, in the 31st year of her age. Her death was very unexpected. She left two children, one an infant. She never made a profession of religion, but she manifested to her friends that she had a good hope, and a willingness to die, and bid her friends farewell. She said her breath was gone, and ceased to speak. Neither friends nor physician could save her mortal body from the grave, nor can the grave contain it longer, when Christ her Savior shall appear. She leaves a bereaved husband and a large number of friends and relatives to mourn their loss; but we trust their loss is her gain. For if we believe that Jesus died and rose again, them also that sleep in Jesus will God bring with him.

May the Lord sustain the afflicted and bereaved friends under this dispensation, and overrule it for their good and his glory. We were requested to preach on the occasion. The congregation was large and very solemn. Yours in fellowship,

ISAAC HEWITT.

DIED—At his son's in this county, on the 12th day of April, 1870, after a severe and short illness, **Abraham Fields,** aged about 67 years and 4 months, having been born in Shelby Co., Ky., Dec. 27, 1793. He had for the last ten years claimed to be the oldest resident of Gibson county, his father having moved to it in December, 1799, when it was then Knox county, Indiana Territory, there being but two or three families in what is now called Gibson county; but the Indians were then very numerous in the country. He was married to Grace Rainey March 8, 1816. His wife preceded him in death several years. It is said that he professed a hope in the Savior several years before his decease, but had not united himself to the church, for some cause or other, so as to follow the Savior in his examples and commandments, and to make the same public. A short time previous to his death, he was on a visit to some of his relatives in Illinois, when he said to some of them that he must return to Indiana to die, for he would not live much longer, and he wished to die there and be buried by his wife. He shortly after returned here, and soon after walked two miles to his son's, on Sunday morning, and the following morning, after doing a short job of work, he was taken with a chill, and soon after he became unconscious of his condition, of which he never recovered, and died on Tuesday following. He has left several children, and a large number of relatives and friends, to mourn their loss, who feel constrained to exclaim,

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

Yours in christian love.

JOHN HARGROVE.

BROTHER BEEBE:—I wish you to publish in your widely circulating paper, the death of my dearly beloved husband, **Elder Levi Sikes,** who departed this life March 30, 1870, in the 76th year of his age. He was born in the state of Massachusetts, Oct. 29, 1794, and emigrated with his parents to Scioto county, Ohio, in the summer of 1803, where he lived till the day of his death. In the summer of 1817, during the progress of a great revival of religion, under the preaching of Elder Rufus Chaney, he joined the Free-will Baptists, and was baptized into that church. On the 9th of Feb., 1819, we were united in the bonds of matrimony, I having previously united myself with the Tygarts Creek Old School Baptist church, under the preaching of Elder George Guthrie. My husband continued a member of the Free-will Baptist church until the year 1833, when, becoming convinced that the doctrines of that church did not agree with the teachings contained in the holy scriptures, he united himself with the Old School Regular Baptist church, in which faith and order he remained steadfast until his death. About the year 1840, he was ordained a minister, to preach the gospel, and had charge of Ebenezer church, in Vinton county, for a number of years. He continued to preach at regular intervals, till within a few weeks of his death. He spent the last few years of his life in arranging his temporal affairs, so as to be prepared for the last final change, which he knew must come sooner or later to us all. He left no unsettled debts to be paid after his death, but divided his property, so as to give satisfaction to all his children. He went around and visited all his friends a short time before his last sickness, and seemed fully prepared for the last change. He never spoke of death as a circumstance to be dreaded, but rather as a change from this world to a higher and happier state of existence. His funeral sermon was preached by Eld. John Bunnell, of the New School Baptist church, from Job xiv. 14. "If a man die, shall he live again?" His remains were followed to the grave by a numerous train of relatives and friends, who turned out notwithstanding the inclemency of the weather, to testify their respect to one whom they had so long known and held in high estimation. He was followed to the grave by his seven living children, four sons and three daughters, who are all married, and settled in the neighborhood, with numerous rising families of their own. He has been a constant reader of the "Signs" from its commencement to the present time, and always considered it the best religious paper ever published. We do not mourn as those that have no hope, for we think he is far better off.

MARY SIKES.

It has become my painful duty to announce the death of my beloved husband, **David Smith,** who departed this life August 24, 1869, in the 60th year of his age.

The subject of this notice was born in Washington county, Ten., and was the son of Turner and Mary Smith. He was born Feb. 24, 1810, being at the time of his death just 59 years and 6 months. In 1831 he emigrated to this county He was married March 29, 1832, to Miss Cynthia Edwards, with whom he lived until Sept. 2, 1842, when she died. In January, 1847, he and I were married, since which time we shared the joys and sorrows of life together. His disease was ulceration of the stomach and bowels, with which he suffered intensly for nearly ten months, but bore it with christian fortitude. He received a hope in Christ about the year 1838, but never attached himself to the church until April, 1861, when he joined the Providence church, and was baptized by our beloved pastor, Elder John Shields, on the first Sunday in May. He lived an exemplary life, and died beloved and lamented by all who knew him. During the early part of his sickness he expressed a great desire to get well, for the sake of his family, but said he was resigned to the will of God, often telling us that he did not dread death any more than going to sleep. He often exhorted those around him to trust in God. One night, while a neighbor and I were watching him, he said, "O, John, the Lord has given me grace to live by, and he has promised me grace to die by, and I am not afraid to trust him." Often he would clap his hands and exclaim, "Glory, honor and praise to my blessed Jesus." He called all the members of the family together, and talked to each one separately, telling the younger one to be obedient, and requesting the older ones to assist me, and made all necessary arrangements for the settling of his worldly affairs. He retained his consciousness until almost the last, and passed away without a struggle or a groan. He leaves myself, four sons, six daughters, two step-sons, an aged mother, besides many other friends and relatives, to mourn. After an interesting sermon by our pastor, his remains were conveyed to the family burying ground and interred. In consequence of the absence of one of his sons, the funeral was postponed until the third Sunday in October, when an appropriate discourse was preached by Elder John Shields, from the words, "It is appointed unto all men once to die," &c.

Dear brethren and sisters, this dispensation falls heavily upon me, being the second time I have been left a widow. O may the Lord sanctify it to the good of the surviving friends, is my humble prayer. Please remember me at the throne of grace.

SARAH W. SMITH.

Associational Notices.

BROTHER BEEBE:—Please publish through the "Signs" that the Lebanon Old School Baptist association will meet with the Lebanon church, Henry Co., Ind., on Friday before the third Saturday in August, at ten o'clock a. m.

Brethren and friends coming by the cars from the south, via Cincinnati, will buy tickets at the Cincinnati & Dayton depot, for Alleris Station, on the Cin. & Ind. Junction R. R. By taking the 7 o'clock a. m. train they will reach here between 12 and 1 o'clock the same day. By taking the 5.30 p. m. train, they will reach here at 11 p. m. Those coming by the way of Richmond, Ind., will come on to Cambridge, via Col. & Ind. Central R. R., where they will change cars to the Junction, and come to the Station named above. Those coming from the west and north-west, via the Old Belfontain and Indianapolis, or the Chicago R. R., will come to Sulphur Springs, on the Chicago road. We will try to meet the friends at both these places. But if any should come, and find no conveyance, enquire for J. A. Johnson, at Allen's, (as I am close by) and for J. R. Longfellow, at Sulphur Springs.

J. A. JOHNSON.

Mount Zion, will be held with the Little Blue church in Jackson Co., Mo., about 12 miles south-east of Independence, on the third Saturday in September, and two following days. Brethren and sisters from a distance are invited to attend.

E. Y. BERRY.

The Corresponding, of Virginia, have appointed their next annual meeting to be held with the church in the city of Alexandria, Va., to commence at 10 o'clock a. m. on Wednesday before the third Sunday in August, and continue until the Friday evening following.

DEAR BROTHER BEEBE:—By request of the church at Alexandria, please publish in the "Signs" that the Corresponding, Va. Association will be held with the Primitive Baptist church in this city, commencing on Wednesday (the 17th) before the third Sunday in August, and continue three days. Brethren, sisters and friends are affectionately invited to attend, and we hope the ministering brethren will bear us in mind, Alexandria being a place easy of access. Those visiting the association can arrive in time on the early morning trains.

Yours as ever,

JOSEPH L. PURINGTON.

The Original Little River Association of Predestinarian Baptists will meet, the Lord permitting, with the church at Long Creek, two miles south of Canton, Trigg Co., Ky., on Friday before the fourth Sunday in August, 1870.

Yours in tribulation,

JOHN H. GAMMON.

The Pilgrims Rest, will be held with the Salem church, in Marion Co., Ark., to begin on Friday before the third Sunday in September, and continue three days.

The Juniata, to meet with the Sidling Hill church, in Fulton Co., Pa., on Friday before the third Sunday in October, and continue three days.

Lexington, to meet with the Gilboa church, Schoharie Co., N. Y., on the first Wednesday in Sept. 1870, and continue two days.

Indian Creek, with the Mill Creek church, Hamilton Co., Ohio, on Friday before the third Sunday in September, at ten o'clock a. m.

Mad River, with the church at Jenning's Creek, Van Wert Co., Ohio, on Friday before the second Sunday in September, at 10 o'clock a. m.

Siloam, to meet with the Hopewell church, twelve miles south-west of Corydon, Wayne Co., Iowa, near the State line, on the first Saturday in September, 1870, at ten o'clock a. m., and continue two days.

Spoon River, will meet with the Salem church, in Fulton Co., Ill., 2 1-2 miles S. E. of Bryant's Station, on the Peoria and Hanibal R. R., at ten o'clock a. m. on Saturday before the first Sunday in September.

Salisbury, will be held with the Salisbury church, Wicomico Co,, Md., (Eastern Shore) beginning at ten o'clock a. m., on Wednesday before the fourth Sunday in October, 1870.

Kehukee, will meet with the church at Deep Creek, Halifax Co., N. C., to commence on Saturday before the first Sunday in October, 1870.

Licking, to be held with the Mt. Gilead church, in Mason Co., Ky,, beginning on the second Saturday in September, and continue three days.

Ocmulgee, to be held with the New Salem church, Putnam Co., Ga., eight miles N. W. of Eatonton, commencing on Saturday before the second Sunday in September, 1870.

Euharley, with the church at Mt. Haber, five miles N. W, of Resaca. on Saturday before the third Sunday in September, 1870.

Oconee, to meet with the Black Creek church, in Madison Co., Ga., twenty miles north of Athens, on Saturday before the second Sunday in October, 1870.

Yellow Creek, to be held with the Chariton church, six miles north of Calio, Macon Co., Mo.,

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Two River, to be held with the Bureau church, twelve miles north of Mexico, Audrian Co., Mo., on the last Saturdry in August, 1870.

Mount Pleasant, to be held with the Silver Creek church, eight miles west of Huntsville, Rrndolph Co., Mo., on the second Saturday in September, 1870.

AGENTS FOR 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, Herrick, Pa., Jehu Byrnside, Kanawha C H, west Va., D B Almond, MtMaria. 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. R. H. McGinty, Moulton, Lavaca Co., Texas, Andrew Wood, Troy, Madison Co., Illinois, Eld D Murchison, Wesley, Hickmon Co. Ky. S. G. McLenden, Troy, Ala., John A. Cates, Union, Union Co., Oregon, Eld. Y. J. Harrill, Little Lot, Hickmon Co, Tenn., Eld. H. H. Sanders, Fort Gaines, Clay Co., Ga., S. R. Boggess, Girard, Macoupin Co., Ill., G. T. Cotton, Ruckersville, Tippah Co., Miss. Wm. E. Freeman Olustee Creek Montgomery Co. Ala., Uriah Humphrey, Hickory Station, Newton Co. Miss., J T McColl, Bothwell, Kent Co. Ont., Joseph Winborn, Connersville, Marshall Co. Miss., Eld. J A Johnson, Sulphur Springs, Ind., Jas S Guynes, Sylersville, Monroe Co. Ark., Eld. Granville Houchins, Indian Creek. Monroe Co. W. Va, Wm. Richardson, Fort Gains, Clay Co., Ga.

THE

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A WEEKLY NEWSPAPER

PUBLISHED IN NEW YORK CITY,

BY G. J. BEEBE

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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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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 desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, tninking 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 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. 38. MIDDLETOWN, N. Y., AUGUST 1, 1870. NO. 15.

CORRESPONDENCE.

From the "Biblical Recorder."

TO ELDER P. D. GOLD.

DEAR BROTHER GOLD:—Your defection from us, and your going over to the party of those styling themselves "the old side," or "Primitive Baptists," has, as you may well suppose, excited the surprise and displeasure of your former brethren; and as it is an implied censure of them and their cause, and even a public declaration that they are so much in the wrong that you could not with a good conscience remain among them, it seems to justify them in asking your reason for taking this step. No one questions your *right* to follow your best judgment, and the dictates of your conscience, in changing your church relations; but as you must be aware that all such changes wound the feelings of many, and imply something very wrong in the party abandoned, and serve to increase the lamentable divisions of the church, which bring so much discredit,—I had almost said disgrace, on the sacred cause of our common Master, we are entitled to believe that some serious apparent objection, at least, lies against the churches distinguished by the name of "Missionary Baptists,"—a distinction unfortunately rendered necessary, by the withdrawal of our former brethren from us, and which attaches to them the opposite, and, we should think, unwelcome appellation, of "Anti-Missionaries." I believe we, the "Missionaries," wish to do right, and if by mistake or infirmity we go astray, the well meant, tender and candid rebuke of a brother will be meekly and thankfully received. Our preaching, so far as I know, is such as would be sanctioned by Andrew Fuller, whose works have been a standard authority for Baptists, both in England and in this country, ever since they appeared. They recognize and set forth prominently God's electing love, effectual calling and preservation of his saints unto final salvation; the sinner's guilt and helplessness, and his entire dependence upon God, "both to will and to do of his good pleasure." But they hold, and prove it by scriptural example, that all this is perfectly consistent with the most urgent appeals to sinners to repent, believe, and obey at the peril of their souls, and that these are the appointed means of rousing them to flee from the wrath to come. On those who profess to be christians, they inculcate the duty of showing their faith by their works, of being abundant in good works, of devoting health, strength, zeal, property, to the cause of Christ. They teach that the love begotten in the soul by redeeming love, ought and will impel to a life of active usefulness and to zealous exertions to extend the knowledge of that love to the ends of the earth. Every true church must therefore be a missionary church, and the very doctrines which we preach, and the practice resulting therefrom, are what set in motion the christian world towards the end of the last century, and gave the Baptists the honor of being pioneers in the great work of evangelizing the world, a work which has since been going on with accelerated speed, owned and blessed of God by the conversion of multitudes of the poor heathens, who were once just such monsters of violence and pollution as Paul describes the Romans and Corinthians to have been, but have now like them "been washed and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of God." If any of our number do not preach and love this doctrine, it is not because they belong to a society which does not inculcate it, but in opposition to all the efforts and teachings of our pulpits, and books, and periodical press.

When will the people with whom you have chosen to affiliate yourself, produce any like fruits? Has not their opposition to us produced a reaction in the contrary direction, and made them adverse to all progress in knowledge? Do they not repudiate all helps to the interpretation of the scriptures, and take for granted that the meaning adopted by every preacher that can read the English bible, is the teaching of the Holy Spirit? And does not every one that listens to their preaching hear the wildest and most groundless fancies of the human brain delivered from the pulpit as the truth of God, and the food appointed by Christ for the nurture of his sheep? Can it delight you to see the mass of the people delivered over to the tuition and custody of such shepherds? Forgive me, if I have in any particular spoken too harshly. We regret to lose such a man as you, and to have you added to a body who make it a part of the regular ministrations of the pulpit, to decry us as enemies to the truth,* and recreants to the good old Baptist doctrine. In one sense we may conceive hope from the proselytism of intelligent men. They will serve as a leaven, which will gradually leaven the whole lump, and the whole body will gradually drop their errors, and again amalgamate with us. We do not deny that there are among the "anti-missionaries" many truly pious people, and that many of their preachers hold and preach true, saving doctrine; but we claim that the very same wholesome and saving truth is heard from our pulpits, while we charge upon these, our separating brethren, the error of departing from scriptural precept and example, by preaching the doctrines of predestination and election in such an unguarded manner, and disproportionate quantity, as to lead to the practical effects of *fatalism*, the sinner being lulled in contented slumber, *until his time shall come*, and the convert discouraged, after his conversion, from actively exerting himself in doing good, on the plea that he is thereby trying to work out a righteousness of his own. Thus all active exertion is branded with the reproach of helping God to achieve his purposes by our puny hands. Yet God does not scorn our fellowship in his work,—Are we not called "workers together with him?" The truth is, God carries on all his operations for the setting up of his kingdom on earth, through the agency of human hearts and hands. He who uses the winds to waft Paul to Macedonia and Troas, uses Titus' and Timothy's hands and feet to visit and serve the churches which he nursed. He who wants his imprisoned ministers to have comforts in their bonds, makes use of Epaphroditus to carry those comforts from Phillippi and Thessalonica at the hazzard of his life. This consistency of human effort with divine preordination is so obvious, that *we* wonder why our brethren styling themselves Old School, can fail to see it and act upon it, as we do. But may be our opponents will say, We don't object to your *working*, but you don't work *in the right way*. Very well. Now, my dear brother, come forward and tell us *how* we ought to work, "show us a more excellent way," and we will all heartily thank you, if you can suggest some *better way of working*, for we are always trying to find out the best way.

If I have in any respect misrepresented the doctrines or the practical results of the preaching of your new associates, I shall be very glad to be corrected, and will take back most willingly any wrong statement of which you may convince me, if your intercourse with this class of christians be sufficient to authorize your denial of this commonly received opinion of their instructions and their church proceedings. I make no other apology for being the one who takes the liberty of asking for this explanation from you, except my age, as seeming to warrant me in watching with a kind of fatherly interest over the lives and labors of our rising ministry.

*For proof of this, see C. B. Hassell's communication in "Zion's Landmarks," of April 1st, in which we are classed with spiritual Babylon, and made out to be equally guilty, teaching for doctrines the commandments of men.

TO DR. HOOPER.

MY DEAR SIR:—A communication addressed to me, appears in the "Biblical Recorder," of April 27th, calling on me for a statement of the reasons for leaving the Missionary Baptist denomination, and uniting with the Old School Baptists. It was not my intention to offer any defense of my conduct, as it is unpleasant to be thrust before the world, either in abusing those one has left, or in defending his new associates, as if he felt himself to be their champion. But since yourself, and many others of your denomination, are held in much esteem, and your request is accompanied with a promise of a candid consideration of my reasons, it is not easy to decline giving some of them. I write not to needlessly offend any one, neither arrogating any superiority, nor charging any person with insincerity.

I can bear my former brethren testimny to their zeal and earnestness in propagating what seems to them to be truth, and would not, if not so directly called upon, any farther wound their feelings, by any public expression of my own views, which are so opposite. It shall be my endeavor to give what seems to me to be bible teaching, brought to my view in experience, and let all who are disposed to consider my views, try them by the word of God; for they are worthless if not sustained thereby. According to bible authority, spiritual truth can be discerned

and received in the love of it, only by those that are spiritual; so that he who relies on that standard never satisfies those opposing.

I was, perhaps, as much opposed to "this sect everywhere spoken against," as any one of your number, and verily thought such a course was doing God service. I embraced the Andrew Fuller system, and was under teachers of theology—was sincere in thinking salvation was offered, and only offered, to all men—that it depended on the creature's own will whether he accepted it or not; that Sunday School teaching was a wonderful help in the Lord's work; that missionary boards were a happy organization for spreading the gospel; that theological teaching was a wise provision for training a man to preach; that money would hasten the conversion of the world, if we only had it; glorying in this age of wisdom in devising and developing many fruitful measures for accelerating the progress of truth, and regarding the man blind and bigoted who would not come up to the help of the Lord against the mighty.

During this period of several years some of my actions were bad enough to stagger me. Trouble like dark billows would at times roll over me, succeeded by short relief. My zeal, however, continued unabated; but the tasks began to increase. Suddenly corruptions arose, every where within me, with a fierceness uncontrolable, and sin raged like a devouring fire. The law confronted me with a killing sentence, and death I thought was on me. Hell was the only place that could fitly receive me, and it was so just in God in sending me there, that my soul must approve the righteous sentence. While sinking down, Jesus was manifested in the heavens in a glorious appearance, and these words sounded out, "If God give you Christ, how shall he not with him freely give you all things." Since then Christ is my only hope, and all human righteousness appears as filthy rags, from which I wish to be delivered. A painful sense of sin forbids confidence in the flesh, and I am entirely dependent for faith on its author and finisher.

Upon this new, and I hope heavenly teaching, which was about five years ago, followed fresh troubles, but of a different sort. A general dissatisfaction with the principles of the denomination I had until then gloried in, began to arise. Salvation must either be by works, or of grace, and not by blending them; but your people were trying to blend the two systems. That it is by grace, both the bible and my own experience taught. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." "If it is of grace, it is no more of works," &c. It was presented to me in some such manner as this, that in the new covenant of grace, Jesus, the second Adam, stood for his seed, as the first Adam stood in nature for his, and that they must all be in him, as the first Adam's seed were all in him, and that Jesus made all that were in him righteous in his obedience, as Adam made all that were in him unrighteous in his disobedience; and though the law was given that the offense might abound, this affects not the covenant, for where sin abounded, grace did much more abound; that the names of his children were all written in the Lamb's book of life from the foundation of the world; that they were the Father's, who gave them to Jesus, and made him, who knew no sin, to be sin for them, and that he in holy obedience fulfilled the law for them, and gave his life in all prevailing righteousness for their ransom. It was necessary for Christ to die, as he was surety for a people actually under sentence of death. When he, the Shepherd, is taken to pay their debt, God turns his hand upon the little ones to shelter them, and they escape. Jesus is crucified, and the church receives forgiveness and the blotting out of sin. Jesus rises from the dead, and the church is justified. "He was delivered for our offences, and raised from the dead for our justification." To make manifest unto them this salvation, Jesus is exalted a Prince and a Savior, to give repentance and remission of sins unto Israel. God carries out his own counsel according to the purpose of "foreordination." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Will any but these be saved, and will not all of them be saved? was a leading question in my mind. Will any sheep for whom Christ laid down his life be lost? Will the lawful captive be delivered? Shall Jesus see of the travail of his soul and be satisfied? Shall God, who commends his love to us while we were yet sinners, by giving his Son for us, in whom we are reconciled through his death, fail to draw any to Christ, since none would come without the drawing of him whose love is everlasting? Is what Jesus said true, "Glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him?" I am free to say, that all the blessings which man enjoys come to him through Christ. But here the question is, as to his chosen people to whom he gives eternal life. The Savior prays that he may be glorified in their salvation; but if one were lost, how would the completeness of his atonement be glorified in that? Will all that the Father gave to Christ come come to him? "All that the Father giveth me shall come to me." Will any others? "No man can come to me, except the Father which sent me draw him." "But ye believe not, because ye are not of my sheep." Human nature, which cannot help to bring the sinner to Christ, cannot prevent it in the day when "Shall come" makes him willing." Such questions were sweetly answered in scriptural assurances, powerfully enforced, that God who sees the end from the beginning, and whose faithfulness will not fail, will not suffer any sheep to be lost, any wheat to be left in the chaff, nor any child to be forgotten. "Here am I, and the children which God hath given me." It also convinced me that no goats would appear in heaven with the sheep, no chaff with the wheat, no bastards with the children.

Mankind are ready to question God's right to discriminate among a mass, where all are equally guilty. They say, Is he not unjust in choosing some of Adam's broken creation to eternal life, and leaving the rest where a holy law assigns them? Accordingly most denominations attempt to apologize for it, by accounting for it either on the ground of foreseen, or afterseen good works; thus giving the creature an important part to perform, and ground for boasting. But God has not chosen them for, or according to their works of righteousness, but according to his mercy. "He will have mercy on whom he will have mercy, and whom he will he hardeneth." He is not the author of sin, nor can he be tempted to sin. He made man upright, but Adam, the vessel, was marred and fell by disobedience, procured by an enemy. And hath not God power of this same broken lump, to make one vessel unto honor, and another unto dishonor, when justice said that all should be made to dishonor? None but God could have such power to save. He fits the vessels of mercy to glory aforehand, and on these he will have mercy. He bears long with the vessels of wrath fitted, suited only to destruction, and the very blessings he sends on them, they pervert to their own hardening, and judgments harden them. He makes their condition no worse. What keeps them from coming to Christ? They love darkness rather than light, because their deeds are evil. It is not predestination that keeps men from Christ, but it brings them to him. Men manifest their love of sin by choosing it invariably and constantly, when they are left to follow their own will. Man can no more plead his inability to come to Christ, as if election caused that inability, than he can plead his love of sin as the reason for not coming, since it is his love of sin, and not election, that keeps him away, and by so much as he is unable to come, by so much does his sin appear. What electing love decrees is, to give some eternal life, and make them willing to be saved in Jesus. The saint feels that so dead in sin was he, that if the Lord had waited for him to begin this work, he had been left as Sodom; and if his salvation had depended on his performance of the less than least possible condition, he would be forever lost; or if daily grace should be withheld on account of daily unworthiness, his hope would perish. The wonder with him is, why God should ever have chosen him, and not why he should have left him out. He never can see any good thing in himself, as a reason why he should be saved. That sweet mystery is wrapped up in the folds of grace, and the righteousness of such a choice is unfolded alone in the blood of Jesus. The apostle's reason suits me, "That we should be to the praise of the glory of his grace."

I have, at some length, expressed my views as to the nature, extent, and power of the atonement, knowing that your denomination seem to regard it as universal, uncertain and indefinite application of it, reconcilable with man's power of accepting or rejecting it, according to the motives that may be brought to bear on that natural power and will. But the redeemed are by nature children of wrath, even as others, being by nature dead in trespasses and in sins. Now, an important question, as it seemed to me, was, By what power can these dead sinners be quickened and made sensible of their lost condition, and who shall reveal the arm of the Lord unto them? If they are dead in sins, they cannot bring themselves to life, and it is equally certain they cannot be brought into life by man. The scriptures say it must be of God. They must not only be born of water, which perhaps alludes to the washing of regeneration, that is effected by the shedding of the blood Jesus, that is, they must not only be redeemed, but they must be born of the Spirit, or born of God; that one cannot see the kingdom of God until he has a spiritual birth. What power produces this birth? The Spirit quickeneth whom he will. "The Spirit giveth life." Then the Holy Ghost is the only and always effectual agent in the heavenly birth. The ever blessed Trinity are equally engaged in salvation. God the Father gave the people to Jesus, and laid their sins on him; and no less a personage than God the Son could make the atonement, and he was put to death in the flesh to make an end of sin. It requires God the Holy Spirit to quicken the dead sinners, and reveal Christ to them. "No man can say that Jesus Christ is Lord, but by the Holy Ghost." What shows the sinner that he is lost? not human teaching, for that but sets him to building up himself, by setting him to work in the

fleshly nature? What makes the sinner sensible of his poverty, but the Holy Spirit quickening him to see the spiritual, holy nature and demands of the law of God? And then this same Spirit takes the things of Jesus and shows them to the sinner, and seals him an heir of salvation.

A question that was long on my mind is this, What is the design of preaching, and to whom does the gospel come in demonstration of the Spirit and of power? "How can they hear without a preacher?" "It pleased God by the foolishness of preaching to save them that believe." It was through preaching that the knowledge of salvation was communicated, as the Lord gave to every man. The apostles were commanded to go into all the world, and preach the gospel to every creature, and he that believed, &c., was saved. Let it be observed that faith was indispensable, and so also repentance, and that faith is no less than the gift of God. Faith is just as much of grace as any part of salvation. "It is of faith, that it might be by grace," &c. Faith is a fruit of the Spirit. "We through the Spirit wait for the hope of righteousness, which is by faith." Faith sees God's way of saving sinners, and rests the soul in an imputed righteousness. Faith cometh by hearing, but how would it come to a human heart if it were the work of a creature? How does this hearing come? "By the word of God." The birth of the incorruptible seed by the word of God, developes hearing. The soul then can hear, and to such faith comes. How can they hear without a preacher? The apostles, and others called of God, were sent forth, and they preached—not a round of human works, but Christ, which is the gospel of God's wisdom and power unto salvation. Some believed with the heart unto righteousness. Who did believe? "As many as were ordained unto eternal life believed." God ordained them to salvation from the beginning, and ordained the means for it. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." By faith the knowledge of salvation is received. Nothing but faith can apprehend that eternal spiritual righteousness that justifies a sinner, and God gives that faith.

The apostles are ministers by whom the saved believed, even as the Lord gave to every man. Then the true preacher has his gift. "How can they preach except they be sent?" The Lord of the harvest sends these laborers into his harvest, and they reap wheat. It pleased God by the foolishness of preaching to save them that believe. Then we are told that they cannot preach unless they be sent, and one cannot believe unless it be given him from above. Then, where is the proof that one ever believed unless it was of the Lord, or that one ever preached the gospel unless it were of the Lord? The Holy Ghost endows men to preach, and every gift is to profit. Even the apostles were to tarry at Jerusalem until they were endued with power from on high, before they went to preaching. Who sent Paul to preach to the heathen? "And the Holy Ghost said, Separate me Paul and Barnabas for the work whereunto I have called them." Paul was directed by the Spirit where to go, because the Lord had people at such places, and he was restrained from going to certain places.

Preaching, then, seems to be the appointed means, not of making sheep, but of feeding them, after gathering them into the fold, and for this high purpose certain ones are called and endowed by the Holy Spirit. The Spirit that guides them, and is their mouth and wisdom, seals the heirs of salvation: and who is sufficient for these things, if his sufficiency be not of God? Who makes him an able minister of the New Testament? The treasure is in earthen vessels, but the excellency of the power is of God. No wonder the frail earthen vessel trembles when burdened with such a treasure. But the feet of such are beautiful as they publish peace to poor famishing souls. The blessing is to the hungry. The poor have the gospel preached to them. The wisdom and power of God in a finished salvation are proclaimed, and while the words are powerful and searching, and expose the hidden darkness of the heart, bringing every secret thing to light, as a wonderful interpreter, telling the poor soul all he ever did, faith sweetly unfolds the glory of Christ and his righteousness to every one that believeth, and then how sweet the message to Zion's convert, "Thy God reigneth."

The gospel is a savor of life unto life in them that are saved; but how different to them that perish. These will boast of free agency, and despise the gospel. The carnal mind is enmity against God, and cannot be subject to his law. Now if you can tell me what can give such boasting scoffers a new heart, that could desire Christ, unless you tell me that God does it, perhaps you can declare a new thing under the sun. One thing seems clear to me, that the human will never wants Christ, and never comes to him.

But how can one preach except he be sent? Some of your people say that Boards send them, and that they cannot go without money, secured after your way of obtaining it, which was enough of itself to cause my soul to distrust Boards. Does not the Lord of the harvest send forth his laborers? He sent the apostles, who went into all the world, and preached the gospel to every creature. Who prepares them to preach? God teaches all his preachers, as well as all his people, and the teaching and the interpretation are the same. They are all thrown under one schoolmaster, the law, and a flesh-killing teacher he is, too; and they are hedged in until Christ is revealed, and then they are no longer under tutors, but Jesus teaches them. But say you, Cannot the schools aid in training and fitting one to preach—cannot colleges, which men have originated and built up, aid the Holy Spirit in preparing men to preach? Paul says he was not taught the gospel by man, nor did he receive it of man; but by revelation. Nor did he confer with flesh and blood, but straightway after baptism preached Christ, that he is the Lord. How any man who knows any thing of the divine fitness necessary to prepare one to preach the gospel, and the utter insufficiency of human schools to aid at all, can yet, in the face of Paul's plain declarations that he was not taught it by man, but by revelation, can insist that he went into Arabia to a school for that purpose, was such a stumbling block to me that I could have no fellowship for those that avowed it. But one says, Were not the disciples with Jesus three years before they began to preach? Yes; and if they are not with him all their lives, what is their preaching worth? Are the schools in the place of Jesus, or is he to be found by going to them? And is that the way to get to Christ? But you say, Were there not schools of the prophets? Well, it seems to me that the prophets can give as sensible an account of their call as any one can give for them. Do any of them ever tell us that they were called out of any school, or ever were called to go to any such a place? They spake as they were moved by the Holy Ghost. But who were the sons of the prophets? I suppose their children. They tell us of false prophets fed at Jezebel's table, and these perhaps were taught by man, or some lying spirit.

But you say, Will not human learning aid man in preaching the gospel—will it not give him words and power over men's minds, and enable them to preach the gospel in a more attractive form? I am free to admit the value of human learning, in man's earthly affairs, and heartily commend its acquisition in that sense. But what does inspiration say about spiritual things, and how they are spoken? "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." Not many wise men are called, but God calls the ignorant and foolish to confound the wise. Witness Peter and John. While Peter was an unlearned man, he preached the gospel to men speaking about sixteen different tongues, and each one in his own tongue heard the wonderful works of God. You say, Those days had miracles. But can man, of himself, any more preach the gospel now than he could then? A man that has never been taught that he is a poor, blind, helpless sinner, knows nothing about it..

When man thinks by human learning he can find out God, or serve him, he is puffed up. When the Lord calls a learned man, (though he does not call many] that man glories in becoming a fool that he may win Christ. Let every man abide in his calling. If the ignorant man is called, let him know that out of the mouths of babes God's praise is perfected. If one is called being learned, let him know that the foolishness of God is wiser than the wisdom of men. But let him use his knowledge as occasion serves. The faithful study of the scriptures, in humble dependence on the anointing which is from above, thoroughly furnishes the man of God unto every good work.

But do we not need men of learning to preach to intelligent christians? Human learning makes no part of the new man, and the saint who has human learning is just as weak and dependent on God for his crumb, as any other, and all are fed with the same kind of food. But, say you, After one is certainly called to preach, cannot the schools polish him, and give him more influence over men, and enable him to better command their respect, by keeping pace with human learning? Tell me, from scripture, where one ever tried it, or where it was ever authorized. How much can frail man add to God's gift? How much pride do you think is necessary to influence man to presume such a task? Do not the scriptures pointedly forbid the employment of worldly weapons in building up Christ's kingdom? And are not all appeals to the base passions of human nature, contrary to heavenly teaching? Is the minister of Christ to suit his message to proud man's taste? "We speak wisdom to them that are perfect, but not the wisdom of this world." If a natural man cannot discern the things of the Spirit, because they are foolishness unto him, does it follow that a spiritual one will be edified by worldly wisdom, the very food that most delights man's pride? It seems to me that the scriptures make some allusions to such schools, though in the way of alarm. "But the time will come when they will not endure sound doctrine, but after their own lusts will heap to themselves teachers having itching ears." Much as the bible is talked of, its doctrine is not endured; but this progressive age calls for Theological schools that shall enlighten men to preach doctrines suitable to men's lusts. Men who have devoted so

much time and labor in the preparation for the ministry, are worthy of positions of influence and profit. The teachers come from these schools dosed with a sort of preparation from dead men's brains, that will make them sick enough, if God should ever teach them where their dependence lies. How do these schools heap up teachers? They furnish opportunities for obtaining an education, open the way to positions of honor and reward, so that there is but little trouble attending the road, and if money enough could be commanded, it would be difficult to tell how many would be heaped up; but they shall have itching ears, and shall turn away their ears from the truth, and shall be turned unto fables. The doctrines and fables of men are accepted. Andrew Fuller becomes a wonderful standard. Not content to walk in the way of revelation, and live in dependence on God for their message, their success, and their bread, they must follow the cunningly devised fables of men. The fables are poweless unless cunningly devised: the wolf of course coming in sheep's skin, the messengers of Satan transformed into angels of light. Does not Mr. Fuller teach salvation by grace? So do all other denominations, in their way, no doubt all thinking they are right. But how are they detected? If they are not of the truth, they will cross the right way somewhere. Andrew Fuller takes repentance and faith out of the covenant of grace and puts them under the law, in the sense that he makes them man's duty, and not gifts of grace. If salvation comes on account of man's performance of his duty, it is of works in some sense. He brings in the modern missionary enterprise, a system somewhat like the Popish measures for propagating their creed, but unknown to the bible and to Baptists, and is a disturber of gospel peace, and order among churches. By reading his works one can see from his own statements that his views were strange, and new to Baptists, and it may be inferred from the opposition to him. Those who condemned his plans, and desired to follow the apostles' ways, abiding in their doctrine, as Baptists had done up to that time, were such as you now call anti-missionary Baptists; while those that followed Mr. Fuller are the modern missionary Baptists, claiming him as their standard, though it is doubtful if his followers have not departed further from the truth than he did, as he refused flattering titles which they accepted for modesty's sake without much urging, and do not preach salvation as nearly by grace as he did, so they are waxing worse and worse. The system of doctrines which he brought in, required and contained in its fruitful womb, all the offspring of modern missionism. Since the whole world is now to be evalgelized under his theory, many teachers are needed, and since man has so much to do, and can do it so well, he must prepare these teachers, and so theological schools are brought forth. Inasmuch as money is so good just here, in equipping them, and upholding the enterprise, a wise system of begging to obtain it is devised, in the name of religion. As the world is to be converted to our measures and religion, where can we so well begin as with the youth, while their minds are tender and their conversion easier, and Sunday Schools rise up, as a wonderful means for this work—the nursery and right arm of the church. Human knowledge becomes the handmaid of religion, and how sweetly they walk together. Some man must hold the hand of the missionary while he goes down into the wells, and he must see how his bread comes before he goes, and your churches combine in forming such tremendous agencies of power as your conventions, while all glory in the fruits of your wise system. That your denomination generally endorse your system is manifest, and what little I write may only have the effect of influencing them to fall down before their idols, and shout in louder strains, "great is Diana of the Ephesians."

In the system salvation is somewhat dependent on what man does of himself, it is not a gift unless he does something to obtain it, and he may forfeit it by his misdoing. Much power is claimed by your boards, even that of sending out, directing, and sustaining your missionaries, and controlling their works; much power is claimed by your teachers, too, in converting men, reminding one of the characteristics of the man of sin, who exalts himself above all that is called God, sitting in the temple of God, and showing that he is God. In popedom the power of pardoning sin (God's prerogative) is boldly assumed as the mystery of iniquity. In Protestant denominations this power is covertly claimed in sprinkling children—a practice condemned by your people—yet it seems to me you are allied to the man of sin in various ways. You hold your traditions of men, you put yourself in the place of the Holy Spirit, when you teach and better prepare men to preach, directing them where and how to go; when you teach your missionaries to place their dependence for support on yourselves, it looks like taking it away from its proper place; and what less when you teach that if money enough be contributed you can evangelize the world? For your frequent use of the "anxious seat" no apology is made that does not suppose some power in the preacher, time, place or occasion to aid in conversion. Your preaching, too, savors of the idea that it is the means of procuring the new birth. If you say these are important means, and judge them to be righteous because of their good fruits, I should take issue with you generally. Why did not the apostles, who are the twelve judges in the church, proclaiming the law that is final, authorize them? See what fearful penalties they foretell for those who either add to or take from the law that governs in Zion. Are not their terrible cautions against the love of money, and making a gain of godliness, enough to cause one to beware of covetousness? See, too, how pride is condemned, pride of intellect, whose great boast and most effective weapon is human learning that puffeth up. God's ministers are sent to preach the gospel, and wo is to them if they go not, money having nothing to do with their going. The preacher, like Paul, the true missionary, labors night and day, working with his own hands, for the support of himself and those with him, coveting no man's money or apparel, rather than be burdensome to the churches; for Paul tells the preachers of the Ephesian church that he had set them such an example for that intent. The true preacher being delivered from the snare of covetousness, seeks first the kingdom of God and his righteousness, resting the matter of his support with him who feeds the sparrows and clothes the lillies, feeling that he, as well as any other man, should labor with his own hands for his bread, if providence orders it so; while true churches are likewise delivered from the snare of covetousness, and need not be begged for a gift, but of a ready mind minister of their temporal things to those that minister to them in spiritual things. The preacher is content to let the matter of giving, rest in the free, cheerful contributions of christians, and feed the flock of God which he has purchased with his own blood, taking the oversight thereof, not for filthy lucre, but of a ready mind, while the churches as freely give, not only to him, but to any in need, and know the blessing of the cheerful giver.

But now attend one of your meetings, such as an association, or convention. What a gathering place for agents, appointed to raise money, artful men trying to make such good impressions that one will be glad to give them; and what consummate skill do they use in begging for each other, telling the pastors the more the people give the agents, the more will they give to them. The arrangements of the meeting are wisely adapted to raise money, the speeches ring of it, the pet measures are discussed when the largest crowds assemble, and such appeals as that the heathen are perishing because the people will not give them money enough to send the gospel to them, are urgently made. When fever heat is attained, and the coveted moment for casting in the money drag comes, such excitement prevails that an observer might well conclude that money is indeed an object with them. Those who refuse to give them, are of a bad spirit; those who have nothing to give, feel that they are held at a low valuation; while those who give much are heralded abroad as worthy; for the standard of piety consists in part in this sort of charity, falsely so called.

You speak of the fruits of your system. I have often heard of the speed you were making. You seers have often promised us the golden harvest of the universal reign of religion and peace, if the money could but be raised. Well, you have raised enormous sums of money, you have compassed land and sea, the kings of the earth have given you access to their countries, and you have said the fields were ripe. For about a hundred years you have experimented. Now, ignorant people who cannot see afar off must look around their own homes, and in their own country, to see the fruits of your system. What then are some of the fruits at the fountain, in our own midst? In the name of religion, your northern brethren, leading in the missionary movement, have waged a ruinous war on us all, our once good government is gone, *our* once happy people are down trodden, vice prevails, and the very fountains of government seem to be poisoned. I know no such fruits as these among the people I am with.

You think we are opposed to the preaching of the gospel, because we earnestly contend for the faith once delivered to the saints, withdraw from those who cause divisions and offences contrary to the doctrine of Christ, and sharply rebuke these errors. But we rejoice in the preaching of the gospel in all the lands. We think that preaching the gospel is the appointed means, not of making God's people, but of calling them out of the world, and feeding them, and that the government of this family rests upon the shoulder of the Wonderful, Counsellor, of the increase of whose kingdom there shall be no end; that he holds the preachers, or angels, in his right hand, and walks among the candlesticks, and that he as much directs and protects his people as he ever did, chastening them for their wanderings, and bringing them back. It is as much their duty to obey their King on the holy hill of Zion, and keep themselves from idols, as it ever was. The Lord gives his people a new heart, and works in them both to will and to do of his good pleasure, making them willing in the day of his power; and hence they are careful to maintain good works. They are dead to the love of sin, they see nothing pleasing in the world, and the world sees nothing pleasing in them; each being dead to the other. The urgent appeals of scripture are addressed to the Lord's people, to

save themselves from the untoward generation, and every evil way, while the threatenings on the ungodly are prophetic of their final doom. It is of the utmost importance to every one to examine himself, and see whether he has a hope of a well grounded nature, to watch, and fight the good fight of faith.

We think the gospel is preached to every creature, but do not understand that the world is ever to be converted—that wanders after the beast.

You stated that we are workers together with God. Do you mean shat there is an equality or partnership? No more than is between the ploughman and the plough. The Lord, it seems, calls, sends forth, goes with, and works in his people by his Spirit, and directs them where to go, and when, as he did of old, no man nor set of men can take his place, nor take the work of preparing, directing, and upholding his laborers, out of his hand, or put it in their own.

You lament my association with a people who do not rely on human helps in interpreting the bible. Well, if one has the anointing that teacheth him all things, why should he rely on man? It he can go to the clear fountain, why drink in the muddy branch? You are mortified to see the people delivered over to the custody of men who attempt to preach without reading any but the English bible. If they are called, they can preach, whether they can read the English or Hebrew bible, and if they cannot read either. Without God sends one, can he preach? Is not the gift which the Spirit bestown, the indispensable qualification for preaching, and if one has that can he not preach? As far as I am able to judge, if at all, the Old School Baptist preachers study the bible more, and understand the gospel better than any other class of preachers.

You ask me to come forward and show you a more excellent way, if yours is not right, for you must labor in some way. I have no way of my own to show you. Paul says charity is the more excellent way—the love of God in Jesus, who is the way, the truth and the life." If any one come bringing not this gospel, neither receive him into your house, nor bid him God spee.d" Let each one walk worthy of the high vocation wherewith he is called, in all meekness and long suffering, forgiveness and brotherly love. As for labor, there is plenty of that in the good old way; but it is neither easy nor fashionable. One should always abound in the work of the Lord, seeing his labor is not in vain; and he can have as much hard service with an old enemy, the flesh, which is never ashamed of worrying him, but which he is daily to deny, as any poor saint can desire. There are always hungry sheep to be fed, but the Lord saves us from the impossible task of teaching one another to know the Lord, in the new covenant: "For they shall not teach every man his neighbor, saying, Know the Lord; for they all shall know me, from the least unto the greatest." One can find the heathen here all around him. But what good will preaching to dead men do, unless the Lord goes with him? But does the Lord go with him unless he sends him, and goes in his name? and how can he go in the Lord's name, and in the name of some other? The Lord alone leads Jacob, and no strange god is found with him.

The Lord has long ago redeemed his sheep, paid the price down, not a corruptible one either, such as silver and gold, but with his precious blood, and he will not leave a hoof behind. He just as much brings the last stone as the first in this building, and not by human might, but by his Spirit; nor will he be debtor to man. No hurried zeal of Jehu hastens him, no wanderings of Jonah hinder him. He who is God, seeing the end from the beginning, will do all his pleasure, casting down evey high thing that exalteth itself, and raising the beggar from the dunghill to the throne. His righteousness will be brought to the noonday light, in taking vengeance on man's inventions, and his grace be glorious in saving those that wait on him, such as hope in his mercy and call on his name. Oh! who will not fear before God, for marvelous are his works, and just and true are his ways, who is King of saints.

I have in this way been trying to answer your inquiry, by giving you the impressions that were made on my mind, endeavoring to condense the account as much as possible to express my views. A few years ago these views took such possession of my mind that I could not preach any other doctrine. But many of the people I was with, objected, some saying that there was a disproportionate quantity of election; others said, Let us have more works; and, If this be true, God is unjust; while others said it was a dangerous doctrine, and I had better go to the Hard Shells. There was confusion; like the number of the "Recorder" in which your inquiry appears, wherein one lauds Andrew Fuller as the standard, while another charges him with defection from the truth. Your Northern Baptists were your enemies, and you were opposed to them, in the sense that there was poor fellowship. There was, it seemed to me, striving for honor among you; there was an improper resort to the world for its good will, and many other evils I felt to be inconsistent with Christ's church. I could not endorse your pet measures, and your denomination did not love the doctrine that was dear to me. Honesty required me to leave. I would not advise any man to leave you, who believes you are right.

While you had disorder, it seemed to me that the Lord's church was one, abiding steadfastly in the apostles' doctrine, and walking blameless in the ordinances of the Lord's house, not resorting to the artifices of men, the facinations of wealth, the power of learning, nor any device to swell their numbers, but dwelling by themselves, separate from the nations, were content to heartily receive into their fellowship all poor sinners which the Lord sent them. The Od School Baptists seemed to be that people, and I loved them, but did not like to make a change, nor did I feel worthy to go to them. There were many among you that I loved as christians, and I hated to wound the feelings of any one by leaving them; but the bible said pointedly to me, Come out of Babylon. "Be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Whom should I obey, God, or men? No one knows the grief I felt for years. I thought of going to an unknown country, and there offering myself to them, to avoid the thing of which you are complaining. But at length an open door is given me, and I am made willing, in the face of all the reproach, to go where I have found gospel peace, rest and fellowship, worth more than all the world. Whenever any of your people become dissatisfied with the burdens and confusion of your denomination, and wish to unite with a people who love the doctrine of grace in word and deed, feeling that nothing else can save them, and spurning everything else as wicked, desiring baptism at the hands of those who have kept the ordinances as the apostles delivered them, let them come out and take Christ's yoke, and they will find rest to their souls. It is not my desire to needlessly offend any, and if this should be of any true service, I am willing to suffer the reproach that will follow upon its publication,

Respectfully yours to serve,

P. D. GOLD.

WILLIAMSTON, N. C., July 12, 1870.

DEAR BROTHER BEEBE:— In compliance with a request made by several friends, during my late absence from home, I drop you a line on the subject of my visit to the Northern Associations. I left home on the 14th day of May, and returned on the night of the 1st day of July, making an absence of seven weeks wanting a few hours, and a tour of 2500 miles. My health was good during the time, with the exception of two days at the Delaware River Association. I was much fatigued with the travel, caused chiefly by the warm weather that prevailed most of the time, but soon recovered after reaching home.

I was privileged by the good will of our heavenly Father to attend the sessions of the Baltimore, Delaware, Delaware River, Warwick and Chemung Associations, and the Western Conference of New York. All these meetings appeared to me unusually interesting. Quite a number of ministers were present at them, particularly at Delaware River and Warwick. The congregations were large and attentive, the preaching unusually interesting to me, and the seasons passed away in a most agreeable manner.

Seven states were represented by the ministry. I met at the different meetings more than twenty ministers all told, of whom I might name yourself, Hartwell, Correll, Francis, Chick, Grafton, Staton, Rittenhouse, Purington, Housel, Thorpe, Badger, senior and junior, Benedict, Durand, St. John, Hollister, Quint, Gass, Johnson, and Hubbell.

I also had the satisfaction of attending a number of meetings occurring between the sittings of the associations, and found the churches generally in a healthy condition, and brotherly love prevailing in their midst. I endeavored to preach in the cities of Baltimore, Wilmington, Philadelphia and New York, and also at Herrick, Pa.

I witnessed the baptism of two persons by Elder Thorpe, pastor of the Ebenezer church, in New York City. They were baptized on the first Sunday in June, in the Hudson River, at the foot of 60th Street. I learned from Elder Purington that he baptized three persons on the same day, for the church at Southampton. On the same Sunday, I understood you baptized two for the church at New Vernon, and on the second Sunday two for the Middletown and Wallkill church. I heard such a good experience from one of them, while in the city, before she went up to your association, that I should have been glad to have relieved you of the labor of baptizing her, if I had been present. The kind friend who went with her to the association, as well as her husband, ought, I think, to go and do likewise—that is, to take up their cross and follow Jesus, their precious Savior, whithersoever he goeth.

I was present when Elder St. John baptized a man for the church at Riker's Hollow, Steuben Co., N. Y., on the second day of the meeting of the Western Conference. This person had been a member of the New School Baptist order, but was constrained by love for God and his truth, to come out of Babylonish captivity and unite with the church of Christ. If I do not mistake his gift, he will be useful to the church.

I made the acquaintance in Baltimore, at Doctor Thorne's, of Elder Joseph A. Johnson, of Indiana, son of Elder J. F. Johnson, of Kentucky. He left his western home on the same day that I did my southern

one. He attended the five associations also, and preached at different places, between the sessions, including once in New York City, when I was present.

He and I, and my son Walter, whom I had taken with me from Wilmington, Delaware, found a quiet home and a pleasant resting place for several days, at Herrick, Pa., in the house of sister Durand, widow of our late brother Daniel Durand, who had been, with his wife, for a great number of years, identified with the Baptist church. Eld. S. H. Durand took charge of and accompanied me from Middletown to his mother's house. And he and the family seemed to take much pleasure in rendering us comfortable during our stay with them. Sister Marianne Murray, of Athens, Pa., formed one of the company in this pleasant retreat, and made the season the more endearing to us. This resting spell preceded the meeting of the Chemung Association, at Vaughn's Hill.

After the close of the Chemung Association, I had to part with our dear brother Johnson, who felt impelled homeward. We separated near Athens, Pa. He designed taking the shortest route he could from Waverly, N. Y., to his home in Henry Co., Ind. I trust he reached home safely. I was glad to make his acquaintance; I found him an able and bold defender of the faith, a zealous preacher, a good sheep feeder, a very pleasant traveling companion, and altogether, I think, a worthy son of a worthy old soldier of the cross, who has long been battling for truth against the armies of the aliens.

But now we have to move onward, and in passing the boundaries of "Uncle Sam's" dominions, place our feet on foreign soil. We are in search of our Father's children—those people who have been "born again," who know the truth, and love the truth, and do the truth, who walk in the light of life, and who have fellowship with the Father, and with his Son Jesus Christ.

In pursuance of an understanding had with Elder Durand before I left home, he accompanied and piloted me into Canada. He had repeatedly been there and well knew the way.

At the close of the meeting at Riker's Hollow, I and son proceeded to Buffalo, N. Y., where we met with him, (Eld. D.) and on Wednesday, June 22, we three left Buffalo, proceeded to Niagara, crossed on the suspension bridge, into Canada, passed through various towns therein, including Hamilton, Dundas, Paris, London, and St. Thomas, and finally reached the house of our venerable and patriarchal looking brother, Elder Thomas McColl. We reached his house about night, after traveling from Buffalo, about one hundred and eighty miles, from Niagara, (inside of Canada) about one hundred and fifty-five miles.

Elder McColl resides near Wallacetown, in the county of Elgin, and province of Ontario. He is about eighty years of age, has not been able to labor in the ministry for about five years, but has unceasing care of the church on his mind. By writing and conversation, he is still much engaged in advising those whom he has faithfully served for so many long years, to acts of order and decorum, to unity and love, and to obedience to the commands of our precious Redeemer. He is not unmindful of the churches in the States, either, but occasionally gives a word of warning and advice to brethren over here. I had long desired to see him, that I might converse with him about the kingdom, gain instruction from his enlarged experience, and remain with him as long as I well could. His intellect seems unimpaired, his eye is keen, his countenance bright, and his words are forcible and to the point. Yet his body is very weak, causing him to retire occasionally from his company, for rest and composure. His family is small now, consisting, properly, of his wife and one son, perhaps, but he has a number of children married and settled around him, and his relations are extensive, so that the name of McCall is quite prevalent in that section of country.

We remained at his house nearly two days and nights. I endeavored to preach at one of his meeting houses, on Thursday, June 23, and as it was in sight of his dwelling he rode to the meeting house and heard me through. On Friday afternoon we had to part with him and his aged companion. He said to me on parting, "You will not see me again in this world;" and I felt that his saying, though full of sadness, yet was no doubt true.

On leaving his house we proceeded to the neighborhood of Ekfred, about seventeen miles distant, where the Quarterly Meeting of three days was to be held. He gave us the use of his own horse and buggy, which also reminded us of him until we left for home.

There is but one church under his pastoral charge, it appears, though this church owns five meeting houses, situated some ten or twelve miles apart, so as to accomodate different neighborhoods. The meetings are held statedly at each house by the one church, and in addition to these, they have four meetings of three days each in the year, which are called Quarterly Meetings, and are held first at one house and then at another. Persons come from a distance to attend these meetings, and on such occasions there is a large communion.

Elder Durand and I were the only visiting brethren in the ministry present, and we were called on to preach each day of the meeting—Saturday, Sunday and Monday. Elder Pollard and brother McKellar, of their own number, also preached very acceptably on Sunday afternoon. Elder Pollard has now to assume Elder McCall's position in the church, and much labor and care devolves on him.

Persons came forward on Saturday and Sunday, related their experiences, and were received to baptism. We stood by the water's edge and saw Elder Pollard baptize a man on Saturday afternoon. He also baptized another person on Monday, after we left for the rail-road.

After meeting on Monday we left for home. We reached the cars of the Great Western Rail-road, and returned to London, thence by same during the night proceeded in the direction of Niagara Falls, which place was reached on Tuesday morning. We lingered around the Falls nearly all day, to behold the wonderful works of God, and felt the sublime emotions of wonder and adoration thrill through our souls as we contemplated the grandeur of this mighty scene. We were not a little comforted by the kindness of sister Hester Rumney, who lives in the town of Niagara, and who took us around, without charge, to many interesting places on Goat Island and other contiguous scenes. I had met with sister Rumney at the meeting at Riker's Hollow, and traveled with her homeward from Blood Station to Buffalo. This was the first time I had seen her, though I had correspondence with her several years before the commencement of the late disasterous war. She is a Baptist all over, and a good sized specimen withal. She is sound in the faith, and will do to trust any where, even amid an army of Ishmaelites.

We left Niagara and returned to Buffalo, which place we also bid adieu to at about 11 o'clock p. m., and the next morning reached Elmira. At this point we had to part with Elder Durand. He came directly home via. Waverly, and I and son took the Northern Central train direct from Elmira to Baltimore. Without any change of cars, we passed through the interior of New York, Pensylvania and Maryland, and arrived in Baltimore about seven o'clock p. m., on the same day, viz., Wednesday, June 29th. On Thursday, the 30th, we took the Norfolk boat at Baltimore, and passing down the Chesapeake Bay reached Norfolk next morning; thence by different conveyances we reached home Friday night, July 1st, as first above mentioned, and found my family in reasonable health.

It may be said of the brethren in Canada that they are sound in the faith; that they spare no pains to render comfortable those who come to them preaching Christ and him crucified, and generous almost to a fault. Their congregations are larger than those of other denominations; they exercise a salutary influence around their neighborhood, so that many who have not professed faith in Christ do all in their power to serve and strengthed the hands of those who preach Jesus.

From Maine to Mexico, and from Canada to California, wherever we find genuine Old School Baptists, we find a people speaking one language, because born of one Spirit, and taught in one school. They belong to a kingdom which must stand forever. It is not subject to divisibility. All the kings of the earth combined cannot remove the foundation of Zion. God is in the midst of her, she cannot be shaken. No earthly or Satanic power can break the kingdom of God to pieces, or burst asunder the bands of love that bind its parts together. Other kingdoms can be divided and made to totter and fall. Other religious bodies of men can, by earthly movements, political and otherwise, become divided, and the different parts be rendered antagonistical to each other. Not so the kingdom of Christ, it is a unit, made so by the eternal love and power of our God, and admits of no change or variation. It is the same thing in all ages, and in all parts of the world, and like the Head and Husband, must be the same yesterday, to-day, and forever. God hath appointed salvation for walls and bulwarks; and may his name be forever adored who shines out of Zion the perfection of beauty.

May God bless you, my dear brother. and yours, and continue your usefulness to his church, for many days to come.

Yours in hope of eternal life,

C. B. HASSELL.

N. B. For want of time and space I have had to omit mentioning the names and faithfulness of many dear brethren, from Baltimore to Canada, who took me to their homes and kindly entertained me; but assuredly they have a place in my memory and affections.

C. B. H.

BATAVIA, N. Y., July 10, 1870.

DEAR ELDER BEEBE:—It may be interesting for some to read a short communication in relation to the Old School Baptist meeting recently held at Riker's Hollow, N. Y. Having never before attended a meeting of the kind, but having a great desire to do so for some time pat, I am anxious to tell how such a meeting suited me, and express a few thoughts which I had at the time of the meeting, and since I returned. As may be well known, I found very little to attract the "outward man," except, perhaps, the very cordial welcome and kind entertainment which friends from abroad recived while remaining there; but the feast prepared for the "inner man," words fail me to accurately describe. I have quite often had vague impres-

sions of such preaching, and as often imagined what a feast might be enjoyed by those whose hearts were prepared to receive the truth, as presented by men who spake as they were moved by the Holy Ghost; but I much feared it would never be my happy portion to see with my own eyes and hear with my own ears such a people and such preaching. On the morning of my starting for the place of meeting, I awoke with these two passages of scripture on my mind: "Hold such in reputation," and, "Esteem them very highly in love, for their work's sake." I then most assuredly believed it would be my happy privilege to meet the *true* servants of our most blessed God and Savior, and hear them preach. Those have always enjoyed the same kind of preaching as we had at this meeting, can little realize the joy that one experiences when after a long captivity in Babylon he is first permitted to listen to the pure gospel, from the lips of called and qualified ministers of God. The language of dear Eld. Wm. J. Purington's text on that occasion goes thrilling through the soul, "Entreat me not to leave thee, or to return from following after thee. For where thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." To say I was spiritually fed and edified would be but a faint expression of what I there received and enjoyed. I was greatly delighted and strengthened to find those who still, in these times of error, maintain fearlessly the faith once delivered to the saints. When I have had a view of the sad delusions of these times, with the thousands of artful inducements to draw away the mind from the truth, I have repeatedly wondered at the matchless grace of God as exercised in bringing the elect children of God from the midst of Babylon, and maintaining the pure gospel truth in their hearts, in opposition to all the power and artfulness of wicked men and devils. Glory be to God for the manifestation of such wondrous mercy and power to sinful creatures. When thoughts of such snares and delusions have been on my mind, how it has rejoiced my soul to know that God still has a people who hold the truth, and called servants who fearlessly preach it in its purity. I do indeed hold such in reputation, and esteem them very highly for their work's sake. As I said before, there was little in this meeting to attract carnal men. The rich and the great of this world were not there. There was no attraction for them. But the children of God, who are not of this world, seemed quietly feeding upon the word, as the Holy Spirit opened their understanding to receive it, thus affording them a feast, of which the children of this world never can partake. And this was not all, nor, perhaps, the best of their privilege. The children of God are distinguished for their "chewing the cud." Many (I can speak for one) feasted on the word there preached, when miles away from the place of the meeting. Many thoughts there presented were brought up to the comfort and edification of those who heard them. How different the conference of the brethren, when all speak the same things, from the discord and confusion of New School conferences which I have attended. Thus it is fully shown that the Spirit always teaches the same unalterable truth, to the children of God, so that when their experiences are compared, they harmonize. So I found it at this meeting, and so I believe it always has been, and always will be. As a whole, I believe the meeting was a glorious time of spiritual comfort and edification, and it is my earnest desire that I may again and often meet with the people whose God is the Lord, and listen to men who fearlessly preach the gospel in its purity. B. F. HAMILTON.

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EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1870.

THE NATIONAL BAPTISTS, AND THEIR IDOLS.

"But evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. iii. 13.

A striking illustration and verification of the above declaration has been placed in our hands by a friend. A pamphlet of nearly one hundred pages, published by the American Baptist Publication Society, 530 Arch Street, Philadelphia. The title is, "The First National Baptist Sunday School Convention of the United States, under the auspices of the American Baptist Publication Society, St. Louis, Nov. 2–4, 1869." The persistant aspiration of the New School Baptists for a church and state connection is clearly visible in their efforts to become national.

Don't forget that they publish this as the first National Baptist S. S. Convention; for it is highly probable that before many who read this report shall finish their course on earth, the successors of this aspiring party will stoutly affirm that National Baptist Sunday School Conventions were common in the days when the apostles were here in the flesh. While with one breath they boast of progression and improvement, and bitterly denounce those who remain firmly on apostolic ground, with the next they claim that they are the simon-pure Old School or Primitive Baptists themselves, and consider it uncharitable and unkind for us to doubt their veritable antiquity. Well does the writer of this article remember when the first Sunday School Union was formed in the city of New York, and when the first schools were patronized by the Baptist churches of that city, the solemn protestations of their advocates that nothing of a religious, sectarian, or political tendency was ever to grow out of them. The only object, professedly, was to collect from the streets poor neglected children, and teach them to read. This, and nothing more, they declared, was intended. The little bantling was however regarded by a few with considerable suspicion, but they were denounced as a crabbed set who were opposed to every thing that was good and benevolent. The foster parents and nurses of the pet protested that it was perfectly innocent and harmless, that it had neither horns, teeth, nor claws, and only heartless cowards were afraid of it. But the bantling grew very rapidly, and in a very few years it was with great pomp and ceremony received into the "pales of the Baptist church, and christened, and dignified by the imposing cognomen, "*The Nursery of the Church*," from which the church was to supply herself with members in after ages. The Sunday School Union was a mongrel affair, and wore a coat of many colors, and soon assumed a national character. "The American Sunday School Union" was so ingeniously constructed, that with very little shifting of its gearing it could manufacture from the raw material any sort of converts, Roman Catholics, Presbyterians, Episcopalians, or New School Baptists, in almost any quantity. As this creature of means,—this child of many fathers, has now in process of time developed some of its huge proportions, the harmony of the Union of its paternity has been interrupted by sectarian jealousy, and each religious sect who owned stock in the great speculation have become ambitious to run a machine of their own.

This National Baptist Sunday School Convention was composed of delegates from twenty-eight states, and as they put on their National sectarian habiliments, looked imposingly magnificent and grand, but little inferior to the Ecumenical Council, now in session with the Roman Pontiff, for nearly the same purpose.

No longer hampered with the antiquared doctrine of salvation by grace alone, which has subjected the people of God to cruel persecutions, prisons, tortures, and death, they arise like a rocket from the earth to blaze in the air. They were greeted at their Convention by the "reverend" Doctors of other denominations, and by magistrates and rulers of the earth.

For speciments of the doctrines, purposes, and expectations now held and promulgated by this new fledged National establishment, we will copy a few of their own declarations, as published in their pamphlet by the American Baptist Publication Society.

On page 13, it is stated that "the objective point for the Sunday School work is that children need a Savior. To bring them to Christ is the primary aim of the Sunday School worker."

This declaration supposes that Christ is stationed in some locality, ready and willing to do any work we may enploy him to do. He cannot get to the children, nor can the children get to him; but we can supply what is deficient. The children need a Savior, and here we are, and we have the ability to bring them to him, or place them within the limits of salvation, and this is the first, the primary work of the Sunday School worker, who work this Sunday School machine for the transportation of children to Christ, and so prevent their damnation. On page 14. "No other aim can so infuse the souls of Sunday School workers with the spirit of earnestness and consecration to Christ as this. This work of saving souls is more than enthusiasm of humanity." &c.

The eternal God declares that he is the Savior, and there is none else. And an inspired apostle testifies that there is no other name under heaven given among men whereby we must be saved. Yet these presumptuous

pretenders have their souls infused with the notion that the work of saving souls is committed to Sunday School workers. Now suppose for a moment that this were so, and that these workers, as they call themselves, could and should save any on whom they work, would such be saved by grace, or by works? Paul declares that if it be by works, then it is no more by grace. It cannot possibly be of both. How then? "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." On page 15, they again say, "As Sunday School workers, our primary aim therefore should be the salvation of the souls of all we teach. But as Baptist Sunday School workers, we have another aim. I have said the first aim was to bring the children to Christ. But, brethren, when this is done, *our* aim should be to make these converted children *Baptists*." The convention seems to think it would be labor lost for National Baptist Sunday School workers to convert the children, and save their souls, and bring them to Christ, that it will not do to entrust them to his care, for the other denominations might catch them; they say, We must make them Baptists; and we infer that they must stillgo a step or two farther, and make them National Baptists, and Sunday School workers. What would be gained to convert them, and save their souls, and bring them to Christ, if they are to be left to his care? They are already in his care.

On page 22, they say, "Give us but this plighting of hands and hearts in view of the cross, and we have the earnest of the day when the children, early trained, and early saved, shall 'flock as doves to their windows.'—When the great spiritual temple raised upon the ruins of Antichrist shall stand forth in all its beautiful proportions, ready for the Headstone, which shall be brought forth with 'shoutings of Grace, Grace unto it.' The consummation of these high aims depends upon *individual consecration to the work*." How magnanimously generous, on the part of this National institution, when they by working have converted the children, and saved their souls, and brought them to Christ, and these *workers* with plighted hands and hearts, in view of the cross, have early trained, and early saved the children, and when they shall have got the spiritual temple builded, not on Christ the true foundation, but upon the ruins, or rubbish of anti-christ, and ready for the Headstone, to allow that stone to crown the building with shoutings of Grace, when the apostle declares, as we have shown, that "if it be of works, it is no more of grace." Why not shout the praise to the workers who have converted the children, saved their souls, and brought them to Christ? Surely the laborer is worthy of his pay.

On page 25, this passage occurs: "Let us remember that our work as Sunday School teachers is a failure, if our scholars are not saved." This strips the object of Sunday Schools of all the false pretences which were urged fifty years ago, of teaching to read, and to become more intelligent and useful citizens. Unless we can convert and save them, and bring them to Jesus, and make them Baptists, and National Baptists, all our work is a failure.

In the address of Rev. E. A. Dickinson, page 25, he says, "Brethren, let me urge you, as I would seek to urge myself, to greater earnestness in the work of saving little children. I would urge it by all the joys that come to us in this world from saving little children." And this same speaker in his concluding remarks, on page 26, says, "I heard of a Sunday School Superintendent that had been out looking up little ones and bringing them into the Sunday School, when one after another was converted. One day he was sent for to see a little child. The little boy said to him, 'I want to thank you, the last thing before I leave this world. When I go to heaven, I am going to tell Jesus it was you that put me in the way to heaven.—It was you who saved me, and I am going to look out for you when you get up there. I will meet you, and take you by the hand, and carry you to Jesus, and say, Lord Jesus, here is the man that put me in the way to heaven.' Oh, I tell you, that Superintendent went away with his heart almost bursting with joy at the thought of meeting that dear little fellow up at the pearly gate! If we are faithful—if christian workers, from the North and South, and East and West, are faithful in this work—laboring to save little children, when you get up yonder at the shining gate you will be surprised; for they will come from every direction. Every one will want to take you by the hand—and they will say, 'Come, I want to carry you to Jesus.' They will say, 'Lord Jesus, here is the man, and here is the woman, that put me in the way to heaven.'"

Not a word of objection was made to this abominable blasphemy, but the full approval of the whole was expressed thus: "The Convention joined Mr. Doane in singing the work song."

These extravagant expressions are not to be regarded as the ravings only of the mad fanatic who uttered them, but as the delusion and heresy of the whole National Baptist Sunday School Convention of the United States, fully endorsed and published to the world by the American Baptist Publication Society. Let us examine this expose of New Schoolism. Our Lord Jesus has warned his disciples, saying, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."—Matt. xxv. 4, 5. Is the Jesus whom the Convention has described the same which is described in the scriptures as "The Mighty God, the Everlasting Father, the Prince of Peace," whose name sent down from heaven was to signify that he shall save his people from their sins? Is it that Jesus who as the Foundation of God hath this seal, "The Lord knoweth them that are his?"—That Shepherd who says he knows his sheep, and calleth his own sheep by name? &c. If Jesus has saved his people from their sins, whose people are they who are saved by "Sunday School workers?" If it be true that Jesus is the Lord, and knows all his, what Jesus is this described by the Convention, who has to be informed of and introduced to them after they have been raised to heaven by the Sunday School machine? We hesitate not to declare that the Jesus whom they have portrayed on their walls has no more resemblance to Jesus Christ our Savior, than had the golden calf which Aaron made, to the God which brought the children of Israel up out of Egypt. Nor is the heaven which they have painted any more like the paradise of God, than is the paradise of Mahomet like the throne of God and the Lamb. Nor does their cherished views of salvation bear the slightest resemblance to God's method of salvation as set forth in the inspired scriptures and revealed by the Holy Spirit to the faith of God's elect. Yet man will drink in such delusion with greediness, because they love darkness more than light. But the apostle John explains the mystery: "They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth, and the spirit of error."—1 John iv. 5, 6.

But we will copy a few more passages from this pamphlet, in which our readers shall learn from their own statements what is designed and anticipated to be effected both religiously and politically.

On page 36 they assert,

"1. The Sunday School is the moulder of public opinion.

2. It is the conservator of public morals.

The Sunday School may be made the moulder of public opinion, a tremendous and powerful influence in controling all right motives and securing all good results. You can reach, by striking early, the minds of those who are to grow up and control the next community, morally, politically and financially."

Ah! yes, that lets out the secret. This august Convention is thirsting for moral, political, and financial dominion over the next community, and the Sunday Schools, by actual experiment has demonstrated that by striking early, while the children are young, while their unmature judgment and plastic minds are like the young nestlings, ready with open beak to receive whatever the mother bird may choose to drop into their mouths. Such was the theory and philosophy of their old mother Rome, to catechise and drill the young, and by infant sprinkling, and other traps and fetters, bring them into their ecclesiastic pales, and subjugate them morally, politically, and, above all things, financially to their priestly dominion. Here they have the lever, but they must strike early, and spring the trap before the game is conscious of the snare: for, "Just as the twig is bent, the tree inclines." Morally they aim to bend the pupils to their standard of morality; politically, to unite the church and state, and legislate for the chartering such religious institutions as the "National Baptist Sunday School Convention," and finally inspire this image of the model beast with political power to proscribe, persecute, and put to death all who may refuse to receive their mark, or image, or the number of their name. And financially they must be drilled to supply these daughters of the horse-leach with all the funds they want.

Page 37. The "Rev. J. F. Elder" says, "The Sunday School becomes the conservator of public morals.—I believe that the world is growing better. At all events, we are so far controling public opinion and public morals, that vice is slinking back into the dark corners, and putting itself under the cover of night." Is this so? What man or child of ordinary intelligence does not know better? What an insult to common sense. In what respect is the world being improved, except that the people of the world are more easily deceived and hood-winked by modern priestcraft than at any previous time for many ages past? Does his reverence ever read the records of current events in our daily news papers, or does he mean to lie outright? Are murders, suicides, thefts, incendiaries, rapes, adulteries, wars and tumults, less frequent than they were fifty years ago? Are there any sufficiently verdent to believe that the world is, morally, politically, or in any other particular really growing better? Quite the reverse is unquestionably the truth. In all classes of community, from the halls of legislation, and the rulers of the people, down to the humblest positions, all kinds of the most degrading iniquities alarmingly prevail. And in no class of the whole community is this degeneracy more apparent than with those who are encircled in the folds of this religious viper, called the "National Baptist Sunday School Institution." Subsequent to its inauguration, the Baptist church, which previously was harmonious, and in fellowship from Maine to Georgia, and from the Atlantic to the far west, have not only been rent asunder, but those who went out from our fellowship have from the advent of their modern idols waxed worse and worse, until their members, and communicants of the

same table, have been found on bloodly fields of carnage, dealing death to each other, with National Baptist Chaplains on either side the lines hounding on their brethren to deeds of cruelty and violence that might make demons blush, and invoking God to speed their several parties. Is it in this the Convention counts on improvement? Do you say the Sunday Schools and kindred institutions patronized by "National Baptists" are not responsible for the late war that has called for the sacrifice of a million of the lives of our youth, and indescribable distress to our country? We are confident it has been the principal cause of the late devastating war, and so deeply involved, that without their influence, of which they boast, the war would not have been. We boldly assert, and challenge successful contradiction, that since the inauguration of Sunday Schools, Mission Societies, and other unscriptural institutions, for the protessed object of evangelizing the world, and saving men, all the astounding crimes to which we have alluded have multiplied and kept even pace with the increasing advancement of these institutions. Basil Manly, D. D., on page 46, says, "A Sunday School in every church will promote the early conversion of children." Just as human reason said more than three thousand years ago, the substitution of Hagar for Sarah, would promote the early advent of Abraham's promised seed. As the Sunday Schools will convert children into nominal church members,—into hypocrites, on the same principle as did the bond woman in the place of Sarah, promote the early production of mocking Ishmaelites.

On the same page he says, "Now the experience of half a century testifies conclusively that Sunday Schools do promote early conversions." If this be so, that is, if Sunday Schools really promote, and accomplish genuine conversions, may not such converts be told that these Sunday Schools be their gods which brought them out of Egypt? We admit that they do convert them early from bad to worse.

On page 48 it is asserted that "The extension of Sunday Schools will, moreover, improve the character as well as tend to increase the number of our ministry." That the National Baptist ministry are sadly in need of improvement, we will not deny; but we would entreat, Spare us from an increase of their number, for they are already about as numerous and annoying as were the frogs in Egypt in the days of Moses. But how Sunday School extension will improve their character, we cannot see, unless increasing the cause of their degeneracy will diminish the effect

On page 50, "Rev. S. B. Page" said, "Here are twenty-eight states represented. I have thought of the words of our great"—apostle Paul? O, no! "I have thought of the words of our great Wayland, which he introduced into a discourse he delivered before the American Sunday School Union, thirty years ago. As he stood up before the vast assembly, he said, "Here is a great moral lever in the hands of the church that is to revolutionize the world." The great Redeemer and Head over all things to his church, said his kingdom was not of this world, and commanded his disciples to come out and be separate from the world. If he had intended that they should use the American Sunday School Union as a lever to pry up and revolutionize the world, why should that lever be now abandoned, and a "National Baptist" lever substituted? Did Wayland prophesy falsely, or has the Lord changed his mind—laid aside his first plan and adopted the improved lever? But would it not be strange, if he had intended to put such a powerful instrument into the hands of the church, for the purpose of revolutionizing the world, that nothing was said by him, nor by his apostles, about a Sabbath School? That his church should have been left for eighteen hundred years to suppose that besides God there was no Savior, and that all the revolutions that should ever convulse the world were to be directed by his providence and accomplished by his power? Surely the Jesus of whom they speak is one of those false Christs whom our Lord said should come, and the gospel of which they speak is that other gospel which Paul says is not another, but there are some who would pervert the gospel of Christ; and the church which they describe is the same predicted in the word that should sit upon a scarlet colored beast, and have written upon her the names of blasphemy.

Perhaps we have already wearied the readers of the "Signs" with quotations from the pamphlet, in which these "raging waves of the sea" are suffered to foam out their own shame; but before we close these animadversions, we wish to say, this National Baptist Sunday School Lever, which has for its primary aim the salvation of souls, and to bring them to Christ, and to make National Baptists of them, and to improve the ministry of the Nationals, and to increase their number, and then to revolutionize this little mundane ball, and then, incidentally, to provide a multitude of little boys in heaven, to tell Jesus what wonderful exploits they were performing here on earth, and watch for the arrival of their saviors, who have put them in the way to heaven, and be ready to take them by the hand and introduce them to Jesus, and tell Jesus all about them; this is the party who through John M. Peck, and J. R. Graves, claim that they are the genuine Old School Baptists, and that we who continue on the old apostolic platform are the new lights, who have departed from the original faith and order of the primitive church. But the same confusion is in their language that is recorded of their prototype, the builders of Babel in the land of Shinar.—Gen. xi. 1–9. While they denounce us as a new sect who have no claim to antiquity, who have not existed more than about forty years, in almost the same breath they charge us with being many centuries behind the times, and of the progressive spirit of the age. While J. R. Graves, and his party, in the Memphis "Baptist," say that we have stolen the names of Old School, or Primitive, the National Baptist Sunday School Convention have published to the world, in their pamphlet, page 31, "The Sunday School People denominate the opposition, antedeluvians, fossels, old fogies, whose motto is, The thing that hath been,—when we were young,—is the thing that shall be, world without end."

We are content to bear the derision of all who have it in their hearts to deride us, while we solemnly avow our firm and unwavering belief that the faith, order, laws and institutions established in the church of Christ at her organization on the day of pentecost, are still, without the least addition or diminution, amendment or alteration, and throughout all time, shall be the faith and order of the church of Christ, and that no religious organization, sect or denomination, have any right to claim that they are the church of God, only so far as they continue in that same faith and order, steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. All who have ever professed that faith and have departed from it, are apostates, to whom the disciples of the Lord Jesus are forbidden to give countenance or fellowship. Let them deride us as antedeluvians, fossels, or old fogies; for we choose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; and we esteem the reproaches of Christ greater riches than the treasures of Egypt.

Should any who read this article have any doubts as to the accuracy of our quotations, they can, we presume, satisfy themselves by sending for a copy of the pamphlet; let them apply for it to the "American Baptist Publication Society, 530 Arch Street, Philadelphia."

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ORDINATIONS.

Pursuant to previous appointment, the following brethren met with the Mt. Pleasant Old School Baptist church, on Saturday before the first Sunday in July, 1870, for the purpose of examining brother Isaac N. Mc. Carty, as to his qualifications for the gospel ministry, viz:

From Round Prairie, Eld. Thomas Howell and brother C. G. Pugsley.

From West Liberty, Eld. Elijah Ping, Dea. Wm. Ping, and brethren Jonathan Zion and Charles Dennison.

From New Hope, Warren Co., Ill., Eld. R. M. Simmons.

In conjunction with the church, a council was organized, by choosing Elder Howell Moderator, and J. R. Rowland Clerk.

The church having set brother McCarty before the council, he was called upon to relate his christian experience and call to the ministry, which was done to the satisfaction of all.

The council agreed to set him apart to the work, by the laying on of hands, and appointed to-morrow, at ten o'clock a. m., for that purpose.

Sunday morning, 10 o'clock.

Ordaining prayer by Eld. J. B. Rowland.

Right hand of fellowship by the Moderator.

Charge by Eld. Simmons.

After which a large and orderly congregation listened to a wonderful discourse by Elder Simmons, and a short but well applied discourse from Elder Ping.

After preaching, repaired to the water, where the ordinance of baptism was administered to three candidates.

Benediction by Eld. Howell.

THOMAS HOWELL, Mod.

J. B. ROWLAND, Clerk.

N. B.—Brother Rowland informs us that he sent us in May last the proceedings of a council, in the ordination of brother E. Ping. We have no recollection of ever having received it.—[ED.]

In compliance with a request of the Middletown and Halcott church, in Green Co., N. Y., the following brethren met in council, from churches of the Lexington Association, to consider the propriety of ordaining brother Buel Maben to the work of the gospel ministry.

The council organized July 2, 1870, by choosing Eld. I. Hewitt Moderator, and brother Ahaz Cole Clerk.

Brethren on the council—

From Lexington, Elders S. Moore and I. B. Whitcomb, and brethren H. Faulkner, E. Peck, J. J. Jones, L. Whitcomb, Wm. Kirk, O. L. Newton and Ahaz Cole.

From 1st church of Roxbury, Eld. I. Hewitt, brethren E. Carl, C. Cros-

by, J. Powell, E. Hewitt and F. Vermilya.

Middletown and Halcott, R. Peck J. T. Streeter, H. Mead, D. Earle and James Miller.

Olive and Hurley, I. U. Every, Wm. Bush, Wm. Winn and J. Matthews.

Gilboa, Eld. L. P. Cole, brethren D. Bassett and John Clark.

Broome, Eld. I. B. Whitcomb, and brethren J. Borthwick and Wm Denton.

South Westerlo, Eld. S. Moore, brethren S. Wicks and Edwin St. John.

Schoharie, Eld. L. Gass, brother P. Mowers.

Middletown, Z. Sanford, R. W. Sanford, F. O'Conner, J. Faulkner, E. Faulkner, M. Whitcomb and G. Whitcomb.

Jefferson, Eld. I. B. Whitcomb.

Otego, Eld. L. Gass.

The church, by resolution, accepted the council, and presented brother Buel Maben for examination, and if thought expedient, for ordination.

The candidate was examined by the council, on his christian experience, call to the ministry, and views of the doctrine of Christ. On each point the council being satisfied, proceeded to set the candidate apart to the work, in the following order,

Ordination sermon was preached by Eld. I. Hewitt.

Ordination prayer by Eld. I. B. Whitcomb, with the layin on of the hands of the presbytery.

Charge by Eld. S. Moore.

Right hand of fellowship by Eld. L. Gass.

Closing prayer by Eld. L. P. Cole, and benediction by the candidate.

ISAAC HEWITT, Mod.
AHAZ COLE, Clerk.

In compliance with a call from Little Blue church, Jackson Co. Mo., a presbytery composed of Elders Joseph Warder, sent from Sui-a-bar church, Lafayette Co. Mo., George Stout and Jackson G. Gosset, sent from Pleasant Grove church, Jackson Co. Mo., met with the church at her regular church meeting, on the fourth Saturday in May, to take into consideration the propriety of ordaining brother James T. Swinney, (late of Virginia) to the gospel ministry.

The church proceeded to business by appointing Eld. Hiram Bowman Moderator for the day, the candidate being her Moderator.

1. The Moderator invited brethren of the same faith and order to a seat with us.

2. The church then presented the candidate, who related his experience and call to the ministry, which was fully satisfactory.

The presbytery proceeded with the ordination.

Examination by Eld. Joseph Warder.

Ordination prayer by Eld. Jacob G. Gosset.

Charge by Eld. George Stout.

Laying on of hands by the presbytery.

A door being opened for the reception of members, six handed in their letters.

Done by order of the church, for publication.

JAMES T. SWINNEY, Mod.
CHARLES F. THOMAS, Clerk.

Obituary Notices.

DIED—Feb. 13, 1864, **Emma,** aged 19 days.

ALSO,

DIED—April 29, 1866, **John Frank**, aged 1 year and 4 months.

ALSO,

DIED—July 13, 1870, **Carrie R.**, aged 7 months.

Children of John B. and Harriet S. Halsey.

By request I send the following notice of the death of sister **Ann Vallandigham**, relict of the late John Vallandigham, of Owen county. She departed this life on the — day of May, 1870, at the residence of her son-in-law, Mr. Darwin Kean, in the city of Lousville. She had for many years been identified with the Old School Baptist church, and was uncompromising in her devotion to the truth as it is in Jesus. She was the daughter of Eld. Absolom Bainbridge, who died some years ago in this state. She was over three score and ten years of age, and had been a member of the church at Long Ridge, Owen county, near forty years. She leaves a lage family of children, and numerous relatives and friends to mourn their loss. May the Lord sanctify the solemn event to the good of all, and to the declarative glory of his hallowed name.

J. M. THEOBALD.

BROTHER BEEBE:—Please publish the obituary of brother **Ephraim Miller**, who departed this life Sept. 25, 1869, aged 75 years. He was a firm believer in the doctrine held by the Old School Baptists, although he never made a public profession, we fully believe he has gone to rest. I visited him a few days before he left this vale of tears. As I entered his room, as he was sitting in his bed, he said, "There is friend Reeves," and caught hold of my hand with both of his, and rested down his head on them. and bursting into tears, said, he had walked over hills in old Virginia, a poor lost sinner, as he had viewed himself years ago. He said, if he were able to go to the Mercer's Run church, and they would receive him, he would like to be baptized. I replied, They would receive you; and told him I had been satisfied that he was a proper subject for baptism, for years. He talked freely of the goodness of the Lord to him. He was very confident that the grace of God alone can save poor sinners. Sister Miller, who survives him, and his seven children, feel that they sustain a great loss, which we are confident is his eternal gain. May the Lord sustain and comfort them.

E. M. REEVES.

It becomes my painful duty to send the obituary notice of my dear brother, **John L. Funk**, who died March 13, 1870, aged 35 years, 3 months and 5 days. He died of a spinal and rheumatic disease, of some thirteen years standing. He bore his sufferings with christian fortitude. Although he never made a public profession of religion, yet privately he talked of his hope in the Redeemer. Some two years before his death, in conversation with Elder J. A. Whitely, he related some part of his experience very satisfactorily, and in his last, gave full satisfaction that he is now at rest with the ransomed of the Lord. He leaves one orphan son, his wife having died four years before him; he also leaves a mother, brothers and sisters, to mourn their loss, although not as those who have no hope; for we believe that our loss is his eternal gain. His funeral was attended on the first Sunday in June, when a discourse was preached by Eld. J. A. Whitely, to a large and attentive congregation.

Your unworthy brother in the Lord,

JAS. H. FUNK.

DEAR BROTHER BEEBE:—By request, I send you for publication a notice of the departure of our aged brother, **Nathaniel Jenkins**, who departed this life March 23d, 1870, aged 82 years, 4 months and 12 days. Brother Jenkins was baptized April 4, 1812, and united with the church at Rock Springs, Lancaster Co. Pa., where he lived and remained in full fellowship until he received his discharge. Your fathers, where are they? And the prophets, do they live forever?—Zech. i. 5.

Brother Jenkins was very much afflicted through the latter part of his pilgrimage on earth, having been attacked with something like palsy, a number of years before death relieved him of his sufferings. As age came on he had several attacks of something similar to the first, which had a very good effect on his mind—seemed to shut out the world from his view, enjoying for the time much of the presence of his God and Savior. He manifested a disposition to depart and be with Christ, which is far better. But as he measurably recovered from those attacks, he complained much of pain of body and infirmity of age. But when death came to his relief, he was taken away very suddenly, and rather unexpectedly to his friends, falling asleep with scarcely a struggle or a groan. I frequently thought, while in his company, in his advanced age, of that scripture which I will quote here: "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for they are soon cut off, and we fly away." But the righteous hath hope in his death; and of this number we believe our brother to be, having given the evidence to those whom he hath left to mourn their loss, that his hope was in God, unto whom he looked, both in life and in death. He was unable to meet with the church for some years before his death. But he is gone the way of all the earth. May the Lord in infinite mercy sanctify the dispensation to the bereaved, both to the good of the little church of which he was a member, and also to the aged widow he leaves behind, who, I believe, is the oldest. We hope the Lord will be very near unto her. Also a son and daughter, both members of the same church, and a granddaughter, who was a faithful attendant unto her grand-parents, until the time of his death.

The funeral was largely attended, and some remarks were made on the occasion by the writer of this notice.

"The languishing head is at rest,
Its thinking and aching are o'er;
The quiet immovable breast
Is heaved by affliction no more."

WM. GRAFTON.

Forest Hill, Md.

Mrs. Agatha Montgomery died at the residence of her step-son, W. S. Montgomery Esq., near Brick Store, Newton county, Ga., on Friday morning, June, 24, in the 76th year of her age, after four days of intense suffering with diarrhea. Having survived her first husband, Mr. Wm. Pace, she was married to the late Eld. J. H. Montgomery, in 1841. She had four children by her first husband, all of whom, but one daughter, Mrs. Roquemore, preceded her in death; and since the death of Eld. M. she had made her home at the house of Mr. Roquemore. She was not a member of any visible church, although she had entertained a hope in Christ for many years, and the night before her departure she earnestly repeated her often expressed desire to die and enter upon the enjoyment of that perfect rest of which she felt assured. To those who knew her in life her uniform kindness is her best eulogium. In all the relations she occupied she was endeared to those with whom she was associated. Let us all emulate her example of humility, patience, and kindness.

WM. L. BEEBE.

DIED—At Lexington, N. Y., on the morning of the 20th of May, 1870, of typhoid fever, **Mrs. Elizabeth Van Valkenburg**, in the 64th year of her age. The circumstances of her last illness were very painful to me. She suffered a great deal during the last twelve years, with a seated cough, but this spring she had been in about her usual health, able to be around, and attend to her domestic duties. The children of a niece were very sick with scarlet fever, and she went to help care for them, and was in almost constant attendance day and night, for nearly three days, when exhausted nature gave way, and she just got home, and dropped in a chair, and wished to be prepared for bed, saying, "I am dying for want of sleep." I put my hand on her forehead, and it was hot with fever. Help was called for immediately, and medical assistance as speedily as possible; but it was in vain. On the morning of the seventh day of her sickness she passed away like the going down of the sun in a quiet summer evening.

She was a member of the Lexington Baptist church, and was baptized by Elder H. Pettit, in January, 1828, and has always adorned her profession by a well ordered life and godly conversation. She was a firm Old School Baptist, never wavering or turning aside, and never forgot the assembling of the saints, and her seat among her brethren was seldom vacant. There was her delight, her company, her kindred, and her best friends. The church has lost a valient member, the society a sympathizing friend, and her children the best of mothers. She had a kind and affectionate disposition, and for natural intelligence she had few superiors. But she is gone, and our loss, we feel, is her gain. During her illness her hope was firm and sure. Several times she repeated the lines,

"I know that my Redeemer lives;
What joy the blest assurance gives."

And at another thime,

"How can I sink with such a prop
As my eternal God?"

This dispensation of providence falls with almost crushing weignt; my best earthly friend, my constant companion, is gone. I feel I am alone. O for patience, and resignation to the will of him who giveth and taketh away.

ALSO,

DIED—At Lexington, N. Y., May 14, 1870, **Erwin P.**, son of John P. and Janett Miller, aged 4 years and 2 months.

ALSO,

DIED—At the same place, May 29, 1870, **Johnie D.**, only son of John P. and Janett Miller, aged 2 years and 5 months.

These little ones died of scarlet fever. The last one died about the same hour as did my mother, and both funerals were attended at the same hour, and at the same house.

Yours in much sorrow,

A. VAN VALKENBURG.

DIED—On the 13th of May, 1870, at his residence, near Social Circle, Walton Co., Ga., **David Herring**, in the 87th year of his age,

He had long been a member of Harris Springs church, and for many years an efficient and faithful Deacon. He was a firm, consistent, and devoted Old School Baptist, never missing his church meetings unless providentially hindered. Religion, with him, did not consist simply in his attendance to his meetings, but his whole life and conduct, his walk and conversation, as a member of the church, as a citizen in society, as a husband and father, all testified that he was indeed and in truth an excellent man. He was punctual in his engagements, led a peacable and quiet life, was harmless and inoffensive, a man of stirling worth and integrity. Age and infirmity prevented him from meeting to worship at the meetings of the church, for some time before his death, but his mind and thoughts were led out in praise to God, as long as he lived. He expressed a perfect reconciliation to God, and a willingness to depart and be with Christ, and we have no doubt that he is to-day with his Redeemer in paradise. May his dear aged companion, (at whose request I write) his children and grand-children, be sustained under this bereavement, imitate his examples, live the life of the righteous, that their departure may be peaceful and quiet like his.

WM. S. MONTGOMERY.

MY DEAR BROTHER BEEBE:—Not without deep emotion, I write for publication in the "Signs" the obituaries of three valued members of the church of Particular Baptists at Bryans, within one month, each of whom patronized and prized highly your paper.

Mrs. Lucy M. Coons, wife of Mr. Wm. B. Coons, of Fayette county, rested from the cares and afflictions of her mortal state, on the 19th day of May, 1870, after a painful and protracted illness, (with consumption) continuing through several months, leaving a devoted husband and five children, with many relatives and friends, together with the church at Bryans to mourn their loss; but they "sorrow not as others who have no hope," feeling a comfortable assurance that she has entered into that rest provided for the righteous.

I baptized sister Coons some years since, on profession of her faith in the finished work of the Redeemer. She was a woman of a strong mind, and read to profit the christian's chart, (the word of God) and the "Signs of the Times." She rests from her labors, and her works do follow her.

ALSO,

Mrs. Polly Matthews, of Fayette county, died after a short but painful illness of a few days, about 76 years of age. She had been a member of the church at Bryans about sixty years, was highly esteemed by the brethren and sisters, as a firm and faithful member of the church, and by her neighbors. She closed her mortal career on the 22d of May, last, leaving a number of children, grand-children, and other relatives, I visited her a few days before her death, and, although very feeble, she talked freely of her hope of salvation, through the blood and righteousness of the Lord Jesus, and seemed ready for the summons to join in the inheritance of the saints above. I have known her for very many years, and although a still and quiet, yet a firm and unyielding advocate for the doctrine maintained by the Particular, or Old School Baptists. But she has gone to her reward in heaven, as we confidently trust.

ALSO,

Gen. James Dudley aged 93 years, 1 month and 4 days, closed his mortal career, as a shock of corn fully ripe, and ready for the sickle, on Thursday evening about ten o'clock, June 16, 1870, having been confined to his bed a little more than seven weeks, with what his physician supposed to be dropsy of the heart. He suffered much at times with difficulty of breathing, but not a murmur escaped his lips. I have never witnessed so much patience and resignation to the divine will, for the same length of time. During his entire confinement he expressed a readiness and willingness to "depart and be with Christ, which is far better." He frequently repeated the scripture, "I shall be satisfied when I awake in thy likeness; when I behold thy face in righteousness."

I visited him a dozen times during his sickness, and at all times found him ready to talk on the subject of religion, only when his spells would come on, during each of which his children, faithful nurses, were expecting him to breathe his last. But he has gone, as I confidently believe, to his reward in heaven, and has left behind no firmer or more unyielding advocate for bible truth. He was baptized into the fellowship of the church at Bryans, in December, 1800, by our father, and has served the church as Deacon about fifty years.

My brother James was the first person to whom I communicated my hope of salvation through the mediation of the Lord Jesus Christ, and from that moment, I suppose, David and Jonathan were not more sincerely attached than we. Very soon after I was received into the fellowship of the church, I was called to the exercise of the gift I was supposed to have, since which time he has been more than a brother to me. He has stood with me unfalteringly, "through evil report, and through good report;" through all the opposition and persecution I have been called to encounter in my ministerial course. You may well suppose that I was greatly gratified to hear him say, on his death bed, in the presence of several friends, he "never heard me advance a doctrine, throughout my ministry, now about fifty years, that he dissented from." We have conversed more together, and traveled more east, west, north and south, in the course of my ministry, than either of us have with any other person, and if we have differed with regard to the doctrine or order of the church of God, I have no recollection of it.

My brother James was well known in our community as a citizen. He served as a magestrate in the county for many years, was High Sheriff of the county, and was elected a delegate to the convention which framed the present conststution of Kentucky, and toward the close of the war of 1812—15, against Great Britain, he commanded a company in the North-west. But his race is run, he has gone to rest, and left many to mourn his absence. But now who feels the loss of his society more than I do? He had spent a week at our house, and seemed to enjoy himself as much as I have known him to for many years. He left us on Friday morning, and the following Tuesday he was taken ill at his son-in-law's, Thomas M. Waller, in this county, where his race was ended, leaving a large family of children, grand-children, and many attached friends, with the church whose fellowship he had enjoyed uninterruptedly near three score and ten years.

Most truly and affectionately your friend and brother, in hope of eternal life,

THOMAS P. DUDLEY.

Lexington, Ky., June 28, 1870.

Departed this life, of consumption, April 14, 1868, my dear father, **Robert Foster**. He was born in Morgan county, Ten., Feb. 4, 1815, moved with his parents to Illinois, and from thence to Missouri, where he remained eighteen years, where he married, and in Feb. 1844, he was baptized in the fellowship of Mt. Vernon Regular Baptist church, by Eld. H. V. Parker, and in April following was licenced to exercise his gift publicly, wherever God in his providence should open a door. I find the following in the heading of his licence: "The Baptist church of Jesus Christ at Mt. Vernon, holding the doctrine of election, the final preservation of the saints, believer's baptism, by immersion, and standing opposed to all the modern missionary institutions," &c. In 1850 he moved to Texas, where he remained eleven years, where he held his membership in the Cedar Creek church, in Grayson county. In 1861 he moved to Kansas, and remained there until 1864, when with his family he crossed the Plains to California, and finally settled in Mendocina county, Round Valley, Cal., where he passed the remainder of his days. He was an earnest advocate of the doctrine indicated in his licence, and a strong opposer of the modern religious institutions of the day. He leaves five sons, with the wife of his youth, and a large circle of friends and relatives in Missouri, Kansas and Texas, to mourn their loss. The church at Cedar Creek, and the Sister Grove Association, will read this announcement with sadness. But let us not mourn as they who have no hope. Although two years have passed since his death, and almost four years since the writer of this notice saw his face, still he lives in our remembrance. He bore his last illness with patience, trusting in the grace of God, and passed peacefully away, and his remains are buried in a spot selected by himself.

May the Lord bless those who are left behind, and may they also leave behind an evidence that they are going where sickness and pain are feared and felt no more.

WM. A. FOSTER.

Fell asleep in Jesus, on the morning of the 25th of April, 1870, at my residence in Opelika, Ala., **Lucretia Jane Hurst**, daughter of Wm. and Agatha Pace, of Newton county, Ga., aged 40 years, 3 months, and 17 days. Before interment, her funeral was preached by our pastor, Eld. W. M. Mitchell, from Psa. ix. 9, 10. "The Lord also will be a refuge for the oppressed, a refuge in times of trouble," &c. The Lord enabled him to speak words of comfort to the living; he preached salvation by grace; it was that which comforted her in life, and sustained her in death. On the fourth Sunday in March, 1864, Elder Mitchell led us both into the water, in imitation of Jesus, in baptism. Since that time she has lived an orderly member of Mt. Olive Primitive Baptist church, always at her place at the administering of the Lord's Supper, &c. She made home sweet, and her family happy, so affectionate and devoted was she. Humility and gratitude were prominent christian virtues with her. She left a husband and nine children (one an infant ten days old) to mourn their loss. For ten days she suffered much, but was wonderfully sustained by grace; not a murmur escaped her lips; her confidence in God was strong. She said her hope entered into that within the vail, &c. She said it was worth worlds, though she was one of those doubting little ones, in her own estimation. She advised all who have even a little hope in Christ, to put him on by public profession. In obedience there is rest found. She said the day of her death was the brightest of her life. She committed her family into the hand of God, praying him to guide them through life, and save them with an everlasting salvation.

May God keep us all from sinning and murmuring against him, and may he ever keep us humble, and sanctify these bereavements to our good, if it is his will, for Jesus' sake.

ALSO,

My infant babe, **Lucretia Jane**, died on the 14th of June, inst., aged 1 month and 28 days. I rejoice that the plan of salvation by grace will save both the infant and adult. "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

JOHN N. HURST.

Opelika, Ala, June 25, 1870.

Associational Notices.

Clover, to meet on Friday before the first Sunday in September, at ten o'clock a. m., with the first Ten Mile church, in Clermont county, Ohio, near New Richmond, on the Ohio River, twenty miles above Cincinnati. Brethren of our faith and order are invited to attend, especially ministers. Brother Beebe, cannot you, or brother Durand come? It is a week before the Licking Association, of Ky.

Those coming by the river, the Mail Boat leaves Cincinnati so as to be at New Richmond by three o'clock p. m. on Thursday before. Or they can take the hack and be there at 6 o'clock p. m., and they will be met and conveyed to the place of meeting. Those who come by their own conveyance will call on brother Reuben Laycock, or James Lewis, near the place of meeting,

E. M. FEAVES.

Whitewater, to meet with the Salem church, Wayne county, Ind., on Friday before the second Saturday in August, at ten o'clock a. m.

The friends coming from the east will stop at Washington, on Thursday, where they will find conveyances to brother John Allen's. Those coming from the west will stop on Thursday evening at Hagerstown, where they will be met and carried to brother James Martindale's. Those coming on Friday, from the east or west, will stop at Walnut Level, the place of the meeting, (the station between Hagerstown and Washington, on the Cincinnati & Chicago R. R., or Great Eastern.

We invite the ministry particularly.

JOHN ALLEN.

BROTHER BEEBE:—Please publish through the "Signs" that the Lebanon Old School Baptist association will meet with the Lebanon church, Henry Co., Ind., on Friday before the third Saturday in August, at ten o'clock a. m.

Brethren and friends coming by the cars from the south, via Cincinnati, will buy tickets at the Cincinnati & Dayton depot, for Alleris Station, on the Cin. & Ind. Junction R. R. By taking the 7 o'clock a. m. train they will reach here between 12 and 1 o'clock the same day. By taking the 5.30 p. m. train, they will reach here at 11 p. m. Those coming by the way of Richmond, Ind., will come on to Cambridge, via Col. & Ind. Central R. R., where they will change cars to the Junction, and come to the Station named above. Those coming from the west and north-west, via the Old Belfontain and Indianapolis, or the Chicago R. R., will come to Sulphur Springs, on the Chicago road. We will try to meet the friends at both these places. But if any should come, and find no conveyance, enquire for J. A. Johnson, at Allen's, (as I am close by) and for J. R. Longfellow, at Sulphur Springs.

J. A. JOHNSON.

Mount Zion, will be held with the Little Blue church in Jackson Co., Mo., about 12 miles south-east of Independence, on the third Saturday in September, and two following days. Brethren and sisters from a distance are invited to attend.

E. Y. BERRY.

The Corresponding, of Virginia, have appointed their next annual meeting to be held with the church in the city of Alexandria, Va., to commence at 10 o'clock a. m. on Wednesday before the third Sunday in August, and continue until the Friday evening following.

DEAR BROTHER BEEBE:—By request of the church at Alexandria, please publish in the "Signs" that the Corresponding, Va. Association will be held with the Primitive Baptist church in this city, commencing on Wednesday (the 17th) before the third Sunday in August, and continue three days. Brethren, sisters and friends are affectionately invited to attend, and we hope the ministering brethren will bear us in mind, Alexandria being a place easy of access. Those visiting the association can arrive in time on the early morning trains.

Yours as ever,

JOSEPH L. PURINGTON.

The Original Little River Association of Predestinarian Baptists will meet, the Lord permitting, with the church at Long Creek, two miles south of Canton, Trigg Co., Ky., on Friday before the fourth Sunday in August, 1870.

Yours in tribulation,

JOHN H. GAMMON.

The Pilgrims Rest, will be held with the Salem church, in Marion Co., Ark., to begin on Friday before the third Sunday in September, and continue three days.

The Juniata, to meet with the Sidling Hill church, in Fulton Co., Pa., on Friday before the third Sunday in October, and continue three days.

Lexington, to meet with the Gilboa church, Schoharie Co., N. Y., on the first Wednesday in Sept. 1870, and continue two days.

Indian Creek, with the Mill Creek church, Hamilton Co., Ohio, on Friday before the third Sunday in September, at ten o'clock a. m.

Mad River, with the church at Jenning's Creek, Van Wert Co., Ohio, on Friday before the second Sunday in September, at 10 o'clock a. m.

Siloam, to meet with the Hopewell church, twelve miles south-west of Corydon, Wayne Co., Iowa, near the State line, on the first Saturday in September, 1870, at ten o'clock a. m., and continue two days.

Spoon River, will meet with the Salem church, in Fulton Co., Ill., 2 1-2 miles S. E. of Bryant's Station, on the Peoria and Hanibal R. R., at ten o'clock a. m. on Saturday before the first Sunday in September

Salisbury, will be held with the Salisbury church, Wicomico Co,, Md., (Eastern Shore) beginning at ten o'clock a. m., on Wednesday before the fourth Sunday in October, 1870.

Kehukee, will meet with the church at Deep Creek, Halifax Co., N. C., to commence on Saturday before the first Sunday in October, 1870.

Licking, to be held with the Mt. Gilead church, in Mason Co., Ky,, beginning on the second Saturday in September, and continue three days.

Ocmulgee, to be held with the New Salem church, Putnam Co., Ga., eight miles N. W. of Eatonton, commencing on Saturday before the second Sunday in September, 1870.

Euharley, with the church at Mt. Haber, five miles N. W, of Resaca. on Saturday before the third Sunday in September, 1870.

Oconee, to meet with the Black Creek church, in Madison Co., Ga., twenty miles north of Athens, on Saturday before the second Sunday in October, 1870.

Yellow Creek, to be held with the Chariton church, six miles north of Calio, Macon Co., Mo.,

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Two River, to be held with the Bureau church, twelve miles north of Mexico, Audrian Co., Mo., on the last Saturdry in August, 1870.

Mount Pleasant, to be held with the Silver Creek church, eight miles west of Huntsville, Rrndolph Co., Mo., on the second Saturday in September, 1870.

AGENTS FOR THE EDITORIALS.

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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 desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, tninking 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 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. 38. MIDDLETOWN, N. Y., AUGUST 15, 1870. NO. 16.

CORRESPONDENCE.

NEAR LEXINGTON, Ga.. July 7. 1870.

DEAR BROTHER BEEBE:—Having a little leisure to-day, I feel impressed to write something for the "Signs," if you think it will not be in the way of more important matter; and feeling at a loss to know what subject to introduce, can think of nothing that likely would more interest the many readers of your excellent paper, than that of the chrisrians warfare in this world of sin and sorrow, and that of his final delivery from sin and all its consequences. The natural man is unacquainted with the many changes, joys and sorrows, or the exercises of mind of such as have the Spirit or mind of Christ, because he has no mind but that which is fleshly or carnal, and such cannot please God, being the flesh only. But such as have the Spirit of Christ in them are not in the flesh, but in the Spirit, and judgeth all things, yet he himself is judged of no man.—Rom. viii. 8–10, 1 Cor. ii. 15.

When it pleases the Father of all the heavenly family to send forth the Spirit of his Son into the heart or mind of a poor sinner, crying, Abba, Father, then the warfare commences; for proud nature is opposed to it, and is greatly mortified; for the light shineth in darkness, and the darkness comprehendeth it not. The poor sinner cannot tell what is going on in his own bosom, or the cause of his constant uneasiness of mind, but like Saul is saying, Who art thou, Lord? or, Why is it that I cannot be at ease in my feelings, as heretofore? All his natural powers are directly at war with that powerful spirit by which he is apprehended; but in vain is the resistence of carnal powers, because the stronger has come in, and bound the strong man that was armed and kept the palace and his goods in peace; but the stronger having possession, by his constant, mild, gentle and powerful working brings the praying sinner down, step by step, in a way he had not known, and in paths he had not seen, until sin actually revives in his view, till he dies to every hope of salvation by works, and dies to the love of sin, and is made to acknowledge that if his soul were sent to hell, God's righteous law approves it well; but never, in my humble opinion, becomes perfectly reconciled to be banished forever from God; for that spirit by which he was first apprehended or quickened in his heart, still continues to cry, Abba, Father, or, God, my Father. When sufficiently taught the depths of his depravity, his weakness, and the worthless character of his prayers, reformation, and even his repentance or convictions, then by some strange unexpected working of the Spirit, his burden of sin and condemnation is removed entirely, unexpectedly, and hope in the mercy of God to the chief of sinners springs up, and all trouble is gone for a time. I do believe many of God's people are delivered and cannot tell exactly how or when, while others can tell the time and place. Two or three cases now occur to my mind, which may serve to illustrate. The man whose eyes Jesus had opened could not tell where he was, or whether he was a good or bad man; but one thing he did tell, "that whereas I was once blind, now I see." And after the Jews had cast him out of their synagogue, Jesus *found* him, and gave him another manifestation, and he said, Lord, I believe; and he worshiped him.—John ix. 39. Again, the man that lay at the pool, after being made whole, wist not who it was that made him whole; for Jesus had *conveyed* himself away, a multitude being in that place; but afterwards Jesus *found* him in the temple, (a place for divine worship, where all such are impressed and pleased to go,) and gave him another manifestation, directing him to sin no more, lest a worse thing should come upon him.—John v. 10—14. After this he could and did tell that Jesus had made him whole. So, no doubt, with many of the dear children of God, even to this day; but sooner or later their hope is fixed in Jesus, and unto them he is precious. Others, like the inspired apostle Paul, can tell the time and place, and unto them also he is precious. Let the circumstances be what they may, under which God's people are brought to receive evidences of pardon, they all hope and rejoice in the same precious Savior, acknowledge with Jonah that salvation is of the Lord. While the benefit is theirs, they give God all the glory of their eternal salvation, while all boasting is excluded by the law of faith. Then they feel like all trouble was done, and expect a happy lifetime in the service of their God. But to to their astonishment they soon find that their carnal nature was not made spiritual, but only subdued in silence for a little while, and now rises up and renews the contest against the spirit. This greatly alarms the young believer, not because such exercises are not common with all God's children, but simply because he is not such a one as he had before thought a christian was, good, soul, body and spirit. Hence he concludes all his hopes are vain, and quite likely prays for his burden again, or, if deceived, that God would in mercy undeceive him, and let him know the truth of his condition. In such contests between the flesh and the spirit, many of God's dear children neglect their duty, probably for years, hoping to know more about it, or become better satisfied; but in neglect of duty, instead of their evidences being brightened, they become more dim; and in pursuing this course for a time, the flesh and the devil gets greatly the advantage of them, till they may become inclined to throw away their former hopes of acceptance with God through Jesus Christ, but this they cannot do; but they may lay themselves liable to be led off by teachers of anti-christ, or under the flesh commit sins destructive to their own peace, and place themselves where that if ever they take up their cross it is with the greatest difficulty. So that beyond all doubt, the safest plan for the poor trembling, fearing, yet hoping believer, is to front the field and take up the cross at the earliest opportunity; for God has organized the gospel church with a place there for believers in Jesus, and of course it is the best and safest place for their protection from going into sin after the flesh, and from being carried off after the doctrines and commandments of men, teachers of anti-christ, which are so numerous in this day of strong delusion which God hath sent them, that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness. The cause why God sends them this strong delusion is that they received not the love of the truth that they might be saved.—2 Thess, ii. 9–12. One thing is certain, deceived persons have no fears of being deceived, neither do they tremble at or regard God's word, but treat it with careless contempt. Hypocrites have no fear but slavish fear, which worketh torment, while such as are enlightened by divine grace have perfect love, which cssteth out slavish fear; hence they filially fear God because they love him. They love and tremble at God's word, for it is truth, after which they are honestly enquiring, and with them the warfare will continue until this earthly house in which they tabernacle here shall be dissolved, and they taken home to that building of God, a house not made with hands eternal in the heavens. For now in these earthly tabernacles they groan, waiting for the adoption, to wit, the redemption of their bodies. But in the general resurrection of the dead God will bring with him (Christ) them which sleep in Jesus, and them which are alive and remain unto the coming of the Lord shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the 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 him in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.—1 Thess. iv. 15—17. Then will the ransomed of the Lord return and come to Zion with songs and with everlasting joy upon their heads, and sorrow and sighing shall flee away.

I have written more than I intended, and will close with a few words to my dear ministering brethren. If one among you, I am surely the poorest of all, passing through some of the strangest exercises of mind Sometimes when preaching with liberty it seems the delight of my soul; at other times my efforts are but a heavy drag, without spirit, animation or enjoyment to myself, or any body else, preaching merely from memory, in a great strain, catching as catch I can, so to speak. O what a miserable affair under such circumstances. I am made to wonder if I ever can preach with liberty again, and the tempter rushes up and suggests that you are wrong in the unpopular doctrine you are advocating. Look at the learned and fashionable ministers around you, highly esteemed by the wise and great men of the world. Their churches are large and prosperous, while they receive bountiful salaries, making in their dress and manners truly a genteel appearance, and you, the only Old School preacher in the county, with but a few poor unfashionable, unpopular professors. Surely you must be wrong. With such exercises of mind and trials I become vexed and uneasy; but when I can meet the enemy (the flesh and the devil) with God's word, and present the treatment Jesus and his

apostles received while here, with the character of the people of God in every age of the world, and what they have suffered for his sake, then he flees in haste, and I am made to rejoice that I am counted worthy to suffer for his srke.

Yours in love,

D. W. PATMAN.

OPELIKA, Ala., June 29, 1870.

ELD. J. R. RESPESS:—Beloved brother in the Lord, your very pathetic letter of the 26th inst. is received, and I hasten to let you know that there is one of "like passions" with you, who has been led through the same deep waters o f trial with yourself. I think I know by sad experience what you mean, and what is the state of your feelings, when you speak of "darkness of mind, unbelief, gloom, and depression of spiritg." And, strange as it may seem, this peculiar trial often comes upon the children of God, and particularly his ministers, when they seem to be least able to bear it, even while in a feeble and debilitated state of bodily health. But, my dear brother, these very afflictions of body and mind are some of the marks which identify you with the children of the Most High God. You say, "It seems to me there is no sorrow like my sorrow." No, indeed, my brother, there is no sorrow among the ungodly men of the world, like yours. "They are not in trouble as other men," about sin, darkness of mind, and unbelief; "neither are they plagued like other men; therefore pride compasseth them about as a chain."—Psa. lxxiii. 5, 6. But are you not plagued with the plague of your own corruptions daily, and "chastened every morning?" If so, you are identified with David, and with all the holy prophets of the Lord. And I would say to you as the apostle James did to his afflicted brethren, "Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."—James v. 10. Their having spoken in the name and by the authority of the Lord, did not exempt them from suffering affliction. This is the furnace in which God is pleased to choose all his people. Among this people there is sorrow like your sorrow, and in them you will find a hearty response to all your plaintive lamentations. The prophet Jeremiah, who represented the spiritual Israel of God as under a cloud of darkness and distress, cries out in bitter agony of soul, "Behold and see if there be any sorrow like unto my sorrow."—Lam. i. 12. You are thus brought into fellowship with those ancient servants of the Lord, as well as to know the fellowship of the sufferings of our Lord Jesus Christ, by which you are to be made conformable to his death to sin.

You know, brother Respess, that I have been a subjects of great afflictions, bodily and mentally; but yet I have been often astonished to find that holy men of God have so minutely described my feelinss in language more adapted than any other could possibly be. When I have read in Lamentations iii. 1, that "I am the man that hath seen affliction by the rod of his wrath, *he hath led me* and brought me into *darkness*, and not into light," I could with all my heart bear witness to every word; and "remembering my affliction, the wormwood and the gall," I felt indeed that my "strength and my hope were perished from the Lord."—18, 19. Ah indeed, and my soul still hath these bitter things in remembrance, and is humbled within me. But cheer up, my brother, for the holy prophet has also said, "This I recall to my mind, *therefore I have hope.*"—iii. 21. Is it not strange that the remembrance of these awful afflictions of mind and body would tend to give hope and encouragement to the people of God? Yet such is a fact, for these are some of the unmistakable marks by which they are to be known and distinguished from the world, and by which they are to be identified with those who through faith and patience inherit the promises. If the Lord has "chosen his people in the furnace of affliction," (Isa. xlviii. 10,) and is determined to try them as gold is tried, it is that they should be purged from all the dross and tin of self-confidence, and be brought to call on the name of the Lord. And thanks to his holy name! he has graciously promised, "I will hear them."—Zech. xiii. 9. Now if you realize that you are in the hot fiery furnace of trial by afflictions, of darkness of mind, general gloom as to your hope, depressions of spirits, feeling, like Job, such a sense of your depravity, as to say, "My breath is corrupt," and that every effort in prayer is but the breathing of corruption, and that all confidence in the flesh is being purged away from you, have you not reason to hope in the Lord that you will yet praise him for the help of his countenance? "Why art thou cast down, O my soul, and why art thou disquieted in me? Hope thou in God, for I shall yet praise him, who is the health of my countenance."—Psalms. "The Lord knows how to deliver the godly out of temptations, and to reserve the unjust until the day of judgment to be punished."—2 Peter ii. 9. Do you not see, my brother, that though you cry, "Pity me, O pity me, my friends, for the hand of the Lord hath touched me," that you thereby come into the feelings of one who stands distinguished in the scriptures as a type of the church of Christ in all her afflictions, and of each individual member thereof? And had not Job been made to cry thus, he could not have represented your case and mine so fully. It is true that by "sorrow of the heart the spirit is broken," but it is also true that a "broken and contrite spirit, O God, thou wilt not despise."—Proverbs, and Psa. li. 17. I have long been of the opinion that none ever cry acceptably unto the Lord for deliverance, but those who are in distress. There is something more in an acceptable prayer to God, than the simple saying of "Lord, Lord," with the lips; though it is said, "Whosoever shall call on the name of the Lord shall be saved," yet the Lord himself will be the judge as to who call upon him in truth. He has minutely described the character and condition of those whom he will hear. "He will regard the prayer of the *destitute*, and not despise their prayer. This shall be *written* for the generation to *come.*"—Psa. cii. 17, 18. How often it is the case that we feel to be the poor destitute character; destitute of spiritual light and comfort, destitute of wisdom and understanding in the knowledge of God, destitute of strength of body or of mind, "pressed out of measure, above strength, so that we despair even of life:" and worse still, we are filled with darkness of mind, annoyed with the most distressing doubts, destitute of faith or of hope, and are driven to and fro till we are completely emptied of self, and made to cry in great bitterness of soul unto the Lord. O how sweet that promise that "He will regard the prayer of the destitute!" "I cried [says Jonah] by reason of mine affliction, unto the Lord, and *he heard me*: out of the belly of hell cried I, and thou *heardest my voice.*"—Jonah ii. 2. There is the cry of a poor destitute man out of the belly of hell; and how is it with you? I hope, brother Respess, that before now, you can say, "He hath heard me." "Salvation is of the Lord." I have no doubt but the Lord is preparing you for a more full manifestation of his love, and for further usefulness in his service. Be patient, for the coming of the Lord to your relief draweth nigh. May he ever bless you and your family. Pray for me and mine. I have baptized six lately.

Yours in love,

W. M. MITCHELL.

NEAR CONCORD, Miss., Nov. 25, 1869.

BROTHER MEADERS:—As you, brother Sammons, brother Castleberry, and myself, were on our way to Old Schovner meeting house, on the 27th of October last, we were talking about the origin of the name "Baptist," and I have since examined the subject, until I am satisfied that the denomination that is now called Baptist, assumed that name long since the apostolic age. For it is evident from the scriptures that neither the followers of John the Baptist, nor of Christ, were called by that name. John ix. 14, 28; viii. 31; Luke xiv. 26. These and other passages that might be cited, show that the followers of John the Baptist and of Christ were in this age called disciples, both by friends and foes. And when we examine the writings of Paul, and the other apostles, to the different churches, we find them addressing them as saints, christians, &c.—Rom. i. 7; 1 Cor. i. 2; 2 Cor. i. 1; Eph. i. 1; Col. i. 2; Acts xxvi. 28, & xi. 26. And it would be easy to show from history that for two hundred or two hundred and fifty years after Christ, that they were generally called christians. When Polycarp, who, it is said, was a disciple of John, and servant of Christ for eighty years, was apprehended, he acknowledged that he was a christian, for which he suffered death about the year 168. Whenever he acknowledged being a "christian," he laid himself liable to the Roman law; for one of the most ancient of their laws expressly forbade the acknowledging of any god which had not been approved by the senate.—Enci. R. Knowl. Art. Christian. It is evident to me that Baptist was not John's surname, more than apostle was Paul's surname. For Paul and the other apostles were called apostles by officiating in their apostolic offices; and likewise John was called John the Baptist, by officiating in his office as baptizer; and it seems to me that there could be no difficulty about this, if the word Baptist had been translated as it stands in the original, sometimes in large, and sometimes in small letters. The words, "John the Baptist," are mentioned fifteen times in Matthew, Mark and Luke. In Matthew it is mentioned seven times; in the original Greek, twice of the seven the word "Baptist, or baptistes," is in small letters. Matt. iii. 1, and xi. 11, it is in small letters; the other five times it is commenced in capitals. In Mark it is mentioned four times, Mark vi. 14, it is commenced with small letters, in the other three it is commenced with capitals. In Luke it is mentioned four times. Luke vii. 20, xxviii. 33, and ix. 19, and every time in small letters. Thus seven out of the fifteen times that it is mentioned, the word Baptist is in small letters. In John, the words, "John the Baptist," are not mentioned; but he in that book is mentioned as John, only. And we are certain that when Zacharias was addressed by the angel, that the angel said unto him, "Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John."—Luke i. 13. And again, verse 63, "His name is John." Therefore his heaven born name was "John," being conveyed from heaven by the angel; and we have no account of his ever receiving any other. He is called "John the Baptist," it is true, but the word "Baptist" is added to distinguish his office as dipper or baptizer.

As to the origin of the name Ana-Baptist, as anciently used to dintinguish the Baptist denomination, Mosheim says their origin is hid in the depths of antiquity, and is of consequence extremely difficult to be

ascertained.—Mosheim, page 490, Cincinnati Ed., 1855. Dr. Maclaine says in a note at the bottom of the page, in Mosheim's history, that "Feuslin has attempted to examine whether the Ana-Baptists arose in Germany or Switzerland, but without success."—Mosheim's history, page 472. Mr. Orchard says, "The Goths of Germany early possessed christianity, and were called Ana-Baptists in 200, A. D.—Orchard's history, Vol. 1, page 320. Again Mr. Orchard says, "After more than thirty years reading in the libraries of Antwerp House, Woburn Abbey, Stepney College, Red Cross Street library, the London Institute, Zion College, and the British Museum, I am satisfied with the truths I have recorded," &c. "I am satisfied that the church of Christ, which has witnessed for him, has from the days of Novation been stigmatized with the name of Ana-Baptist. This re-baptizing, standing as it does in Ecclesiastical, Political and Commercial history, decides in the most satisfactory manner our jealousy over the house of God, and our watchful care for scriptural communion."—Orchard's history, Vol. 2, page 11 and 12. I am satisfied that Mr. Orchard is correct, or in the neighborhood of correct, in his opinion in relation to the name "Ana-Baptist" originating in the days of Novation; for he is first that history gives an account of being successful in protesting against the corruptions that had crept into the church, in his day, and hence a split took place between him and the dominant or corrupt party, about the year 251; and he is charged by the dominant or Catholic party, of giving birth to an innumerable company of congregations, who re-baptized all Catholics and others who came over to them, who had been baptized, and received all others by baptism, and consequently were called Ana-Baptists. "Ana," signifying new, and "Bastistes," to dip, or baptize. Thus the word Ana-Baptist, signifying or meaning, to baptize anew those who came over from other societies. Now as long as the church was pure, if no others baptized, there could be no necessity for ana-baptism; but when the church became so corrupt that the saints could not recognize her as the church, and could not fellowship the abominations that designing men had brought in, they withdrew from the body calling themselves the church, and formed themselves into a separate communion, to preserve the doctrine of the gospel pure and unalloyed with human institutions. Thus it will be seen that with such a community, re-baptization would be essential to purity, in case of any coming to join them from the Catholics, or other corrupt bodies. Hence arose the necessity of ana-baptism, and consequently the name "Ana-Baptists," which has been applied to those who persevered in the doctrine and order of the gospel, from about the year 251, up to about the time of the Reformation, since which time the people of like principles have been called simply Baptists. This name seems to have been assumed by them about the time of the German or Munster rebellion, which took place in 1521, being three hundred and forty-nine years ago, which rebellion was laid to the charge of the Ana-Baptists by the Lutheran and Calvinist historians, though perhaps they did not have anything more to do with it than the Lutherans and Calvinists themselves; for the Catholics charge the rebellion as being the fruits of "Luther's gospel." But let things have been as they may, laws of the severest kind were passed against the Ana-Baptists, and an unspeakable number of them, says Mosheim, in almost all the countries of Europe, preferred death in its worst forms, to a retraction of their errors—Mosheim, page 493. Brown, in his Encyclopedia of Religious Knowledge, says, "And it appears to be true that the name of "Baptist," by which this people have since been known, was then (1522) first assumed, probably in opposition to that of Ana-Baptist, with which their enemies were continually reproaching them."—Art. Baptist, page 188. Now there can be no effect without a cause; and when we are told by Mosheim that an unspeakable number of the Ana-Baptists were put to death in almost all the countries of Europe, we see at once the necessity of something being done to escape the severity of the laws passed against the Ana-Baptists. Inasmuch as the laws were enacted against the Ana-Baptists, it could not affect, to the same extent, a people of a different name. Hence the necessity of the name Baptist. That the Ana-Baptists of Holland, about the year 1638, were considered by the Baptists of England as the genuine church, is proved by one circumstance which took place between them after the severity of Elizabeth's measures had subsided, whose cruelties drove all dissenting ministers from her jurisdiction. The Baptists of England sent Richard Blount to Amsterdam, in Holland, to receive baptism at the hands of the Ana-Baptists of that city, who was baptized by John Batte, who was the Ana-Baptist teacher or pastor of a church in Amsterdam; and Mr. Blount went back to England and baptized Samuel Blacklock, a minister, and these two baptized the rest of the company, fifty-three in number. This circumstance of the English Baptists shows how cautious they were to have a regular descent of baptism, as this company of Baptists had been baptized before they sent over to Amsterdam for baptism, but had doubts about the validity of the baptism they had previously received, and also shows that the English Baptists considered the Ana-Baptists as being the true church. About the same time, (that is about 1638) churches began to take root in America, and the Welsh Baptists manifested as great a zeal to bring across the great deep to the shores of America, a regular descent of believers baptism as it was possible for any people to do. For, says brother Beebe, "The first Regular Old School or Primitive Baptist church in America, that we have any knowledge of, was constituted and organized in Wales, and embarked in a ship from the old country, with pastor, deacons and members, and in a body landed in Philadelphia, in the early settlement of Pennsylvania, and purchased land and settled near that city."—See "Signs of the Times," Vol. 36, No. 18, page 213. And, "The first Association was [says Benedict] the Philadelphia Association," and it perhaps originated from this same Welsh church. The particular care that this Welsh church took to bring a valid baptism to this country, will perhaps relieve the minds of those who feared that the Baptists of America got their baptism from Roger Williams. That he was a great and good man, none, I suppose, will deny. But his baptism, according to the accounts we have of it, was of human origin, and consequently null and void, and only to be looked upon as a human invention: for I am persuaded that God will recognize no baptism except that which has descended from John the Baptist and the apostles; for their baptism came from heaven, or at least their baptism was miraculously approved from heaven.—Matt. iii. 17, Mark i. 11, Acts viii. 38, 39. But when we recollect how imperfect the history of the Baptists is, even almost down to our own times, it may be that we have not a full and correct statement of all the circumstances in relation to Roger William's baptism. For even the history of the first Regular or Old School Baptist church in the Mississippi Territory, is said to be incomplete, which was constituted about 1794, only about seventy-six years ago. A man by the name of Jones, if I mistake not, who is a descendent of one of the members of the first church, (Salem church, at or near Natches, Miss.,) says that Richard Curtis, who was a licenced preacher, came from South Carolina and commenced preaching there, and several persons were baptized by him. But persecution being commenced against him by the Catholics of that place, (being a French province at that time) he had to flee back to South Carolina, and while there was regularly ordained to the ministry, and on his return to his little flock in the Natches country, he re-baptized those he had baptized while he was only a licentiate. This circumstance of re-baptism is not stated in history. I have stated the above circumstance from memory, having lost the papers that gave the account of it, though I think the substance is very nearly correct.

It will be seen that this letter was addressed to brother Meaders and brother Sammons, in 1866, but it fell so far short of what I wished it to be, that I declined to send it to either of them; but I have recently transcribed it, and added something that was not in the original; and although very bunglesome, yet I have concluded to send it to you, brother Beebe, to dispose of as you think best. If you think it will do any harm, commit it to the flames; if not, you can publish it, if it will not crowd out something better.

Yours with christian regard,

R. M. MOORHEAD.

(Editorial remarks on page 186.)

ELDER JOHN H. GAMMON:—Dear friend, if it will not ask too much of you, please give your views through the "Signs of the Times" on Mark x. 13–16, and you will probably comfort one who loves you and the doctrine you contend for. Please oblige

A WANDERER.

CADIZ, Ky.

DEAR BROTHER BEEBE:—The above letter was sent me by mail; who it is from I am unable to surmise, but suppose, from the tone of the letter, that it must be from some one that attends on my ministry at some of the stated places where I am called to labor. I also suppose that even if "a wanderer," he, or she, must be at least desirous of understanding the truth; and as I sometimes hope that my feeble efforts at preaching, or at least trying to do so, may have comforted the dear family of God, I feel bound to fulfill their demands upon me, as far as my poor abilities may extend. The text proposed for my consideration by "A Wanderer," reads as follows:

"And they brought young children to him that he should touch them; and his disciples rebuked them that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer the the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

I am aware that there is upon this, as well as many other passages of scripture, a great diversity of opinion; but I only design to offer a few brief remarks of my understanding of this precious portion of God's word, without any aid from any commentator or expositor. The first part of the chapter gives us an account of the enemies of our Lord coming to him and propounding cer-

main questions, for the purpose of tempting him, and being baffled in the matter they turned their course in another direction. The pronoun *they* evidently means those that previously tempted him. They were called pharisees, enemies to God and his truth. From that day down to the present the object of their bringing young children to Jesus, was for the purpose of again entangling him in his doctrine, supposing that he would have rejected them, and then they might have had whereof to accuse him, like they do the Old Baptists in the present day, when they say, You preach infants to hell not a span long. But our blessed Lord takes this opportunity of showing to the disciples the great principle of regeneration or the new birth. Why it was they rebuked them that brought them to Jesus, is not stated in the text. I would suppose they did not want the Master troubled so much. But when Jesus saw it he was much displeased. That is, as I understand it, was a good opportunity, in the figure of the children, to show to them the sort of people that compose the kingdom of God's dear Son. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." I am bound to believe that all that come to Jesus, come as the little children; "For except ye receive the kingdom of God as a little child, ye shall not enter therein." As I before remarked, the great principle of regeneration is here brought to view. I do not suppose for one moment that natural children composed this kingdom, but the condition of the infant, naturally, its entire helplessness and dependence on some other source for its life or maintainance, fully shows me in this text the condition of all God's dear family. The infant had no power in making itself a member of the natural kingdom of this world. Its choice was in no wise consulted. So I understand with all God's dear family, they are all called little children. They all feel their dependence on God for life and salvation. They are all taught how poor and wretched and miserable they are, and how kind and rich and glorious their heavenly parent is. They have no righteousness of their own that will do, neither have they any money to buy with; but Jesus takes them in his arms, puts hands on them, and blesses them. Oh, my friend, what a precious Savior the people of God have; how well he does every thing; nothing is left undone that is needed for our spiritual welfore; and, dear wanderer, have you never been brought to see yourself as helpless as these little children? Have you never been enabled to cry out, Wo is me, for I am undone? If you have, you have seen an end to all your efforts to make yourself a christian, and are bound to acknowledge it is the Lord's work. I know, dear friend, the world is full of nominal religion, and plenty of hirelings to propagate the delusive system. But where the Lord has taught, it is a lesson that will never be forgotten. Hence, my dear friend, I hope the Lord may bless this subject to you, and that in days to come you may be enabled to rejoice in the goodness and mercy of the Lord. It is indeed a gracious consolation to drink water out of the wells of salvation. It is a comfortable thing for me to know that even in this dark and trying time there are some inquirers after truth. It proves to me that the Lord has not forgotten his people, but in his own good time will manifest himself to them as altogether lovely, and the fairest among ten thousand. I feel to pray that the Lord will again revive his work of grace in the midst of the years, and bring his "wanderers" home to that glorious banqueting house where his banner over them is love, that they may be enabled to rejoice with joy unspeakable and full of glory. For he says, "I will say to the North, Give up; and to the South, Keep not back; bring my sons from far, and my daughters from the ends of the earth." Then, dear wanderer, in bidding you farewell I would say, If, it is never my privilege to meet with you any more in this state of things, O that you and I may realize what it is to be a "little" child; and may we feel that the arms of divine love are around us, that Jesus has blessed us even with a sense of his everlasting love here in this sin-ruined world; and oh that when we shall be done with this tabernacle, may we be enabled to enter into that everlasting rest that remains to the people of God.

Dear brother Beebe, these thoughts have been thrown together in a very hurried manner. Look over them, and if you detect anything wrong, or think they will in any way injure the cause of God, throw them aside. If it accords with your feelings, publish this for the sake of "A Wanderer."

Your unworthy brother in tribulation,

JOHN H. GAMMON.

OPELIKA, Ala., July 1, 1870.

ELDER BEEBE—DEAR BROTHER IN CHRIST:—While I am writing, I cannot forbear telling some of the way in which I have an humble hope the Lord has led me. A feeling sense of my unworthiness, and having so little to tell, has hitherto kept me from it. I have been comforted and confirmed more in reading little experiedces, than any other kind, for with them only can I witness.

When I was quite young I thought of death and judgment, but some how got the idea (traditionally, I suppose,) that I was not accountable until twelve years old. So about that age I felt an uneasy and restless feeling, and thought I would set about the work of getting religion, but kept neglecting it for a while. I thought when I got grown that I would begin. I did not think I could get religion myself, but would do many good things, and leave off my sins, and the Lord would love and save me for what I would do. poor deluded sinner! Time rolled on, and I only made and broke resolves, until I was about twenty-eight years old, when my father was taken sick and died. I well remember one night while sitting up with him, death and a future state was vividly brought to my mind. I believed all was well with him, but oh! if it were me that was called from time, without God, and without hope in the world. My continual desire then was, Lord, have mercy on me, a sinner; for I felt that I was a sinner indeed. I continued this way for about three months, when it pleased the Lord to take from time a lovely sister of mine. This again brought to my mind that my time here was short, and was still unprepared. I thought I would die before long, and my constant desire was, Lord, have mercy on me, a sinner; that was all I could say. And here I will state that I did not often prostrate my body in prayer, and when I did I could not pray, and when I would rise up I would say, Lord, have mercy on such a prayer. Often in hearing preaching I would resolve to do better, but as often failed. I read my bible with interest, but I found nothing to comfort me. I read the sentence against the unfruitful fig tree, "Cut it down; why cumbereth it the ground?" I felt to be that cumberer. The sentence had gone forth, but one plead, "Spare it," &c. I thought, Is there any one to plead for me? I feared not. All this time I feared these were only natural troubles, and not conviction for sin. I was looking, too, for judgments to be sent on me daily, but instead of that I was still receiving blessings from God. Then this scripture was on my mind continually, "Bless the Lord, O my soul, and forget not all his benefits."—Psa. ciii. But, to be short, this feeling of depression wore off, or left me in some way, I hardly know when, or under what circumstances. I was in a different state of mind—more calm. I heard and enjoyed preaching differently. I loved christians and their society. I was left to wonder what had passed with me. I thought it could not be true conviction, for it had not been severe enough, according to the depravity of my heart. I desired those feelings back again, and more severe troubles; that might be evidence, I thought, that it was the Lord's work. I had no confidence in my own works, for I had tried them, and they had failed. In trying to decide where these impressions came from, whether natural or spiritual, this scripture came with some force to my mind, "The wind bloweth where it listeth, 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." Also this scripture, "We know that we have passed from death unto life, because we love the brethren." These things gave me a hope that I might yet one day have a hope in Christ. But, not to be tedious, I will pass over some time. After I moved to Alabama, I went to an Association. I heard much preaching and religious conversation by the preaching brethren. Salvation by grace was the theme. I loved the doctrine, and those that preached it, because it gave God all the glory, and was safe to man, though I had never yet viewed Christ as *my* Savior. On my return home that evening, while riding alone, about sunset, there was the most beautiful appearance I ever beheld. I thought I could see farther, and every thing looked more beautiful than I ever saw before. All things spoke forth the praise of God. Not a cloud was to be seen, not a leaf moving, but perfect calmness reigned within and without. I loved and adored the Lord for his goodness which had followed me all the days of my life. I yet did not view Christ in that tangible form as my Savior, as I had wished, but believed he was mine, and would be, at some subsequent time, revealed plainly to me. After this time I felt more confirmed, and it was impressed on my mind to unite with the church. I desired to do so, but was fearful I was mistaken, and might do wrong. But my exercises were such that I was compelled to tell the church at Mt. Olive, in this county, what I hoped the Lord had done for me. On the fourth Sunday in March, 1864, I was baptized by Elder Mitchell, and never have since been sorry for it, for I found a rest in it, though I have often doubted whether I was a fit subject. I have had many trials since then, and have also, thank God, had some refreshing seasons from the Lord, as I hope, and the answer of a good conscience before God, in the discharge of my duty. These manifestations of love tend to strengthen my hope; hence I would advise all who have a hope in Christ, to take on them his yoke, and learn of him.

Now, brethren, I have told you in a short manner the ground of my hope in Christ for life and salvation beyond time. I have no confidence in the flesh; it is all of grace; salvation is of the Lord. The Lord must make alive from the dead. Every grace and qualification that his children need to enable them to walk in duty's path, and thereby show forth his declarative glory, is of God, and he does not require of them that which he does not enable them to perform, the law written in their heart corresponding with the written

law of Christ. May we all be kept by his power, and guided by his Spirit into all truth, while we sojourn here, is the desire of your unworthy brother in Christ, if one at all,

JOHN N. HURST.

WARWICK, N. Y., July 23, 1870.

DEAR ELDER BEEBE:—I have sought and obtained permission to send you the enclosed letter, for publication in the "Signs," if you see fit to give it a place in our "family journal," with the request that the name of the writer be withheld.

How clearly is the power of sovereign grace displayed in bringing God's sons from far, and his daughters from the ends of the earth. Even "Mystery Babylon," must release her captives when the voice of Israel's God is heard, saying, "Come out of her, my people." "Long and weary" indeed must the years be to one who has tasted and seen that the Lord is gracious, in which they labor to satisfy their longing souls with the *husks* of which the swine eat.

Is not this a voice calling "out of Seir, Watchman, what of the night? Watchman, what of the night? *The morning cometh*, and also the night. If ye will inquire, inquire ye. Return, come.

Your unworthy brother in hope,

J. N. BADGER.

WILMINGTON, Del., June 14, 1870.

ELD. J. N. BADGER—RESPECTED SIR:—Your deep and earnest interest in my spiritual welfare touches me with feelings which I have no words to express, and I am constrained to comply with your request, and write you some of my thoughts and feelings respecting the work of grace in my heart, and I esteem it a privilege to do so. I fear that I will find it very difficult to fully express either my thoughts or feelings on the subject. I cannot help but believe that God, from direct manifestations of his Holy Spirit, early called me to love and obey him. O how often now I wish me back in my childhood, when I had no condemnation, and felt the love of God in my heart. But I have told you somewhat of all this, and will not intrude it upon you again.

Through the deceitfulness of sin, I wandered for years far away in the barren mountains of sin and folly, yet all the time the Holy Spirit was still striving with me to return unto the God of my salvation, and times without number I said, "Go thy way for this time; when I have a more convenient season I will call for thee." At length the time came, I think, about the year 1846, when I was deeply impressed that I must attend to my soul's salvation. I could not put it off any longer. There was to be a camp meeting near my father's, and I determined, in the face of all opposition, to attend, and there seek, through the "means of grace," the salvation of my never dying soul. I then thought it an easy matter to work out my own salvation. On my going and kneeling at the altar for prayer, I realized that I was a very great sinner, and had not prayed long before I felt that I had a hard rebellious heart, and unless it was washed by the blood of Christ I must be lost. But my anguish soon ceased, and in a moment my heart became insensible. I could neither weep, feel, nor pray. A deep gloom seemed to settle down over my soul. I longed to be away from the place, and wished me home in the darkest corner of the garret, that perchance God would hear me there. I wandered about like one demented. I thought there was no mercy for me, yet I bowed at the altar several times for prayer, and tried to pray, but all to no purpose. My prayers did not seem to rise higher than my head. Darkness seemed to increase, until despair with her dark raven wings spread over my spirit. But amid the gloom I had one hope, that I would attend the extra effort in the church, which was to commence the week after the camp meeting closed, and surely I would find him whom my soul sought after. And so for weeks during all the protracted effort I continued to seek often, in bitter anguish of soul, and with all the earnestness of my nature. Thousands of times have I wished to cease to exist, to deliver me from my condition. Sometimes I thought I had committed the unpardonable sin, or sinned away my day of grace, &c., and yet at other times I felt that God was love, and very merciful to me, and that he would not contend forever, but that he would in his own good time reveal himself to me. But O, I longed for the direct witness of the Spirit that I was a child of God. I could not enter into rest. Was it because of unbelief? In this state feeling I was induced to connect myself with the church. And now for some twenty-three years I have been alternating between hope and fear. Often have I realized the goodness of God, and that he is the rewarder of them that dilligently seek him, and as often have felt the promises were to me, for one moment, and very precious to me, and the next moment would doubt their being for me. In the the mean time I was subject to the most severe temptations and troubles, which very rarely happens to the lot of poor humanity. Hence I have since willfully sinned, and thereby incurred condemnation and remorse of conscience. Sin against the light, though it be not so gross, is yet greater than the grosser sins without light. But thanks be unto God, his Holy Spirit never left nor forsook me, even in the darkest hours of self-condemnation it whispered hope, not peace, for there is no peace to the wicked. About three years ago I became very much exercised respecting a knowledge of my acceptance with God. I felt it was my privilege to feel the blood applied which cleanseth from all sin. I yearned for a pure heart, for the sake of purity. When I looked within me I was alarmed to find nothing but shame and reproach, and so much deadness, hardness of heart, and insensibility of feeling. I went to my pastor and told him all, that I did not feel at liberty to go to the Lord's table, neither did I feel at liberty to stay away. He commanded me to do my whole duty, and I resolved by the grace of God so to do; and it is now the abiding, predominating desire of my heart to be a true, living, devoted christian, made holy by the power of Christ and the Holy Spirit. I do feel a confidence in and reliance on him, and an assurance of his long-suffering. But still I do not have the assurance that my sins are forgiven, though I have sought it carefully with strong cries and tears. I write you all this so that you may be the better able to pass judgment on my case; for when you told me that you felt sure of my salvation, I thought if you only understood me you would not be so sure.

One great trouble with me is that I realize that I can never now feel the weight of guilt and sin as I have done; but the burden of my cry is, Reveal thy hidden self unto me, O God. "Ye shall find me when ye seek me with all your heart." This I fully believe. Why, O why cannot I seek with all my heart?

I have often thought of you and your words of counsel since I had to say good bye to you and your dear people, for I feel my heart goes out after you all in deed and in truth; and I do feel to-day that your people shall be my people, (no matter by what name they are called) and your God my God. But O, have I any right among you? Is my evidence sufficient? I would not deceive myself. O for that faith without which it is impossible to please God. But what can I do to obtain it? Nothing. I am utterly helpless for anything good, for in me dwelleth no good thing; nothing but wounds, bruises, and putrifying sores; and I read that faith is the gift of God. O how I have in all these long weary years agonized for that faith which sweetly works by love and purifies the heart; for I also read that faith without works is dead.

You tell me that a quickened soul hath implanted within it the seed of immortal life, and therefore cannot die. There is something about this doctrine that I love in my soul; but I read, Unless ye have received the grace of God in vain.

That evening after I left you, I opened the bible, the first words my eyes fell on were, "Turn, O backsliding children, saith the Lord, for I am married unto you." (O how beautiful are the words, "I am married unto you.") "And I will take one of a city, and two of a family, and I will bring you to Zion, and I will give you pastors according to mine own heart, which shall feed you with knowledge and understanding." I thought, was it possible that among these new found people to whom my heart went out, that I should be fed with knowledge and understanding? I do love the brethren, and my heart did burn within me while they were proclaiming the truth, and I thought I had never heard true doctrinal preaching before. I am glad that I was induced to attend that association. There has been points explained to me which I have puzzled over for years. But I find the lessons of my youth, which have become second nature, hard to unlearn. But it is the Spirit which enlighteneth. O that I may be led by the Spirit, that I may believe unto life; you know the devils believe and tremble. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." And when I read the eleventh chapter of Romans, it does seem to me that there is a promise of their salvation. "But God hath included them all in unbelief, that he might have mercy upon all."

I must close. I have already intruded too long upon you. Please pass over all imperfections, and pray that I may realize the divine favor in the sense of pardoned sins. "The effectual fervent prayer of the righteous man availeth much."

Your unworthy

FRIEND.

BURDETT, N. Y., July 10, 1870.

DEAR BROTHER BEEBE:—It is with great timidity that I ever take my pen to write, or even to speak of the goodness of God, realizing my own weakness, and his supreme majesty and glory. Yet I do trust that he has loved me with an everlasting love, and that my sins have been washed away through the blood of the dear Redeemer, the immaculate Lamb of God. And when I read the precious communications written by my dear christian friends, for the "Signs of the Times," I cannot forbear writing occasionally, that I too may give my testimony of the goodness of God, of his loving kindness and great mercy to me, although one of the least of the flock. The gospel, which is Christ and him crucified, as the way, the truth and the life, becomes more and more precious each succeeding day, so that while laboring under disease of body I can say, Sweet affliction; my Jesus is mine, and I am his. I read the promises, and claim them, as a staff of comfort while traveling the pilgrim journey, ever finding his grace sufficient for me

"How can I sink with such a prop
As my Redeemer God?"

(*Continued on page* 188.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1870.

REMARKS ON BROTHER MOORHEAD'S LETTER ON PAGE 183.

It has been the pleasure of God to withhold from the curious of the world a history of his church from the apostolic age to the present time. While all the various branches of anti-christ, including the mother and all her harlot daughters, have commanded the admiration of the world, and by alliance with the kingdoms of the earth, patronized by empires, thrones and dominions of the earth, defended by mighty armies in the field, courts of Inquision, with all their implements of cruelty, with wealth and worldly influence to give them notoriety; the kingdom of our God and his Christ has not come by observation, for "Except a man be born again, he cannot see the kingdom of God." Nearly all Ecclesiastical history for the last eighteen hundred years has been written by the enemies of the true church of the living God, all of whom have given about as unfair and untrutful accounts of the church of Christ, as is generally given at the present time of the Old School Baptists by those who advocate the doctrines and measures which have, like some of the idols mentioned in the scriptures, "come newly up." For many centuries all truthful history of the church of God has been suppressed by persecution, and the writers on whom we might rely, with their records, have been committed together to the flames. In wading through the labyrinthian volumes of Ecclesiastical history, anti christ is presented as the church, and the true church is only incidentally pointed at, and alluded to from time to time by way of reproach, and grossly misrepresented. Her real track is only found by maks of violence and blood. From such data as historians have supplied, but little more of the real history of the gospel church can be collected, than what brother Moorhead has embodied in his short communication.

It is very evident, as shown by our brother, that the church of Christ in the apostolic age, having none to contest her identity, required no distinctive, denmominational, or adjective words to distinguish her as the bride, the Lamb's wife. In the sciprtures she is called the church of God which he has purchased with his own blood. She is also spoken of as the elect, the kingdom of heaven, a chosen generation, a royal priesthood, a holy nation, a peculiar people, &c. Her peculiar characteristics by which she should be known throughout all time, are very clearly delineated by the pen of the inspired writers, and by these she is to be known. That her identity should be contested by the mother of harlots and her prolific brood, was anticipated by those who were inspired to predict the advent of "that *wicked*," whose coming is after the working of Satan, with all signs and lying wonders, and all deceivableness of unrighteousness in them that perish. Instead of leaving the children of God to rely on uninspired historians to point out to them the church of the First Born, God has put on her certain distinguishing marks, which shall never be found on any of the spurious organizations that shall ever arise to contest her identity. We have but to examine the New Testament to find the unmistakable marks by which God has distinguished her from all other religious organizations. In coming to the scriptures as a standard, we will freely concede, that if in all, or among all the religious sects and denominations on earth, the true church of Christ can be found, outside of what is at the present time known as the Old School, or Primitive Baptist church, then we are not the church of Christ; and if we are the true church, then all others are false and spurious.

On this vitally important subject we have a sure word of prophecy, to which we do well to take heed. First, We know that the gospel church which was organized on the day of pentecost, was composed exclusively of baptized believers. Quickened by the Spirit which was poured out at that time according to the prophecy of Joel, they were pricked in their hearts, and made sensible of their lost condition; they cried out, "Men and brethren, what shall we do?" The gospel of Christ was preached to them, and they that gladly received the word were baptized, and added to the church. They were believers, tor they continued steadfast in the apostles' doctrine and fellowship, which they could not have done if they were not believers. And the Lord added to "the church" daily of such as should be saved. They were then called *the church*, and at this day they would be called the Baptist church, for none were admitted to the apostles' fellowship but such as were steadfastly in the apostles' doctrine, and were duly baptized, and these exclusively, who also continued steadfastly in breaking of bread, and in the prayers and devotional exercieses of the church of God.

Second. The doctrine of the apostles which was preached on that day, recognized the foreknowledge and determinate counsel of God in the crucifixion of our Lord Jesus Christ, and his resurrection from the dead, and exaltation to his Mediatorial throne as the Head over all things to his church, and through him the salvation of all for whom he laid down his life, as embraced in the promise which was unto them, and unto their children, and unto all that are afar off, even as many as the Lord our God shall call.

Third. This primitive apostolic church were by the divine command of Christ, in the commission given to them, taught by the apostles to observe all things whatsoever Christ had commanded them, (the apostles,) No more nor any less was ever to be observed religiously by the church of God, than simply what Christ, the Head of the church, had commanded the apostles to teach them to observe.

In all subsequent ages of the church, in every part of the world, those who bear these indelible marks shall be known as the church of Christ, while all religionists who do not bear them are denominated in the scriptures anti-christian.

Soon after the apostles' days, a system of means was instituted for augmenting the number of disciples, by catechisms, and other human devices, in disobedience to the laws of Christ, by which the number of nominal professors was greatly increased; innovations upon the strict order as taught by the apostles were multiplied, until the great apostacy which was predicted, 1 Tim. iv. 1—5, was most fearfully realized, and the party departing from the faith and giving heed to seducing spirits and doctrines of devils, were largely in the majority, and claimed to be the church, and persecuted even to the death those who still bore the essential characteristics of the church of God, by still continuing steadfast in the apostles' doctrine and fellowship. This apostate party was soon patronized by Constantine and other princes and monarchs of the earth, who by pains and penalties, proscription, tortures and death, attempted the extermination of all who refused to regard this seven headed and ten horned beast, as the Holy Catholic, true apostolic church. And the church, composed exclusively of baptized believers, who refused to receive the mark of the beast, or his image, or the number of his name, were driven by persecution into obscurity, into the wildernesss, where God had provided for her a place to be nourished for a time, times, and the dividing of time, from the fury of the beast.

All the Protestant denominations on earth at this time trace their lineage to this apostate mother, and their descent from her is confirmed by the testimony of the scriptures. But the church of the living God has always from her organization, whether in the wilderness or in open manifestation, continued steadfastly in the apostles' doctrine and fellowship, and always will bear the same discriminating marks, which shall distinguish her from all other religious orders or denominations.

To every honest enquirer after truth we will say in conclusion of these remarks, If you would know which if any of those of our day who profess godliness are truly the church of God, try them by the only infallible standard. "To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20.

The Old School Baptists are charged with opposition to Missionary boards, Sunday School Unions, Tract societies, and many other modern institutions which are popular in almost every other religious denomination; try us by the apostolic pattern, and if it can be shown that the church at pentecost had Mission Boards, or funds, or any of the other institutions which we reject, then it will be clearly apparent that we have departed from the apostles' doctrine and fellowship. And so also let our doctrine and order, our faith and practice, be fairly tested; for only so far as we conform to this pattern have we a right to claim that we are the church of the living God, the ground and pillar of the truth.

THE "NATIONAL BAPTISTS" seem anxious to make the impression that the Old School or Primitive Baptists are a very small band, and constantly diminishing in numbers, rapidly dying out, and soon to become totally extinct. Nearly forty years ago they confidently predicted that in less than twenty years from that date we should be wiped out of existence, and they would have the pleasure of preaching the funeral of the last one of our faith and order. We do not charge it upon them as any fault of theirs that their predictions have failed to be accomplished. Nor do we claim it as any virtue of ours that we are not utterly consumed. We can in truth say, "Except the Lord of hosts had left unto us a very small remnant," we should have beed as the New School Baptists are, joined to their idols, or even as Sodom; and we should have been like unto Gomorrah—Isa. i. 9. We attribute it only to the boundless grace of God that we are not now as far from the doctrine and order of the gospel, as the National Baptists are. "If it had not been for the Lord who was on our side, when men rose up against us, then they had swallowed us up quick."—Psa. cxxiv. 2. We had as much pride and vain ambition in our depraved nature, and as lofty and vain aspirations for popularity and nationality, as they have; and we have often wondered why we were not suffered to go with and be swallowed up by them. We have nothing whereof to boast over them, nor over any other of the fallen race of man.

But we have been frequently reminded of the astonishment of Moses when he saw the bush involved in flaming fire, and yet the bush was not consumed. The preservation of the little persecuted, maligned, de-

spised and ridiculed flock of Christ, which to her enemies has seemed to be in the midst of a devouring element, has equally surprised and confounded the wisdom of our surrounding foes. How vigilently they have watched for our halting, and with what avidity have they caught every slanderous report, or rumor, which they could construe to our disadvantage. With all their own popularity with the world, and affinity with anti-christ, with their unrestricted progression, increase of numbers, wealth, erudition, power and worldly influence, and even having attained a worldly nationality, yet what are all their honors and worldly fame, while they see Mordecai sitting in the king's gate, or while the Old School Baptists are still permitted to live.

Our attention has been called to an article rscently published in the "National Baptist," of Philadelphia, headed, "Old School Baptists," which we copy.

"The Delaware River Old School Baptist Association held its thirty-fifth annual session with the Southampton Baptist church, of Bucks Co., Pa., on June 1st, 2d and 3d. Thirty-five years ago the Kingwood Baptist church, of New Jersey, invited several other churches then connected with the Philadelphia Baptist Association, to meet with them with the view of organizing a new association.

The 1st and 2d Hopewell churches, of New Jersey and the Southampton church, of Pennsylvania, accepted the invitation, and appointed delegates to cooperate with the Kingwood church to organize such association. None of the above churches reported themselves to the Philadelphia Association in 1835, but met at Kingwood, and effected a new organizati on under the title of Delaware River Old School Baptist Association.

The first regular meeting of the Association was held with the Southampton church, in 1836. At this time the aggregate membership of the four churches was about 450. They increased to eight churches, with a membership of 550 in 1844. At the present session of the Association they report *only* the four original churches—the other four having for some years been defunct—with a membership of about 400. Thus it will be seen there has been no growth, but a marked decline. This is not strange when we consider their very extreme views of doctrine and practice. They are anti-mission, anti-Sunday School, anti-everything that has in it any human element for the conversion of the world.

They do not preach to sinners, nor pray for sinners, lest it should be taking the work out of God's hands. Their preaching is intended only to feed the sheep. But if it contains no richer food than was discoverable in the sermons of the present association, we have a satisfactory explanation of the decrease in the number of sheep. The usual bitter invectives were thrown out in all their sermons against all who were not Old School Baptists. They claim the right to call all other denominations pharisees, hypocrites, vipers, whited sepulchres, and other such names, forsooth, because the Savior called certain characters by such names. The sessions of the association were largely attended. Four sermons a day were preached for the benefit of the unsophisticated. Many were attracted thither from the community, out of curiosity, and many came for the reason that where the carcass is there will the eagles be gathered also." G.

"From a copy of the "Warwick Advertizer," for June 15th, 1867, which has been kindly furnished us by the writer of the above, we condense the following interesting scrap of history. The editor in giving an account of the meeting of the Warwick [O. S.] Baptist Association, the previous week, says:

'This body, which last week held its seventy-sixth anniversary in this place, was organized in 1791. The churches composing it were twelve in number, most of which were previously connected with the Philadelphia Association. In 1826 the association embraced 1 churches, 8 ordained ministers, 4 licentiates, and an aggregate membership of 1,467 communicants. From this time the work of proscription commenced, and was actively carrid forward. In 1840 the association was reduced to 12 churches, with an aggregate membership of 488. From this date to the present, the history of this association has presented only a constant scene of strife and dissension in the churches, and opposition to its ministers. Elder R. Pickard, of Warwick, Elder P. C. Broom, of Hardiston, James Mansur, of Ramapo, G. W. Slater, of Waterloo, Wilson Housel, and some others, have been each in turn opposed and driven from the bounds of the association, and the particulars of each case, with which we are familiar, present a series of persistent religious persecution which seems almost incredible in this nineteenth century. The statistics presented to the association were as follows: Warwick, baptized, none; died, 4; restored, "all who will walk with the church;" total number, 76. New Vernon, baptized, 2; died, 3; restored, 1; total number not reported, (we believe it obout 60.) Wallkill, baptized, 5; died, 1; excluded 3; present number 65. Brookfield, no letter; but one or two members living. Mt. Salem, no letter, no preaching. Ramapo, no letter, no preaching. Thus this association which forty years ago had a membership of nigh 1,500 souls, to-day numbers probably less than 200; while Eldor Beebe enjoys the solitaay distinction of being the only settled minister within the bounds of the association; a result which his own persistent labors have effected. The spirit of bitterness which was manifested by all the speakers at the recent meeting, the dogmatism and uncharitableness towards all who differ from them, denunciation of Sunday Schools, missions, and all benevolent efforts, is well calculated to produce precisely the results above stated, which every man of christian feeling must sincerely deplore."

The object of the "National Baptist" in publishing this incorrect statement is evidently to intensify the contempt of the popular religious fanatics of the day against the "Old School Baptists," by representing us as being in a languishing and dying condition; and the publisher of that paper may think he is doing God service in his oppasition to the primitive faith and order of the church of God. Although we have generally attended the annual meetings of the Delaware River Association from the time of her organization, we will not venture from recollection to correct the mis-statements in the above squib. We are very sure hoyever that the constituent churches were from the Central New Jersey Association, instead of the Philadelphia, but the exact number of members, at the time of organization, or at other periods, we have not been careful to note, but we know there have been many added by baptism, especially to the First Hopewell. We have no recollection of any time when there were eight churches in that association. We know howerer that quite a number were drawn away from Kingwood church, by a teacher from the New School by the name of Wigg, who deceived the church, by declaring himself an Old School Baptist, holding no fellowship with the New, who afterward verified the truth of a certain "true proverb," 2 Peter ii. 22, and Prov. xxvi. 11. The Washington (South River) church was at one time in that association, but that church is not extinct. What other churches are alluded to as having been connected, we do not know; but notwithstanding all diminutions, by retiring churches, deaths and apostacy, she reports 422 still in fellowship. A far greater number than we think can be found, Mr. Moss, in your great city, who know and love the truth.

The false account copied by the "National Baptist" from the "Warwick Advertiser," of June 15, 1867, was fabricated and published by an excommunicated member of a church of the same denomination which the "National Baptist" represents, and subsequently expelled from the Old School Baptist connection, and who whle publishing the "Warwick Advertser" stood expelled by both the Old and New School Baptists. The statement when first published by Leonard Cox was not deemed worthy of a reply. The readers of the "Advertiser" generally knew how false and malicious were his statements. From the time of the withdrawal from the Warwick Association of several churches, on the ground of our opposition to modern missionism, with all its kindred humanly invented institutions, a greater degree of harmony and fellowship has seldom been enjoyed by any association within the range of our knowledge. Eld. R. Pickard left the pastoral care of the Warwick church, if we mistake not, at his own request, and with a letter of dismission in fellowship. Elder Housel, though not now in our association, is still in full fellowship. James Manser renounced publicly his fellowship for either Old or New School Baptists, and organized a party professing to be Open Communion Baptists. G. W. Slater left the Warwick Association in good standing several years ago, and when he renounced our faith and order he had not stood connected with our association for years. The statistics are falsely stated, as our published Minutes for 1867 will show; instead of the aggregate numbership being less than 200, it was at that session over 300; and instead of Elder Beebe being the only ordained minister in the association, the Minutes show that there were also Elders Wm. L. Benedict and Silas H. Durand; and but for the apostacy and exclusion of the writer of that article, there would have been at that time, as there are now, four, and instead of there being no preaching in several of our churches as stated in the article, they all have occasional if not regular stated preaching.

We will send a copy of this paper to Mr. Moss, editor of the "National Baptist," and also a copy of the Minutes of the Warwick Association for 1867, and see if he will do us the justice to correct the false statements which he has lent his columes to spread broadcast throughout the circulation of his "National Baptist."

As perhaps few of our readers have any knowledge of the "National Baptist," we will copy from that paper a few stanzas, showing one of their numerous plans for gathering funds, with which to "save lost man."

"OUR OWN MISSIONS.

HOW TO REPLENISH THE TREASURY.

A writer in the "Macedonian" suggests the following plan:

Let Annie buy one robbon les,	$ 1 00
And Fannie give one ring	5 00
Grace, sacrifice one change of dress,	50 00
One sash and fancy string.	3 00
Let Julia from her next new suit,	
One lace-trimmed ruffle spare;	3 00
The time required one such to flute,	
Let it be spent in prayer. [Blessing invaluable.]	
Let Mesdames A, B, C and D,	
Their households watch with care;	
Each save from waste (theft?) one ounce of tea,	
One needless luxury spare. (50 cts. per week.) x 4=]	2 00
Let Kate and Rose each take her turn,	
With their wise ma's consent,	
Each for one week three dollars earn,	
(As Bridget left in Lent.)	6 00
Let Mary once with Jane forego	
Their pleasant carriage drive, [saved, 5.00]	
And help dear sister Abbie sew; earned, 5.00]	
Thus save and double five.	10 00
Let Sarah watch the "Sunny Side,"	
That makes her husband free,	
And when he joins next groom and bride,	
Receive and *give* the fee.	5 00
Let Susie save ner firs with care,	
To serve next winter's cold,	
And guard her dress from stain and tear,	
That she may give her gold.	20 00
Let Lizzie stop and think again,	
Ere she conclude to buy;	
"This *diamond's cost might save lost men!*	
I'll GIVE ITS PRICE—and try."	500 00
	$605 00

If here the name we misapply
This way, just make it right,—
Let *Miss* and *Mrs.*—*each one*—try
To give, at least, her *mite.*

The hundreds by *one* church thus saved
By *thousands* multiply—
'Twill far exceed the sum we craved,
The *Treasury* to supply.

Who can refuse to aid to pay
Our debts, and send abroad
The gospel light, to lead the way
Of millions unto God!

Two Days Meetings.

The New Vernon Old School Baptist church have appointed a meeting for the worship of God, and ministration of the gospel, at their meeting house, to begin at 10 o'clock a. m., August 31, and to be held two dayy.

Brethren and friends, especially ministers of our faith and order, are requested to attend.

(*Continued from page* 185.)

Meditating on the meeting of the association at Vaughn's Hill, this passage of scripture came to my mind: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Our ministers came to us laden with the good things of the kingdom, and preached faithfully the gospel of Christ. I was made to rejoice in spirit while sitting under the droppings of the sanctuary. How sweet to the taste is the true bread and water of life; to feast on the manna of his word, and drink of the stream that flows hard by the altar; to meet the dear christian friends from abroad, all speaking the same language, the language of Canaan, and to listen to the preaching of the ministers of Christ from different states in the Union, and find the same belief, the same doctrine which we believe to be the only doctrine contained in the word of God, and that we hear proclaimed at home. It serves to strengthen us to go on our way rejoicing, ever rejoicing that we are permitted to hear the gospel of peace.

"How beaueous are their feet
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal."

How pleasing to contemplate, that we who were once slaves to sin, now enjoy a hope through grace that our many sins are forgiven, that they have been washed away in the precious blood of the dying Redeemer; sanctified by the powerful operations of the blessed Spirit, justified through the infinite righteousness of a gracious God. This scripture proclaims to me the sweetest of divine names: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgressions and sin." He is the Father of lights, the God of my life, the great and everlasting friend, always at my right hand, and his right hand is underneath his people; (not that we hang on his right hand for support, but his right hand supports us.) "I will uphold thee with the right hand of my righteousness." I can lay my help upon the Almighty, and converse with God by humble supplication. For this great privilege no place is improper, no hour unseasonable, and no posture incommodious. This is society, the best of society, when no person is near. Whenever we breathe the aspirations of prayer, we enter our closet, and shut the door, even even in the midst of our business avocations; all care is banished. In the heart's devotions there is a fund of delights quite inexhaustible. A treasure this of unknown value, perfectly secure to the christian amid the most imminent perils that we are subjected to in this life. He gives his angels charge over those who rely upon his protecting care. Yes, he himself condescends to be their guardian, and keeps all their bones, so that not one of them are broken. May I then enjoy the presence of this gracious God. Let him whisper peace to my conscienca, and I may walk fearless on, nor dread the shafts of the most barbed arrows sent by the enemy of all righteousness; for my trust is in the Lord God, who will supply all my needs, according to the riches of his grace. The Lord Jehovah is the giver, and his grace is the gift. Rich, free and abounding grace, through Christ the Redeemer. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning." The promises of God are sure, not one faileth. He will not forget to be gracious, nor neglect the performance of his promise. He says, "Heaven and earth shall pass away, but my word shall not pass away." His sacred word, whatever may obstruct it, whoever may oppose it, shall be fulfilled to the uttermost. Go forth then, ye shepherds of the flock, having your feet shod with the preparation of the gospel of peace. Yea, go herald the records of redeeming love, and feed the flock with the sincere milk of the word. Christ will be your feet, your every strength, and most beautiful and comely are his feet. In him are hid all the treasures of wisdom and knowledge. The effulgent rays of Jehovah's glory are all centred in Christ; in Christ they beam forth with sublime radiance, with the most sublime effulgence. Out of Sion, and in Sion's great Redeemer, hath God appeared in perfect beauty.

Since I commenced writing the above, I have received and read the Editorial, which was most precious to me. It is written in great power. I feel to thank God for his sustaining grace to you, dear Elder Beebe, that not all your enemies combined can harm or move you from wielding the sword of the Lord and of Gideon; that each affliction only serves to consume the dross and make the gold shine brighter and brighter. May the good Lord sustain you until you shall have accomplished all your mission. May your last days be your best days. I know he will keep you, and all his ministers whom he has placed on the walls of Zion. The word of the Lord endureth forever.

HULDAH ST. JOHN.

SPRINGPORT, Ind., July 4, 1870.

BROTHER BEEBE:—I now seat myself in order to comply with a request made by several of the brethren and sisters with whom I became acquainted while on my tour to the eastern associations. But the account of my visit must necessasily be short, as I am being hurried "from post to pillar" since my return home. I cannot notice in detail each incident that occurred during my tour; suffice it to say that I have been particularly anxious for some years to visit the Baptists in the east. And I must say that I feel thankful to the giver of all good for the enjoyment, comfort and encouragement that I received during the few weeks which I spent among the dear brethren and sisters of the different associations which I attended. One thing that gave me great comfort was the unbounded unanimity in all the preaching. I could but feel, while listening to the preaching, that they were all guided by the same Spirit, and consequently that they spake the same t hings. Not only did they speak the same things, but their preaching was in demonstration of the Spirit and in power, that the faith of God's people should not stand in the wisdom of men, but in the power of God. O how sweet the privilege for the Lord's ministers to meet thus from widely different localities, and proclaim as with one voice the unsearchable riches of Christ. While contemplating the wonders of God's mercy, and the unbounded riches of his grace, how swiftly the moments pass away. How rich the banquet when the King of Zion meets with his dear saints, and spreading his table with his richest dainties and luxuries, he says, "Eat, O friends! drink, O beloved!" With hearts overflowing with gratitude, and tongues lisping his solemn praises, each one partakes of the rich provision. Then to talk of the matchless and abounding love of God. and of his tender care for the little lambs of the fiold, leading them beside still waters, and causing them to lie down in green pastures, in perfect safety, though greedy wolves may be howling around, and enemies are hurling their fiery darts at them; yet nothing shall hurt or harm them in all the holy mountains, for the Lord is in the midst.

I cannot now speak of the kindness and hospitality of each one of the dear brethren and sisters and friends that I had the pleasure of stopping with while on my visit, but to all of them who may read this short scribble I will say, that I tender them my warmest regards, and their numerous acts of kindness and liberality will be gratefully remembered by one who was so undeserving. And may the good Shepherd of Israel abundantly bless them with both temporal and spiritual good.

To the dear brethren in the ministry with whom I formed so pleasant an acquaintance, I will say, Go on, dear fellow-laborers, in the precious cause of Jesus, proclaiming the good news of salvation in his precious name. Be faithful, be valiant, and fight the good fight of faith, and soon you will reach the crown that fades not away.

Through the kind providence of God, and his tender mercy, I reached home on Saturday night after the Chemung Association, and found my companion, and friends generally, well.

J. A. JOHNSON;

CRAWFORDSVILL, Ind., March 22, 1870.

DEAR BROTHER BEEBE:—I have been a reader of the "Signs of the Times" for more than three years, and it seems to me they get better all the time, or else I understand their language better. Often when reading the communications of the dear brethren and sisters who are scattered abroad over this land of sin and sorrow, and hearing them tell of the goodness of the Lord and Savior Jesus Christ, I feel like joining with them in telling what I hope he has done for poor unworthy me, in raising me up out of a horrible pit and miry clay. He has placed my feet upon a rock, and established my goings, and put a new song in my mouth, even praise to my God. But a sense of my unworthiness and inability to write has kept me from casting in my mite; but knowing that the Lord directeth and none can hinder, I will attempt in my weak manner to tell some of the Lord's dealings with me.

When I was young I thought of dying, and although I was very weakly, I thought I was as good as others of my age, and intended to get better before I died. I remained in this conceited state of mind until I was about twelve years old, when it pleased God to lay his afflicting hand upon me, by removing from me my beloved mother. I did not know how well I loved her, until she was gone; then I thought of her instructions, and also these words, "Honor thy father and thy mother." It seemed to me that God had taken her from me because I had disobeyed his holy word. I thought I would read the scriptures, and do better; but they seemed like a sealed book, and I could not understand them, so I laid them down, feeling worse than before. My health soon began to decline, and then it was impressed on my mind that I should not live long. This caused me to fear exceedingly, for I thought if I died in this condition I would surely go to hell. But I had not lost all my self-righteousness yet, for I thought it depended on the creature to work out his own salvation. I began to try my works, for I thought if I would pray, read the bible, and be good to my neighbors and friends, that God would forgive me. But alas! how vain were my attempts. When I tried to pray, my thoughts were so wandering, and often astray, it seemed that they were as filty rags, and did not rise higher than my head. I would read my bible when no one saw me, for I did not want any one to know my feelings. Thus I went on, sometimes reading and trying to pray, and sometimes not seeming to have any feeling at all, until in my sixteenth year, when I was taken sick with the lung

fever. I felt that my hour had come and that my doom was sealed, that God could not have mercy on me then, for I had sinned away my day of grace, and there was no use for me to try; but the prayer of my heart was, Lord, save, or I perish. While I lay there this hymn would often come into my mind,

"Show pity, Lord, O Lord, forgive,
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in thee?"

I grew weaker every day, until the doctors gave me up, and I told my father it was not worth while to give me any more medicine. O how I dreaded death; it was a terror to my soul. My sins rose up before me like mountains. The world seemed to grow dark, and everything condemned me. I felt that there was no mercy for me, and that if my soul were sent to hell, God's righteous law approved it well. In this condition I fell asleep, and slept but a short time. When I awoke, O what a change had taken place. My burden was all gone, and a bright light shone around and within me. I was praising God, and everything around seemed to praise him. I was happy beyond expression. The fear of death was all gone, and I rejoiced to think I was going home to dwell with my Savior. But alas! this joy did not last long, for something seemed to say to me, Where is your burden gone? What caused you to rejoice? This is but an idle fancy of your own. Do not tell any one, for if you do you will deceive them. This I did not want to do, but where was my burden? This troubled me. It had left me while I slept, and I knew not how. I asked my father to send for Eld. M. M. Vancleve, for I wanted to talk with him. When he came, I related my feelings to him as well as possible. He said to my father, She has changed from nature to grace. He then asked me if I had a desire to become a member of the church, if the Lord would spare my life. This surprised me; for although I loved the brethren, I did not think I was good enough to be one among them. I said I was not fit. He replied, By this you may know that you have passed from death unto life, because you love the brethren. These words comforted me. I asked him to pray for me, and he did so, and went away. My disease kept growing worse, and I became so weak that I could not help myself. While in this condition, I lay contemplating the miracles of the Savior. I thought of the woman who touched but the hem of his garment and was healed. Something seemed to say, If you had such faith, you could be healed also. Then it was that the eyes of my understanding were opened. I viewed the Savior in his majesty and power descending to heal poor wounded and helpless sinners. I felt that I was one of these poor dying, sinful worms of the dust, that needed such a physician as this. I believed he had the power if he had the will to heal me. Bless the Lord, O my soul, for the glorious hour when he revealed to me, the poorest of the poor, his loving will and power. He did heal me, and that when I least expected it. I had a desire to be raised up in my bed. My father and sisters, always ready to grant my every wish, came and raised me up. It appeared to me that I felt a hand placed on my back, and these words were placed in my mouth, "Let go of me, for the Lord is holding me up." Then he withdrew his power from me, and I was as helpless as ever. My strength came back to me slowly from that time, and I was restored to health, and in two years I went to the Sugar Creek church, in Crawfordsville, where I now have a standing with the dear brethren and sisters, and related my little experience, and was received and baptized. I often feel unworthy to be among them, I am so prone to wander from the path of rectitude. Dear brother, pray for me that I may not disgrace the cause of Christ.

Now, brother Beebe, I submit this to your judgment; if you find any thing in it that you think indicates the travel of a christian, you can publish it if you wish, and if not, consign it to the flames, and all will be right.

From your unworthy sister, if one at all,

REBECCA C. MARTIN.

MINUTES.

Of the thirteenth session of the annual Conference of Old School Predestinarian Baptists of Western New York, held at Riker's Hollow, Steuben Co., N. Y., June 19th & 20th, 1870.

Sunday, June 19.

The day was devoted to preaching, by Elders Hassell, of North Carolina, Purington, of Pennsylvania, and Hollister, of N. Y.

Monday, June 20.

Eld. A. St. John was chosen Moderator, and P. West Clerk.

Called for correspondence, when Eld. C. B. Hassell announced himself as messenger, with minutes, from the Kehukee Baptist Association of North Carolina.

On motion, voted to open correspondence with the same, and invited brother Hassell to a seat with us.

Also received correspondence from the following Associations:

Baltimore—Elders Hassell and Purington.

Delaware—Elders Hassell and Purington.

Delaware River—Elders Hassell and Purington.

Warwick—Elders Hassell, Purington and St. John.

Chemung—Elders Hassell, Purington, St. John and Hollister.

The minutes from the above were sent, but did not arrive at the Conference.

Voted that any brother present who may attend any of the above associations, is authorized to appear as our messenger.

Voted that brother P. West prepare a corresponding letter for publication with these minutes, in the "Signs of the Times."

Voted that the Conference meet next year at South Dansville, on Sunday Succeeding the close of the Chemung Association.

Adjourned.

CORRESPONDING LETTER.

DEAR BRETHREN IN CHRIST:—The preserving care of our covenant keeping God has enabled us to enjoy another annual feast at the fountain of his love, where the rich mercies of his grace have been unfolded to our spiritual vision, through the word preached in the power and demonstration of the Spirit, by your messengers, whose presence with us affords the comforting assurance of your continued love and fellowship in the gospel.

When we consider our natural bankrupt condition, our spiritual poverty and destitution, the depravity of our hearts, and our utter proneness to evil, we are made to rejoice with joy unspeakable and full of glory in view of the happy and victorious deliverance we find through Christ, the Mediator of the new covenant, and the store-house of every needed blessing and comfort. Experiencing, as we often do, a terrible dispondency in view of our isolated and lonely condition, our incongruity to the world of professors around us, and the reproaches heaped upon us by the enemies of the truth, we feel greatly encouraged and strengthened by the coming and continuance of your messengers, who have so faithfully performed their mission of love.

Dear brethren, we are mostly a scattered people, living one here and another there, amidst the multitudes of popular professors, without church privileges, and destitute of the preached gospel, only as you send your faithful pastors to our annual gatherings; and were it not that we are kept by the power of God through faith unto salvation, we should undoubtedly be carried away with diverse lusts, and mingle our enjoyments with the uncircumcised. But glory to his name, we know in whom we have trusted, and it is our blessed privilege once a year at least to gather around the festal board of Zion's King, and feast upon the rich viands of the gospel, while we mingle our voices in hymns of praise to our Redeemer and deliverer. We desire to continue correspondence with you, and hope to receive your messengers and minutes as heretofore.

We have appointed our next meeting with the church at South Dansville, Steuben Co., N. Y., to commence on Sunday succeeding the close of the Chemung Association, due notice of which will be published in the "Signs of the Times."

A. ST. JOHN, Mod.
P. WEST, Clerk.

APPOINTMENTS.

Providence permitting, the Editor will preach for the Rock Spring church, in Lancaster Co. Pa., on the second Sunday, and at Welsh Tract on the third Sunday of this month, which will be on his way to, and returning from the Corresponding Association, which is to be held in the city of Alexandria, Va., on Wednesday and Thursday before the third Sunday.

INFORMATION WANTED.

If any Old School Baptist preachers live in N. W. Illinois, I would be pleased to get their Post-office address. We are weary with living in this country, because we can find none that can speak the right language, and have concluded to move there to find society. If it will be convenient, I shall be pleased to get the information. Yours truly,

M. B. PORTLOCK.

Grantsburg, Crawford Co. Ind.

MONIES RECEIVED FOR "THE EDITORIAL."

Thomas Peterson, Ark, 2, Archibald Staton, N C, 2 30, John A Thomas, Ky, 2 30. —Total $6 60.

Subscription Receipts.

New York:—Esther Allen 2, Mrs A D Hynard 2	$ 4 00
Maine:—Eld Wm Quint	2 00
Pennsylvania:—Mrs Lydia Holden.	1 50
Virginia.—M P Days 2, Eld J L Purington 2, Eld Thomas M Poulson 12	16 00
Arkansas:—E S Yarborough 2, W F Thomason 1, Alfred Gay 20, Eld R B Green 1, Thos Peterson 4	28 00
Alabama:—John N Hurst 2, I L Rush 3	5 00
Georgia:—Joel Dodson 2, E W Brydges 2, S W Parker 1 50, J G Maxwell 2, Eld Wm L Beebe 1	8 50
Mississippi;—R J Burt 2, Ezekiel Jones 2	4 00
Tennessee.—No name, Troy, 2, R H Vernon 8	10 00
Texas:—Alex Harris	5 00
Ohio:—W J W Chaffin 2, Mrs P Brady 4	6 00
Oregon:—John T Crooks	4 26
Illinois:—John Connelly 1 50, Jas Rafferty 5, Gabriel Shaw 1 50, Elkanah Smith 4, Aaron Welch 2, Daniel Baldwin 2	16 00
Missouri:—Eppe Tillery 5, C W Baker 2	7 00
Iowa:—John Parkhurst	1 50
Kentucky:—Eld T P Dudley 2, Wm H Dyer 2, Eld N A Humston 2, J J Carpenter 1 50, Thos P Fendley 1 50, S T Fendley 1 50, J E Settle 2, John A Thomas 6, S E Reed 2	20 50
Ontario Prov:—Mary J Elliott	1 00
Total	$140 26

CHURCH CONSTITUTED.

The following named brethren and sisters holding letters of dismission from Ebenezer and Providence churches, members of the Western Association of Predestinarian Regular Baptists, met at the house of brother Wilson T. Lee, according to previous agreement, (the object of which is to be constituted into a Regular Predestinarian Baptist church,) and organized by choosing Israel Wood (a licenced minister) Moderator, and Abraham Foutch Clerk.

Now we, members of said churches, settled in Richardson Co., state of Nebraska, too remote from them to attend the same, do this day, without the aid of a presbytery, none being in reach, covenant and agree to become constituted into a gospel church, to be called Little Flock, and do promise to try to keep up the order of gospel discipline, and not forsake the assembling of ourselves together, but each one to be subject to the discipline of the church, and we do most heartily believe the following Articles of Faith:

1. We believe in one only true and living God, the Father, the Word, and Holy Ghost, and these three are one.

2. We believe that the scriptures of the Old and New Testament are of divine authority, and the only infallible rule of faith and practice.

3. We believe that by one man's disobhdience, (to wit, Adam's,) many were made sinners, who are entirely unable to save themselves from their lost state, by their free will or ability.

4. We believe in the doctrine of election by grace, and that God chose his people in Christ before the world began.

5. We believe that sinners are justified in the sight of God only by the righteousness of Jesus Christ being imputed unto them, and that good works are the fruit of faith, and follow after regeneration or the new birth, and only justify us in the sight of men, and are evidences of our gracious state.

6. We believe in the final perseverence of the saints through grace to glory, and not one of them will be lost.

7. We believe baptism and the Lord's Supper are ordinances of the Lord, and to be continued by his church until his second coming.

8. We believe that believers are the only subjects of baptism, and that immersion is the only scriptural mode.

9. We believe that none but regularly baptized church members have a right to commune at the Lord's table.

10. We believe that no minister has the right to administer the ordinances of the house of God, until he is legally baptized and approved by the church, and comes under the imposition of hands of the presbytery, according to the gospel or scripture.

11. We believe in the resurrection of the Adamic or mortal bodies, both of the just and unjust, and the general judgment, and that the joys of the righteous and the punishment of the wicked will be eternal.

12. We believe the chhrch of Christ is a congregation of faithful persons, who have given themselves to the Lord and to one another, having agreed to keep a godly discipline, according to the gospel.

13. We believe that Jesus Christ is the Head of the church, and that the government is with the body.

NAMES.

Israel Wood, licenced, and Elizabeth Wood, by Letter, jointly. Wilson T. Lee, by letter. Jane Lee, by letter. Abraham Foutch, Deacon, and Elizabeth Foutch, by letter, jointly. Abraham B. Foutch, by letter.

After being constituted, the church proceeded to business.

1. Chose brother Israel Wood Moderator, and Abraham Foutch Clerk.

2. Invited visiting brethren and sisters of sister churches to a seat with us in council.

3. A door was opened for the reception of members.

4. The next meeting of this church to be held at the school house near brother A. Foutch's, on Saturday before the first Sunday in August next, at two o'clock p. m.

ISRAEL WOOD, Mod.
A. FOUTCH, Clerk.

ORDINATIONS.

DEAR BROTHER BEEBE:—I will send a notice of the following ordination, which I wish you to publish in the "Signs."

At our last meeting, which was held with the Little Flock church, on the fourth Saturday in June, 1870, there was a presbytery called for the purpose of setting brother Wm. S. Harris forward to the full work of the ministry. There were four ministers present, viz: Of our own church, Eld. J. M. C. Robertson, and Eld. Wm. H. Price; from Orchard Gap, Eld. A. Scott; from Little Vine, Eld. W. Green.

The Deacons presented brother Harris, and the church expressed their unanimous wish for his ordination. He was interrogated in regard to his christian experience and call to the ministry, by Eld. Price.

Ordination prayer and charge by Eld. Robinson.

Right hand of fellowship given by the presbytery.

I have not the record before me, but the above is the substance. All whom I ever heard express themselves, say that brother Harris is the ablest man in the ministry, of his age they ever heard.

JOHN O. SHEPPARD.

Farmersville, Tex., July 7, 1870.

Marriages.

At Halcott Centre, N. Y., July 20, 1870, at the residence of, and by Eld. Buel Maben, Mr Levi W. Hoshier, and Miss Martha A. Akerly, both of Halcott Centre.

Obituary Notices.

DEAR BROTHER BEEBE:—Please publish the death of our brother **H. C. Ragan**, who departed this life on the 12th day of May, 1870, aged 53 years and 7 months. He was called by the Spirit of God when quite young, and at the age of twenty years was baptized into the fellowship of the church at Turin, Lewis Co., N. Y. At the time of his death he was in connection with the Ebenezer church, in Grundy Co., Ill. His death was most sudden. He leaves a wife and four children to mourn their loss.

S. BRADBEER.

DIED—At his residence in Pike Co., Mo., July 23, 1869, after a short but painful illness, **Mr. Chapel Gregory**, aged 60 years and 14 days.

Brother Gregory was a member of the O. S. Baptist church at Siloam, where he had filled his seat for many years. He joined the church in 1833, and was baptized by Eld. David Hubbard, and we may truly say that a father hath fallen in Israel. The church has lost a valued member, the neighborhood in which he lived has lost a good citizen and friend, and his bereaved family have lost a husband, father and friend; but our loss is his eternal gain; for we sorrow not as those that have no hope, for we firmly believe the word of God, and confidently rely upon the promises. "He that believeth in me, though he were dead, yet shall he live." These promises are doubtless a consolation to the bereaved family of brother Gregory, and especially his disconsolate widow, sister Gregory, who, I have thought, has been called to drink as deeply of the cup of sorrow as any one of my acquaintance. She has been called upon to follow her loved ones, one by one, to the silent tomb. But, dear sister, hold up your head and look forward to the glorious morning of the resurrection.

O rest in hope of that bright day,
When beauty shall spring from the prison of clay,
When the Archangel's voice, and the trump of the Lord,
Shall awaken our friends in the old graveyard,

W. M. JONES.

BROTHER BEEBE:—Will you please publish the obituary of our darling **Edith Evelyn**, who gently fell asleep on Monday morning, July 18, aged 6 months and 18 days. Her disease was water on the brain. Her sufferings were distressing to see.. She was a sweet child, and had bound herself to us by tender cords of love. But the kind Father who loaned her to us, to give sunshine for a little time, has removed her to himself. "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord." Her funeral was attended on Tuesday, at Black Rock, and Eld. Grafton preached a very comforting discourse, from 1 Cor. xv. 53, 54.

Her mother wishes the following stanzas published.

And yet again,
That Elder Shepherd came: my heart grew faint:
He claimed another lamb; with sadder plaint,
Another! she who, gentle as a saint,
Ne'er gave me pain.

Aghast I turned away!
There sat she, lovely as an angel's dream;
Her golden locks with sunlight all agleam,
Her coley eyes with heaven in their beam:
I knelt to pray.

"Is it thy will?
My Father say, must this pet lamb be given?
Oh, thou hast many such, dear Lord in heaven.
And a soft voice said, 'Nobly hast thou striven;
But, peace, be still.'"

Oh! how I wept,
And clasped her to my arms with a wild
And yearning love—my lamb, my pleasant child;
Her, too, I gave. The little angel smiled,
And slept.

Your brother in affliction,

F. A. CHICK.

BROTHER BEEBE:—Please publish the obituary of our beloved sister, **Rachel P. Pace**, wife of Dea. Wm. Pace, of Washetaw Co., Ark. She departed this life in Newton Co,, Miss., June 24, 1870, aged 57 years, 4 months and 10 days. She was a daughter of Aaron Compton dec., a late minister of the Old School Baptist church. She professed a hope in Christ, and joined the Primitive Baptist church in Fayette Co. Ten, about 1830, and in 1844 came to Arkansas, and united with the Bethsaida church, and continued her membership there until her death. She was highly esteemed as an orderly, upright and exemplary christian, always, when able, filling her place in the church, and was firm and unshaken in the faith of the gospel. As pastor of the church to which she belonged, I have been acquainted with her many years, and can testify to her christian deportment. She left her home in Arkansas, with her husband, to visit relatives and friends in Alabama and Mississippi, and the 1st of May she was taken with a billious attack, which blended with typhoid fever, which lasted fifty-four days, fifteen of vhich her sufferings were intense, when she terminated her earthly existence. She bore her sufferings with fortitude and resignation. On the 24th, her husband desired to know the state of her mind, and his brother, J. M. Pace, asked her if she felt that she was near the end of her pilgrimage. and she said she did, and felt willing and ready to go, and repeated some precious promises, rejoicing in antscipation of her approaching deliverance. She requested that her husband should not grieve for her. On the 24th she was still calm and serene, and at about four o'clock she commenced speaking distinctly, and calling her husband by name, said, Praise Jesus, my Savior. And then she said, My little boy, my little by; alluding to her youngest step-son; and about five o'clock p. m. her spirit departed. She has left a loving husband, and many relatives and friends, with her brethren and sisters, to mourn, but in the assurance that our loss is her gain. May the Lord sustain our bereaved brother, and give him resignation to the divine will, is the prayer of sympathizing brethren and sisters.

Your brother in tribulation,

D. B. ALMOND.

Camden, Ark., July 12, 1870.

DEAR ELDER BEEBE:—Death has entered the family circle of sister Mary E. Griffith, and taken her eldest son, and grand-son of our aged brother and sister Joseph and Agnes Griffith.

On the evening of June 16, after an illness of a week, **Jyhn Irvin Griffith** has been cut off in the pride of youth and bud of manhood, scarcely numbering twenty-three summers. His disease was congestion of the brain. Every thing that skill could do or love prompt, was unavailing. Death's aim was sure. The deceased was a young man of rare virtues, scrictly moral, and firmly attached to his friends, which he by his many virtues had won many to his side. He was exceedingly fond of his widowed mother, always giving her his first thought. During his illness he wanted her always by his side. A few days before his death he awoke from an apparent sleep, and looking around the room he asked his mother if Jesus was not there. She told him Jesus was everywhere. A few hours before his death, and the last words he spoke, he said, "O mother, listen; such beautiful singing! O, don't you hear it? It is beautiful! I never heard such beautiful singing." I cannot but think he had a foretaste of heaven.

Let music charm me last on earth,
And greet me first in heaven.

Elders Staton and Rittenhouse attended the funeral. Elder Staton spoke beautifully from 2 Tim. ii. 19. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Elder Rittenhouse followed in some

very comforting remarks, after which all that was mortal was laid to sleep by the side of his father, in the Welsh Tract grave yard.

May the Lord comfort the hearts of the deeply afflicted family. The cup is indeed full of sadness which the Lord has given our dear sister to drink. May she drink it in humble submission, and bow to the will of the Lord, for the hand of the Lord is upon her. He has in his providence severed one of the dearest ties that bound her to earth, but under circumstances of great mercy. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee," &c. "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will uphold thee with the right hand of my righteousness."

M.

Newark, Del., July 7, 1870.

BROTHER BEEBE:—Please publish the death of **Eld. Christopher B. Stafford.** He was born in the town of Coventry, Kent Co., R. I., on the 22d of July, 1797, and died in Rochester, Sangamon Co. Ill., on the 17th of March, 1870, aged 72 years, 7 months and 4 days. He emigrated to Essex county, N. Y., in 1803, with his father's family, and worked on the farm, and studied medicine during his leisure hours. In 1820, he married Miss Laura Eggleston, who died one year after their marriage. He then went to Auburn, N. Y., where he was again married, to Miss Sophia Eggleston, by whom he had four children, three of whom survive. In July, 1824, he moved to Sangamon county, Ill., and settled in what was afterwards called Rochester, then almost a wilderness, where he resided until his death, and perhaps did more to bring it from a state of nature to a state of high cultivation and civilization, than any other man. During the latter part of his life he took great pleasure in telling the trials and adventures of the early settlers in Sangamon county, when he would go ten miles to help a neighbor raise his cabin, and seventy or eighty miles to get his corn ground, to feed his little family, and seemed to look back on this part of his life with a great deal of pleasure. He began to preach the gospel in the Regular Baptist church over forty years ago, and was up to the time of his death a faithful preacher the doctrine of free and sovereign grace, and of the love of God to sinners. The church feels that in the death of Elder Stafford they have truly lost a father in Israel, one whom we could safely look up to for counsel and advise in every emergency. We feel that his place can never be filled here; but our loss is his gain; he has gone to that rest prepared for those who love the Savior, and who love his appearing; and the community have lost a kind friend, an adviser, and an honest citizen. He has filled a great many offices of trust in the town in which he loved, with honor to himself and profit to the community, and has been Clerk of the Sangamon association over twenty years. He was a peace maker in the true acceptation of the term, and, as a neighbor remarked at the grave, Uncle Kit will be missed by all of us, for he married the most of us here, preached the funerals of nearly all buried here, and settled the troubles among his neighbors, to the satisfaction of all parties. I don't know what Rochester will do without him. In 1857 he lost his second wife, and in 1861 he was married again, to Mrs. Clarissa Stafford, who lived but a few years, and in 1868 he was married to her sister, Mrs, Sylvia Fletcher, who still survives him. His funeral was preached on the fifth Sunday in May, by Eld, Wm. A. Thompson, from 2 Tim. iv. 7, 8. "I have fought the 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." His brethren and friends came from far and near to pay the last tribute of respect to their departed brother and friend. Brother Thompson seemed to preach with the spirit and power of his God, to the large and attentive congregation assembled in the beautiful grove, and all seemed to feel that they had lost a kind friend and adviser, for in that vast crowd there were but few dry eyes. After preaching we went to his old home, which for over thirty years had been open to his brethren and friends far and near. The family and friends all seemed to feel that the life of that home was gone. But although he has lived out more than the time allotted to man, and ripe with years and noble deeds, he laid down peacefully like a sheaf ripe for the harvest. He still lives in the memory and affections of his brethren and many friends.

Friends nor physicians could not save
His mouldering body from the grave;
Nor can the grave contin it there,
When Christ the Savior shall appear.

PHILOMON STOUT.

Brother **Stephen Cotham**, the subject of this notice, was born June 1, 1809, in Murray Co., Ten. His parents emigrated from there to Alabama, and he was united in marriage with Sarah Bennett, Dec. 2s, 1829, and and not long after he moved to Choctaw Co., Miss., where he remained until the fall or winter of 1852., when he moved to Calhoun county, Miss., where he remained until he was summoned away by his heavenly Master.

Brother Cotham made a profession of his hope in Christ, in the spring of 1833, and lived an orderly life, contending earnestly for the faith once delivered to the saints, and would not yield a point advocated by the Old Primitive Baptists. He lived in this situation from 1833 to 1867, when on Thursday before the second Snnday in July 1867, he, together with his wife, united themselves with the Primitive Baptist church at Lovsascona, Yallabusha county, Miss., and was baptized by our beloved and much esteemed brother E. A. Meaders, and lived a consistent church member until his death, which occurred on the night of the 13th of Jan., 1869, after an illness of long standing. He labored under a disease of the throat for several years. Some months before he took his departure, his whole system seemed to become diseased, and of such a character that it baffled the skill of the best physicians of the county, and he lingered in the most excrutiating agony, but with that fortitude which characterizes a christian spirit. God's will be done. Blessed are the dead that die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

The writer of this sketch visited brother Cotham often during his illness, and on several occasions, shortly before his death, he spoke very freely upon the subject of death, and of his prospects of the enjoyment of a home in heaven, and seemed to make a full surrender to the will of God. But at the same time the cares of his family were up on his mind, and he prayed to be spared a little longer. But on the night previous to his death, I was sitting by his bed, and he seemed anxious to converse with those around him. I asked him, if it was the will of the Lord to call him home that night, could he meet death without doubt or fear of his acceptance with the Lord? O yes, said he, if I only knew that I would not feel the sting of death. This consoling to his devoted wife and children, and large circle of friends. His wish that he might not feel the pain of death, we hope was fully granted him. He expired without a struggle or groan, like an infant going to sleep.

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast he leaned his head,
And breathed his life out sweetly there."

In the death of brother Cotham his family have lost a kind husband and father, the church an exemplary member, and the country one of its best citizens. He was ever ready to administer to the necessities of the poor. May the Lord sanctify this affliction to the good of his family and large circle of friends, and may they bow to the will of the Lord at all times.

M. M. TANKERSLEY.

BOOK NOTICES.

THE TRIAL OF JOB.

Will be sent to any address, post paid, on receipt of price, $1.25.

Address all orders to

SILAS H. DURAND,

Herrick, Bradford Co., Pa.

Associational Notices.

Yellow River Primitive Baptist Association is appointed to meet with the church at Sorrell Springs, Walton Co., Ga., on Saturday, September 24, 1870.

The Sandy Creek Predestinarian Baptist association will be held on Friday before the second Sunday in September, at ten o'clock a. m., with the Ebenezer church, in Ill., 12 miles S. W. of Morris, on the Chicago and R. I. R. R., and twelve miles N. W. of Dwight, on the Chicago, Alton, & L. R. R, at which place teams will be in waiting on Thursday. We give a cordial invitation to all able and willing to come, and hope to see not only a goodly number of ministering brethren, but brethren, sisters and friends generally. Our hearts are warmed by the love of God, and we shall be happy to greet and entertain you.

SAMUEL BRADBEER, Pastor.

Maine O. S. Baptist association, will be held with the church in Jay, commencing on Friday, Sept. 9, 1870, at ten o'clock a. m., and continue three days.

Maine O. S. Baptist Conference, will be held with the church at North Berwick, commencing on Friday, Sept. 16, 1870, at ten o'clock a. m., and continue three days.

Clover, to meet on Friday before the first Sunday in September, at ten o'clock a. m., with the first Ten Mile church, in Clermont county, Ohio, near New Richmond, on the Ohio River, twenty miles above Cincinnati. Brethren of our faith and order are invited to attend, especially ministers. Brother Beebe, cannot you, or brother Durand come? It is a week before the Licking Association, of Ky.

Those coming by the river, the Mail Boat leaves Cincinnati so as to be at New Richmond by three o'clock p. m. on Thursday before. Or they can take the hack and be there at 6 o'clock p. m., and they will be met and conveyed to the place of meeting. Those who come by their own conveyance will call on brother Reuben Laycock, or James Lewis, near the place of meeting,

E. M. REAVES.

Whitewater, to meet with the Salem church, Wayne county, Ind., on Friday before the second Saturday in August, at ten o'clock a. m.

The friends coming from the east will stop at Washington, on Thursday, where they will find conveyances to brother John Allen's. Those coming from the west will stop on Thursday evening at Hagerstown, where they will be met and carried to brother James Martindale's. Those coming on Friday, from the east or west, will stop at Walnut Level, the place of the meeting, (the station between Hagerstown and Washington, on the Cincinnati & Chicago R. R., or Great Eastern.

We invite the ministry particularly.

JOHN ALLEN.

The Pilgrims Rest, will be held with the Salem church, in Marion Co., Ark., to begin on Friday before the third Sunday in September, and continue three days.

The Juniata, to meet with the Sidling Hill church, in Fulton Co., Pa., on Friday before the third Sunday in October, and continue three days.

Lexington, to meet with the Gilboa church, Schoharie Co., N. Y., on the first Wednesday in Sept. 1870, and continue two days.

BROTHER BEEBE:—Please publish through the "Signs" that the Lebanon Old School Baptist association will meet with the Lebanon church, Henry Co., Ind., on Friday before the third Saturday in August, at ten o'clock a. m.

Brethren and friends coming by the cars from the south, via Cincinnati, will buy tickets at the Cincinnati & Dayton depot, for Allens Station, on the Cin. & Ind. Junction R. R. By taking the 7 o'clock a. m. train they will reach here between 12 and 1 o'clock the same day. By taking the 5.30 p. m. train, they will reach here at 11 p. m. Those coming by the way of Richmond, Ind., will come on to Cambridge, via Col. & Ind. Central R. R., where they will change cars to the Junction, and come to the Station named above. Those coming from the west and north-west, via the Old Belfontain and Indianapolis, or the Chicago R. R., will come to Sulphur Springs, on the Chicago road. We will try to meet the friends at both these places. But if any should come, and find no conveyance, enquire for J. A. Johnson, at Allen's, (as I am close by) and for J. R. Longfellow, at Sulphur Springs.

J. A. JOHNSON.

Mount Zion, will be held with the Little Blue church in Jackson Co., Mo., about 12 miles south-east of Independence, on the third Saturday in September, and two following days. Brethren and sisters from a distance are invited to attend.

E. Y. BERRY.

The Corresponding, of Virginia, have appointed their next annual meeting to be held with the church in the city of Alexandria, Va., to commence at 10 o'clock a. m. on Wednesday before the third Sunday in August, and continue until the Friday evening following.

DEAR BROTHER BEEBE:—By request of the church at Alexandria, please publish in the "Signs" that the Corresponding, Va. Association will be held with the Primitive Baptist church in this city, commencing on Wednesday (the 17th) before the third Sunday in August, and continue three days. Brethren, sisters and friends are affectionately invited to attend, and we hope the ministering brethren will bear us in mind, Alexandria being a place easy of access. Those visiting the association can arrive in time on the early morning trains.

Yours as ever,

JOSEPH L. PURINGTON.

The Original Little River Association of Predestinarian Baptists will meet, the Lord permitting, with the church at Long Creek, two miles south of Canton, Trigg Co., Ky., on Friday before the fourth Sunday in August, 1870.

Yours in tribulation,

JOHN H. GAMMON.

Indian Creek, with the Mill Creek church, Hamilton Co., Ohio. on Friday before the third Sunday in September, at ten o'clock a. m.

Mad River, with the church at Jenning's Creek, Van Wert Co., Ohio, on Friday before the second Sunday in September, at 10 o'clock a. m.

Siloam, to meet with the Hopewell church, twelve miles south-west of Corydon, Wayne Co., Iowa, near the State line, on the first Saturday in September, 1870, at ten o'clock a. m., and continue two days.

Spoon River, will meet with the Salem church, in Fulton Co., Ill., 2 1-2 miles S. E. of Bryant's Station, on the Peoria and Hanibal R. R., at ten o'clock a. m. on Saturday before the first Sunday in September

Salisbury, will be held with the Salisbury church, Wicomico Co,, Md., (Eastern Shore) beginning at ten o'clock a. m., on Wednesday before the fourth Sunday in October, 1870.

Kehukee, will meet with the church at Deep Creek, Halifax Co., N. C., to commence on Saturday before the first Sunday in October, 1870.

Licking, to be held with the Mt. Gilead church, in Mason Co., Ky,, beginning on the second Saturday in September, and continue three days.

Ocmulgee, to be held with the New Salem church, Putnam Co., Ga., eight miles N. W. of Eatonton, commencing on Saturday before the second Sunday in September, 1870.

Euharley, with the church at Mt. Haber, five miles N. W, of Resaca. on Saturday before the third Sunday in September, 1870.

Oconee, to meet with the Black Creek church, in Madison Co., Ga., twenty miles north of Athens, on Saturday before the second Sunday in October, 1c70.

Yellow Creek, to be held with the Chariton church, six miles north of Calio, Macon Co., Mo.,

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Two River, to be held with the Bureau church, twelve miles north of Mexico, Audrian Co., Mo., on the last Saturdry in August, 1870.

Mount Pleasant, to be held with the Silver Creek church, eight miles west of Huntsville, Rrndolph Co., Mo., on the second Saturday in September, 1870.

AGENTS FOR 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, Herrick, Pa., Jehu Byrnside, Kanawha C H, west Va., D B Almond, MtMaria. 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. R. H. McGinty, Moulton, Lavaca Co., Texas, Andrew Wood, Troy, Madison Co., Illinois, Eld D Murchison, Wesley, Hickmon Co. Ky. S. G. McLenden, Troy, Ala., John A. Cates, Union, Union Co., Oregon, Eld. Y. J. Harrill, Little Lot, Hickmon Co, Tenn., Eld. H. H. Sanders, Fort Gaines, Clay Co., Ga., S. R. Boggess, Girard, Macoupin Co., Ill., G. T. Cotton, Ruckersville, Tippah Co., Miss. Wm. E. Freeman Olustee Creek Montgomery Co. Ala., Uriah Humphrey, Hickory Station, Newton Co. Miss., J T McColl, Bothwell, Kent Co. Ont., Joseph Winborn, Connersville, Marshall Co. Miss., Eld. J A Johnson, Sulphur Springs, Ind., Jas S Guynes, Sylersville, Monroe Co. Ark., Eld. Granville Houchins, Indian Creek, Monroe Co. W. Va, Wm. Richardson, Fort Gains, Clay Co., Ga. W. B. Cavnar, Middleton, Hardeman Co. Ten

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DEVOTED TO THE

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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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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 desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, tninking 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 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. 38. MIDDLETOWN, N. Y., SEPTEMBER 1, 1870. NO. 17.

CORRESPONDENCE.

WALKS AND TALKS ABOUT ZION.

DEAR FATHER IN ISRAEL:—It has now been a good while since my last talk to you and your many dear readers about our beloved Zion, and in this time I have seen and heard a good deal that I would like to relate to you all; for although my pen has been silent, yet I have been walking about Zion and going round about her, and marking her bulwarks and considering her palaces. And I assure you that I have beheld much to call forth the admiration and wonder of every beholder, insomuch that I have desired of my Lord, the King of Zion, that I may dwell here all the days of my life, to behold his beauty and to inquire in his temple. Hence I have so much to tell you about, my dear pilgrim brethren, that I am at a loss to know how to begin, and what to tell you first; but, did I not promise to talk to you about the law and commandments of our King, by which he rules in Zion and reigns in righteousness? Well, then, if he will deign to give me the pen of the scribe who is instructed unto the kingdom, I will for the present pass by other things and speak of the peculiar form of government which is established in this kingdom. This, then, is a Theocracy—THE KINGDOM OF GOD, wherein the GOD-MAN reigns, and over which he rules absolutely. King David's Son,—the Son of man,—the man Christ,—is Zion's exalted and ever living King. Therefore he is not ashamed to call his children and subjects *brethren*; for so they are. With him they are all begotten by one Father, and born of one mother, woman, and hence are all partakers of flesh and blood, yet the sons of God, loved with an everlasting love. And now, from his glorious throne in the holy hill of Zion, the new law of our Immanuel goes forth. And what is it? It is LOVE! "*God is love.*" His law is love. He says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." "Beloved, let us love one another; for love is of God; and every one that loveth is born of God and knoweth God." "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous." Therefore, "The law of the Lord is perfect," and most excellent and beautiful. Given in love to Zion's subjects, written in their *hearts*, they are willing in the day of his power in the beauties of holiness, and obey it from the heart. This obedience is love. "Therefore love is the fulfilling of the law." And hence our King says, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "I a man love me, he *will* keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me *not*, keepeth *not* my sayings."

Now then, as those only who are born of God know and love him, and as no others can see his kingdom and keep his commandments, it follows that every one that loves him, and from the heart desires to obey him, is a child of God, an heir of his kingdom, and a subject of this spiritual and Kingly government. This is one that hath his commandments; here is a citizen of Zion, by a new and spiritual birth,—and the commandments of Zion's King are given to no others. It is, "If ye love me, keep my commandments." Love is first, and obedience follows. Love is the springing fountain, obedience the flowing stream. Therefore the keeping of our dear Masters commandments is simply *the manifestation and fulfillment of his love in us.* The more we examine this, the more shall we find it to be true. All his commandments spring from his perfect law, and after going forth to every inhabitant of this kingdom, return and concentrate in it, as the radiating rays of light in the sun. This briefly is, the law of the Spirit of life. Its source and existence is in Christ Jesus. In him is life. He is the life. And he only hath immortality, dwelling in the light. He therefore abolished death, and brought life and immortality to light. And so he is the Light in Zion; yea, the true Light, the Sun of righteousness, that lighteth every one that cometh into this spiritual world. This is the blessing that the Lord commanded in Zion, even life for evermore. This law of life makes its highly favored subjects free from the opposite law of sin and death, under which they were held, as in heavy chains of darkness. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Therefore we may in truth address this our Pince of life, and say, "Unless thy law had been my delights, I should then have perished in mine affliction." "The law of thy mouth is better unto me than thousands of gold and silver." "Therefore I love thy commandments above gold, yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way."

Now then, I will go on and talk of his commandments. The first one of all was given to the twelve Princes of this kingdom, as follows: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen." This is the great commission of the King to his servants, to go and preach the glorious glad tidings of the kingdom, and to baptize those who know this joyful sound. For said he, "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." "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." "See, here is water, what doth hinder me to be baptized? If thou believest with all thine heart, thou mayest." "And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and many of the Corinthians, hearing, believed, and were baptized." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." "Whosoever believeth that Jesus is the Christ is born of God." First, then, the great trumpet was commanded to be blown in Zion, announcing the good tidings of great joy to all people, that a SAVIOR is born, and proclaiming repentance and remission of sins in his name among all nations. Now this first great command of Zion's exalted King is simply the proclamation of God's love to sinners, and it is being observed and fulfilled in Zion, from the time when it first went forth from Jerusalem. "In this was manifested the love of God towards us, because that God *sent* his only begotten Son into the world, that we might *live* through him. Herein is love, not that we loved God, but that he loved us, and *sent* his Son to be the propitiation for our sins." "And we have known and *believed* the love that God hath to us." "God hath *sent* forth the Spirit of his Son into your hearts, crying, Abba, Father." Therefore, "We love him, because he first loved us," and sent and manifested his love in our hearts. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This leads us to believe in God, and to believe in his Son whom he hath sent, and causes us to repent of our sins, turn away from all else, and be baptized into Jesus Christ, and put on Christ. "For as many of you as have been baptized into Christ, have put on Christ." Then, first, the gospel of the kingdom, the glad tidings of salvation, is preached; secondly, it is believed and gladly received; and, thirdly, the believer is baptized, in obedience to the command, and added to the Lord. "They that gladly received the word were baptized." "And believers were the more added to the Lord, multitudes both of men and women."

Now, my dear companions, will you listen while I talk to you a little about the meaning of baptism? for a command given by King Immanuel himself, and given and observed in a form so solemn and impressive, must mean and express something solemn and important. In the historic book of the kingdom we read, "There was a man sent from God whose name was John." "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." "And it came to pass in those days, that Jesus came from Nazareth in Galilee, and was baptized of John in Jordan. And straightway coming up out of

water, he saw the heavens opened, and the Spirit like a dove descending upon him; and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." "And John bare record, saying, And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descend, and remaining on him, the same is he which baptizeth with the holy Ghost. And I saw, and bare record that this is the Son of God." Now "Jesus Christ our Lord was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, *by the resurrection from the dead.*" We have now arrived at the meaning of baptism, of burial in and resurrection out of the water: it is a figure of death and resurrection, by which the King of Israel, and his subjects likewise, are manifested to Israel as the Son, and as the sons of God. "The like figure whereunto even baptism doth also now save us, by the resurrection of Jesus Christ, who is gone into heaven, and is at the right hand of God, angels and authorities and powers being made subject unto him." "They that shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." Then, as it was by the resurrection from the dead that our immortal King was declared to be the Son of God with power, yea, power over death, the last enemy, so also by the resurrection from the dead shall all his redeemed subjects likewise be declared to be the children of God, being the children of the resurrection. And so, "The earnest expectation of the creature waiteth for the manifestation of the sons of God." But now, baptism is a true figure of this; and, as in baptism our Lord and Master was made manifest to Israel as the Son of God, by the witnessing Spirit, approving Father, and attesting Baptist; so, in baptism his redeemed and quickened subjects are also made manifest to Israel as the sons of God and heirs of the kingdom which he hath promised to them that love him. Therefore, "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." "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." 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." "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." Now the faith of the Son of God, who loved his people, and died for them, was, that God was able and would raise himself again from the dead; even as "By faith Abraham offered up Isaac, his only begotten son; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification." This then is "one faith," whether found in Abraham, or in us, his children; and it is the faith of the Son of God, who loved us, and gave himself for us, both in baptism, the figure of death, and in death itself, that through the power of his resurrection from the dead, our mortal, dying bodies might be quickened and redeemed from the grave. And therefore we "believe, according to the working of God's mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places." Now then, baptism is, the declaration and manifestation of this faith in God, wherein we show that although we must be buried in death, (as we are in the figure,) yet, through the Son of God who died and rose for us, we also shall arise from the grave to walk in newness and holiness of life. This faith the Son of God had; and it was in this faith in God that he yielded himself up, passively, in Jordan's waters, and in the deep, dark waters of death; and thus he fulfilled all righteousness. And if we believe on him that raised up Jesus our Lord from the dead, this faith shall be imputed unto us for righteousness. Hence baptism can be obeyed only in faith, and in baptism faith receives form and expression. By this law of faith all boasting is excluded. For in baptism we testify that, not by our own works, but by death and resurrection, we enter into the kingdom of life and peace. Our testimony is, "If we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." In baptism we further confess, that "Likewise we also ourselves are dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Baptism signifies, therefore, thrt we shall be saved from sin and death through our beloved Prince, who was once dead, but is now alive; that we have passed from death unto life, and that the kingdom of which we are the chosen heirs, which God hath given to them that love him, is not of this world, but is beyond the boundary and dominion of sin, death and the grave. Hence we now receive this kingdom only by faith; for it is so exalted and holy in its nature that it is far beyond the sight of natural vision. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." Now faith is a fruit of the Spirit; and moreover, faith is born of God and overcometh the world. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even your faith." Now then, the subjects of this regenerated and new kingdom live a new life in the flesh, the beautiful life of faith, the faith of the Son of God, who loved them, and gave himself for them. So this "faith worketh by love." It was love which caused the Son of God to give himself for us; and he yielded himself up in death, believing in God, who was able to raise him up from the dead. It was also the power of love that brought him up again from the dead. This is the doctrine of faith. Baptism is the *form* of the doctrine. We, as did our Forerunner, obey from the *heart* this form of doctrine. This is Love's obedience unto death, even the death of crucifixion. We are crucified with Christ. Loving and believing in God, we obediently follow his beloved Son, the Captain of our salvation, in his sufferings, in his death, in his burial, and in his resurrection to newness of life, as joint heirs with him in his new and everlasting kingdom, the holy Mount Zion, where God commanded the blessing. Such, and so much love does a heart-given and true obedience in baptism signify and express.

Waiting for the hope of righteousness by faith, I am, as ever, your poor suffering brother,

SOJOURNER.

BUTLER, Taylor Co., Ga., June 25, 1870.

ELDER G. BEEBE—DEAR BROTHER:—A friend Lindsey, of Delaware, requests my views, (by private letter,) through the "Signs of the Times," upon the following scripture: "Nevertheless, if thou warn the wicked of his way, to turn from it, if he do not turn from his way he shall die in his iniquity; but thou hast delivered thy soul. Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression. As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness. Neither shall the righteous be able to live for his righteousness, in the day that he sinneth. When I say to the righteous that he shall surely live, if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it."—Ezekiel xxxiii. 9, 10, 12, 13.

To arrive at the subject matter contained in the above scripture, it is needful to take a comprehensive view of Abraham's seed, from the time of God's promise to them. Having called Abraham out from his native country, from among the Chaldeans, (which calling evinced a previous election,) the Lord made promise to him that his seed should be as the stars for multitude. See Gen. xv. 5. Moreover, the Lord said to Abraham, I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.—Ged. xvii. 8. However, he tells Abraham that of a surety his seed shall be a stranger in a land that is not theirs, and should serve them, and they (the Egyptians,) should afflict them four hundred years. And also that nation whom they shall serve, I will judge, and afterward shall come out with great substance. See Gen. xv. 13, 14. Now this is the very people that the Lord would instruct and warn through Ezekiel and other prophets. They are the people to whom Ezekiel should say, The righteousness of the righteous shall not deliver him in the day of his transgression, &c. Then consider the seed of Abraham as the elect of God, while they were yet in the loins of their father, and if they were then elect as they were then, when they were born there was a development of the Lord's chosen, and how say some that their election was conditional? Did they perform any conditions that they might be born of Abraham? I suppose that none would so conclude. And if Abraham's seed did not perform any conditions that they might be born of their father, then they did not perform any conditions that they might be the elect of God, since it is a fact that God chose Abraham and his seed, and by promise gave them all the land of Canaan, while they were yet in the loins of their father. These things considered, it appears quite plain that when the seed of Abraham went into Egypt, as the Lord declared that they should, they went there as the elect people of God. And when the Lord brought them out of Egypt, as he declared that he would, he called them out, not that they might be his people, as some vainly suppose, but he called them

because they were his people, and to make good his own word and promise, and, moreover, that they might serve him as he would after direct. The deliverance of this people from bondage in Egypt cannot rationally be supposed to be a consequence of their obedience to that law which was to govern them in Canaan, for they were brought out of Egypt before they received the law; nay, the recovery of Israel from Egypt resulted from God's absolute promise. He said he would bring them out, and therefore he must, not for their righteousness sake, but for his own word and promise sake. His pledge had gone forth, and now if Israel was unwilling to come out of Egypt, the Lord must make them willing; and if Pharaoh is unwilling to let them go, his objection must be overcome in some way; yea, it was better that Pharaoh and his host should be drowned in the sea, than that the Lord's promise should fail; and this being done, the Lord's people could owe no further allegiance to Pharaoh; they were the Lord's freemen, and their only allegiance was due to him; he had chosen, called, and saved them from their oppressive enemies, and they were his own people in every sense of the word, and therefore he may govern them as he may choose. Yea, saith the Lord, This people have I formed for myself, they shall show forth my praise.—Isa. xliii. 21. Now he gives them that law that should govern them in Canaan, in the obeying of which they showed forth the praise of their deliverer, and by the transgression of which they incurred his displeasure, and caused his afflicting hand to be heavy upon them at various times. But here we should note that the first covenant secured to Israel only an earthly inheritance. It did absolutely secure the final settlement of Abraham's seed in the land of Canaan, and the threats of that law that governed them there extended no farther than this life. It is not that law that curses with eternal death when transgressed, nor could the strictest obedience to that law give or preserve that eternal life which is hid with Christ in God. Nay, that life needed no such obedience to preserve it. What then resulted to Israel from her obedience to the law of the Lord? Peace and prosperity in the land of Canaan. When she obeyed the law as directed, one of Israel could chase a thousand of her enemies, and two could put ten thousand to flight. But what was the never failing consequence of Israel's rebellion and transgression? Chastisement, famine, sword and pestilence; instead of facing and chastising their enemies, they turned their backs, and were chased by their enemies, and fell at different times in great numbers by the sword of the enemy. But here we should note that the law which was given by Moses to Israel, never was given to the Gentiles. Hence nothing that an uncircumcised Gentile could do, would have been considered obedience to that law; nor was their failure to carry their sheep, oxen, doves, pigeons, &c., up to God's altar, regarded as disobedience. These things were not required of the uncircumcised. In a word, they never received the law, and therefore they never transgressed it. Now, reader, look at the seed of Abraham as the elect of God before they were developed in this world, and there you will behold a beautiful type of the elect spiritual family, or church of God, which were chosen, not in an earthly head, but in Christ, their Redeemer, and that before the foundation of the world.—Eph. i. 4. As Israel was God's chosen people before she went down into Egypt, so the spiritual fomily, or church, was God's chosen and predestinated people before they fell in Adam. And though they did fall, in common with all the rest of Adam's offspring, yet that fall did not lessen the Lord's claim and love to them. The law, being four hundred and thirty years after the promise of God to Abraham, it could not therefore make null the promise that his seed should possess the land of Canaan.—Gal. v. 17. And from thence we infer that the law and sin, which made their first appearance in time, cannot make null the eternal counsel of God, that it should make the promise of none effect; that is, the spiritual promise which secures to God's people eternal life, and their final settlement in heaven. This promise is recorded in Titus i. 2. "In hope of eternal life which God that cannot lie promised before the world began." Hence we see that while the law and sin is almost as old as time, the promise is older, and surely the covenant shall stand fast. For not one of Abraham's seed should be left in Egypt; and from thence we infer that not one of God's elect shall be left under the bondage of sin, and the law. Nay, he will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth. However, he brings them, not that they may be his people, but because they are his by election and redemption. And the things that he requires of them after he brings them out of bondage, he required not of them before; and furthermore I say, that the things which God requires of such as he has called out of darkness,—baptism, and other ordinances, these he requires not of any that are uncircumcised in heart; nay, no more than he required the Hebrews to serve him at Jerusalem while they were yet in Egypt. And herein we perceive the woful mistake of arminians in common. They require that obedience of sinners who are uncircumcised in heart which only the circumcised can perform, and promise them liberty for such obedience as God requires of none except such as he has made free; not free to go into sin, but free from sin and the law. They are redeemed from under the curse of the law, Christ being made a curse for them.—Gal. iii. 13. Therefore they are not under the law, but under grace.—Rom. vi. 14. Christ is the end of the law for righteousness to every one that believeth.—Rom. x. 4. Hence the law hath no dominion over them. Christ hath died for them all, and this being so, the apostle judges them all to be dead.—2 Cor. v. 14. And if when Christ died for all, all were then dead, so in like manner when Christ arose from the dead all arose in him. Hence, as they now live in Christ, they shall live evermore. Though sinners in themselves, as great as any others, yet they are not held under that law that curses with eternal death. Hence no transgression of God's people can bring them back under the law of sin and death. And herein is the liberty of God's people, which they are told not to use for an occasion to the flesh; and though pharisees may say that if they believed such things they would go on in sin, the like only shows that they are not dead to sin, but alive in it; and though they may make an outward show of sanctity, yet they are Hagar's children, and we know that both Hagar and her children are in bondage. But let it be remembered that while the Lord's people are not under the law of sin and death, yet such as have been called are held under law to Christ, who hath redeemed them. But surely Christ has not given his people a law, the transgression of which would throw them back under the law of sin and death; nay, the like would be as if Christ had given an occasion for those to fall whom he had died to uphold, and this we know he has not done. The law of Christ which he holds his people bound to obey, is, briefly, that they shall serve him as directed in the New Testament, that, being called and circumcised in heart, they should be baptized, as he hath given the example; that they should commemorate his sufferings and death, by the breaking of bread and drinking of wine, which is emblematically his flesh and blood; that they should refrain from all vice and immorality; in a word, that they should keep themselves unspotted from the world, and manifest their relation to him by an orderly walk and godly conversation in the sight of all men. And this is the law which was represented by that which was given by Moses to Israel. Now I will endeavor to come more directly to the subject matter, or application of our text.

If the Jews failed to carry their offerings up to God's altar, as directed in their law, they were chastised in some manner invariably, and for some offences death must be inflicted. But bear it in mind, there was no eternal life forfeited by any transgression of the Jewish law, nor was there any promise of eternal life for the strictest obedience to that law, but life and peace in Canaan. Touching the righteousness which was in that law, a man might be blameless, as Paul was, and yet be a wicked man in heart. While one might suffer death under penalty of that law, as did the thief, and yet be a subject of that grace which abounds more than sin. Hence we know that neither eternal life nor death was in the law of Moses. The Lord terms Israel a rebellious people. He says, They have transgressed against me even unto this day; they are impudent children, and stiff hearted. I do send thee unto them.—Ezek. ii. 3, 4. Yea, the Lord sent Ezekiel and other prophets to warn Israel against their wickedness, and tells him in our text that if he warned the wicked of his way, to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Yea, even now, when Zion's watchmen warn faithfully the erring children of God, if they heed it not they shall by living after the flesh, die to spiritual enjoyments and gospel privileges; but the faithful watchman shall deliver his soul from the chastening of the Lord, by his faithful warning of his flock against transgression. Furthermore, Ezekiel was commanded to say unto Israel, that the righteousness of the righteous should not deliver him in the day of his transgression. Here is the meaning: if an Israelite had obeyed the law perfectly, (as Saul did the letter,) for the space of twenty years, and if then he had transgressed the law, his twenty year's obedience would have been no plea for him in the day of his transgression. Such as are held under the the law may not plead former obedience, but if they escape the penalty of the law, they shall obey perpetually. As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness. That is, if an Israelite should be somewhat rebellious for a time, and should turn away from his wickedness, he should thereby escape the chastening of the Lord which fell upon those who persisted in rebellion. Now in this, day those sayings have only a figurative application, and I may say they have no application at all to a Gentile, until he is circumcised in heart, and becomes a Jew inwardly. Then he is one of the righteous, and is under law to Christ; then he is required to follow Christ in his ordinances, having followed him in the regeneration; and if he obeys not, he is a subject of chastisement; but if he is obedient, he is exempt from the penalty that is inflicted upon the disobedient.

But suppose a saint (not to say a bad sinner) should obey the Lord, as directed in the New Testament, for the space of twenty years, and suppose that then he should backslide and go into transgression, his twenty years obedience will not exempt him from the penalty of the law of Christ which he has transgressed, which is not in any case everlasting banishment, but affliction in this world, lukewarmness, deadness of faith—in a word, such shall be beaten with many stripes. But when the wicked (the disobedient) turneth away from his wickedness, he shall no longer be a subject of chastening. And this is now the application of our text, as above written, it has a figurative application to the church, Yet strange as it may appear to a spiritually enlightened mind, arminians make a broadcast application of this and other Old Testament texts, and promise Gentile sinners eternal life if they will but obey the old covenant. This is what Peter calls promising them liberty, while they themselves are the servants of corruption.—2 Peter ii. 17. Look at Saul; as touching the righteousness which was of the law, he was blameless; and he might have remained so during his life, which if he had, and had not received a better righteousness than was in the law, he could not have entered into the kingdom of heaven. Why? Because that righteousness which he had in the law was his own; but that obedience by which he must be made truly righteous, was Christ's—Rom. v. 19. It was Paul's only by faith, and by the law of faith boasting is excluded. And although arminians have much to say about faith, and salvation by faith, &c., yet we fear that their faith is not of the genuine sort, for if it was it surely would exclude their boasting of their capacity to exercise faith at pleasure, and prepare them to confess that faith is exclusively a gift of God. Still I would not argue that arminian faith is a gift of God, for their faith is that all men have a capacity of faith. Moreover, their faith denies the capacity of Christ to save any, without such faith as they affirm that any man is capable of, and such faith as that, I am free to admit that Christ is neither the author nor finisher of. For men to believe that Christ is dependent upon them and their obedience, is a thing common, and easy enough; but to believe that through the merits of Christ only, repentance, faith and salvation is extended to sinners, while all that is in them naturally stands opposed to the work of the Spirit in the bestowal of these graces; to believe this, I say, is a work beyond the capacity of mortals, without a revelation of the Spirit. Far from the grace of Christ being made effectual to us by the works of the flesh, these we need to be saved from, and nothing but the grace of Christ will do it.

Brother Beebe, this communication is far from being satisfactory to myself—I mean I have fallen short of expressing my views with that clearness that I would desire, yet I have done the best I could. If you think it will tend to the instruction or edification of the saints, you will publish it, otherwise throw it aside, and it will not be an offence to me.

JOHN ROWE.

WILLOW HILL, ILL., July 28, 1870.

BELOVED EDITOR:—Many of the dear children of the elect lady desired to see in our paper an account of my recent trip, therefore I yield to their requests to write, hoping I may be both brief and interesting. On Wednesday, the 6th of last April, I left home, arrived at brother B. Hume's the next Friday, and tried to preach that night to his New School neighbors in their meeting house. The next morning he took me fifteen miles, to the Conns Creek church, where I was baptized by Eld. M. McQueary, and received into the fellowship of the saints, the second Sunday in June, 1854, and licenced at the next meeting, much against my will, to preach the gospel, and where also I tried to preach my first sermon, the third Sunday in July, 1854, using as a text Isa. xxxv. 10. "And the ransomed of the Lord shall return and come to Zion," &c. After several years absence, it was with deep and tender emotions that I again met with this church and saw many of those time worn and faithful soldiers of our Captain who first welcomed me to the cross of Christ. Here I was glad to see and hear Eld. G. Weaver, of Indiana, and we had a pleasant and refreshing meeting of two days. Here I talked with a young brother, my eldest sister's son, on the subject of the call to the ministry, and was convinced, as were the brethren of the church, that he shall find that "Wo is unto me, if I preach not the gospel." From here I went with my relatives to the town of Milford, where I spoke on Sunday evening in the house of the Reformers, or Campbellites, their congregation and minister being present to hear me. He took notes while I spoke, and replied in a lengthy, zealous and labored, but respectful discourse, to which I listened, and then, by his permission, I spoke about twenty minutes in answer. It is enough to say that the friends of the doctrine of grace were pleased and satisfied, while some, at least, of the others were not. After remaining a few days in this vicinity with my sisters and their families and friends, I went on to the southern end of Indiana, where I formerly resided, and with other brethren in the ministry held frequent meetings around in various places, until the first Sunday in May, on which day, after preaching by Eld. Wm. Saffer and myself, it was my solemn privilege, by request, to baptize five dear loving, obedient followers of Jesus, in the likeness of his death and resurrection, which was unto sin, and unto holiness and newness of life. On Monday, May 2d, I went on to Pleasureville, Ky., where I was met by Eld. J. Knight, who was my almost daily companion in traveling throughout this month, taking me in his buggy, and visiting with me the churches of the Mt. Pleasant Association, and also Bethel in the Licking Association. At the Beech Creek and Sulphur Fork churches we had Yearly Meetings of three days each. At nearly, if not all our meetings, other ministers were with us, as Elders J. F. Johnson, S. Jones, of Henry Co., Humston, Short, and Demaree. Through the month of June it was my privilege to attend a series of Yearly Meetings of three days each, with four of the churches of the Licking Association, viz: Bethel, Salt River, New Goshen, and Little flock, following in weekly succession. At all these June meetings, brother J. F. Johnson was my fellow helper, and my companion this month. And he is the pastor of these four churches. At Bethel and Little Flock some of the other preachers named were also with us, and brother Jordan, a Deacon, likewise took part in the administering at some of our solemn feasts.

When I think now to speak of those oft repeated meetings of the precious sons and daughters of Zion, for the worship of their God and King, I have no words to tell "how good and how pleasant" they were. But I know that many hearts were made glad by the gathering together of the saints and servants of God, at these meetings through May and June, and doubtless very many could say, from time to time, "It is good to be here." Peace and good will, love and fellowship, prevailed and abounded largely and very generally; the preaching throughout was harmonious, believers were edified, and the name of the Lord glorified.

At Bethel, the first Sunday in June, Elder Johnson baptized a dear sister, Mrs. Hues. At New Goshen, a dear brother, Mr. Story, was received for baptism. And at Bethel again, the first Sunday in July, brother Johnson baptized another dear sister, Mrs. Sallie A. Montgomery, and a dear brother, Mr. Henry Monfort, both of whom came out from the New School Baptists. Moreover, at all the churches where ever I have been, in Indiana, Kentucky, and in the east, I found some lambs of the fold standing without beside the shepherds' tents. This has caused much serious reflection, *why* it is that so many gospel subjects, true believers, do not obey the gospel. "Why should (they) be as one that turneth aside by the flocks of thy companions?" Is the fault with the ministry? or the church? or both? or alone with the disobedient children of God? In the primitive days of the church, "as many as gladly received the word were baptized," and "believers were added to the Lord." Why then is it not so now?

While in Kentucky, my health was very poor much of the time, and I suffered much; but the kindness and sympathy of my many dear spiritual kindred, which was so free and abundant, made it really a blessing to be afflicted, and their love to an object so humble and unworthy, often comforted my sorrowful spirit, and called forth, unseen, the grateful tear.

With sadness I parted from all the dear friends in Kentucky, and left for the east, on Wednesday, the 27th of June, where I arrived in due time, and fulfilled the appointments as published in the "Signs," from Welsh Tract to Cow Marsh. From here I started home, having received word that my wife was sick, which gave me so much anxiety that I could not remain to fill out my engagements. I stopped in Baltimore, and spoke for the church there the third Sunday. That evening I left for my prairie home, where I safely arrived on Tuesday, July 19, after an absence of three and a half months, and was greatly relieved to find my wife up and about, and my children well. But she was soon so much worse, that I felt that the Lord had directed my return home. This, I trust, will be a sufficient explanation and apology to those churches and friends that I thus disappointed, with sorrow on my part. I hope to visit them yet, if the Lord will, and to renew my visit where I was. For I found in the east the same dear, kind, loving people of God, that I have found in the west, who would not let me, and I could not, feel that they were strangers, but "The brotherhood," who "are taught of God to love one another." From first to last, wherever I was, the brethren, sisters and friends were invariably kind, courteous and christian-like, and they have greatly endeared themselves to me, and I love them in the truth, and for the truth's sake. Their love in the Lord, fellowship in the gospel, ungrudging hospitality and liberality, prove that they have been with the loving Jesus, that they are in vital union with him, and beautifully exemplify the power of that faith which worketh by love. And what a rebuke is thus given to the selfish spirit of that worldly religion, which is ministered by a hireling ministry, who cry, Give, give, to a people who give grudgingly and of necessity! Dear brethren, churches and ministers, may we all strive to give no occasion that it may be said that ours is a mercenary, selfish, worldly religion; but, both in spiritual and temporal things, let us. "As every man hath

received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." "For God loveth a cheerful giver." Since "the Lord hath ordained that they that preach the gospel shall live of the gospel," I must therefore believe that the gospel preacher who will give himself to this "good work," "wait on his ministering," and freely preach the gospel, will be freely ministered to in temporal things by the friends of the gospel, and live or be supported. For the spiritual children of our God, who must be fed upon spiritual provisions, will not see a faithful and devoted servant and brother freely ministering to them in spiritual things, and then selfishly withhold from him and his needy ones at home, their carnal things.

While in the east, it was not my privilege to see any of our preachers, only Elder Rittenhouse, and I regret that I did not have the pleasure of hearing him preach. But his meek and quiet demeanor, sound mind and christian spirit, are commendable, and soon won my love. The dear saints will, I hope, supply his temporal necessities, and the Lord sustain him.

To one and all, east and west, I offer my grateful and loving remembrance, and to God my prayers and thanks on their behalf, and for all the saints.

D. BARTLEY.

EWING, Ohio, Aug. 3, 1870.

DEAR BROTHER BEEBE:—I send you the following for publication, having the consent of the writer. She wrote her feelings while in a low state of health, and never expected to recover. And living in the west where she had no church privileges, and, if she did not recover, she wrote the following, to be sent back to the Scotts Creek church, in Hocking Co. Ohio, where she was brought up, that they might know her feelings and her hope in Christ. She recovered, and came back to Scotts Creek church, and was baptized at our meeting in May last.

D. G. BARKER.

February 14, 1869.

I will try to write upon a subject that affords me great consolation in this world of trouble. It is the hope of salvation through Jesus Christ our Lord. When about twelve years old, I had a great many serious thoughts, which I told to no one. I would seek every opportunity I could to read the bible, to console my mind. My health was delicate, and I feared I was going to die. I wished to find out what I should do to get religion, as I heard other children talking about their conversion. I took a great interest in reading the bible. I did not want any one to see me reading. But reading did not lessen my trouble. I knew I was very wicked, and ought to pray, and I would try to pray, but this thought came into my mind, The prayers of the wicked are unheard. I do not know whether I ever heard any one say so or not. However, these thoughts would end my prayers, for I was one of the most wicked ones. I thought, O that I only were a bird or a beast, that know no sin. I knew that Christ died to save sinners, but I could not think how he could humble himself so much as to have compassion on one so miserable and wicked. I attended Baptist meeting once or twice a month, and always felt out of place when there, and thought it was not right that one so unworthy as I should go among such humble, happy people as they seemed to be. But I had more desire to be there than any where else. I feared some of them would talk to me, for at times I could not conceal my feelings. I thought I was such a hypocrite, that I was deceiving those that noticed me. I thought if I could only be the least one among them, how happy I would be. I would sometimes go to parties and gay places, because others went, and to try to shake off my bad feelings, but always felt worse. Six years rolled by, and I married, and intended to move west. I felt very sorry to leave the church I so loved, but I told no one my thoughts. On getting through our journey, I found every thing looking very lonely, even the trees seemed to droop mournfully, that holy book that was once interesting was now no comfort. I found many pricious promises for God's people, but none for me. I spent many hours weeping, when alone, and sometimes I found myself pleading for mercy, and again I would think it certainly was sinful for me, so vile a sinner, to utter the name of Jesus. I felt that it would be right if I were banished forever, and that God would be just in so doing. It was for him alone to decide whether I would ever be saved or not. I tried to console myself with this thought, that God is just in all things, and I will be submissive to his will. I again took my bible to read, still hoping there would be comfort, for I now delighted to read, and every chapter seemed new. Shortly I was taken sick, and feared I should never recover. I found myself praying to God to have mercy upon me, and be with me through sickness, when, to my surprise, something seemed to say, Fear not, I am with thee. My fears were all banished, and my burden gone. I felt very light hearted and happy, and often found myself singing his praises, when left alone in the room. This was in 1866. I recovered, and my attention was drawn to my household duties, and had almost forgotten the past, when something seemed to say, You were mindful of me through sickness, why forget me now? All at once my burden was back again, and I felt that it would crush me to the earth. My husband noticed that something ailed me, and asked me what was the matter. I answered, as usual, Nothing. This continued but a short time, when one morning I commenced washing, my husband was going to be away until evening, and I felt very doubtful whether I should get through with my tedious task, for I felt that I must shortly sink, for God was no more with me. It seemed to me that I must pray, and I said, Lord, teach me to pray, that I may praise thy holy name. At once my tongue was taught to praise, my soul was filled with joy, a light shone all around me, far brighter than the sun, and every thing looked unspeakably happy, and seemed to be praising God. I thought I could tell to every body what the Lord had done for me. O, I thought, if my husband was only at home, that I could tell him how happy I was. My day's washing was soon done, evening came, my husband came home, and asked me why I looked so much better than I did in the morning. I told him, which caused him to weep bitterly. He said it seemed to him there was a great cloud between me and him, and that it would be hard for me to go to one place, and he must go to another; but he said God would be just in so doing. I told him that I thought he only saw his sinful state, and in due time Christ would make him a happy recipient of his salvation. I thought I would never have any more trouble, but how mistaken I was. In a few months I was overtaken with sorrows and fears again, but hope banished fears, and since I have had a hope in Christ, it is my desire to be baptized and unite with the church. In the month of November, 1868, my nearest earthly friend, my husband, was taken sick with typhoid fever, great trouble came upon me, and darkness seemed to hover around me. My husband at times would tell me to remember him in my prayers. Prayer was a task, and I could not pray, Lord, thy will be done, for I feared it was his will to take my husband, and I could not see how I could give him up. I asked him if he thought he would get well. He said he would like to get well and stay a while longer with me, but if it was the Lord's will, he was willing to go. He was very patient, and talked much about going home. On the 14ih day of December, 1868, it pleased the Lord to take him home. He bade me farewell, and told me God had forgiven him, and had blessed him, and that he was going where Jesus reigns victorious over mortals, and he told him to come. A great mist of brightness seemed to hover over his bed, and I then felt willing to give him up. My mourning was now turned to joy, and I could then pray, Lord, thy will be done in earth as it is in heaven. I think I have been comforted by the great Comforter. I feel submissive to his holy and righteous will. Death is only a visit of the Lord to take his children home.

"Sweet to rejoice in lively hope,
That when my change shall come,
Angels will hover round my bed,
And waft my spirit home."

MARIA CLARK.

ADAMS Co., Ill., July 30, 1870.

BROTHER BEEBE:—After having read the letter of brother Cole, of Marcy, Ohio, dated June 15, 1870, in the "Signs" for July 15, I feel inclined to write on the same all important subject; not that any controversy is going on among us, the professed followers of Jesus, on the subject of predestination, as the Primitive, or Old Regular Baptists in Illinois could not preach a serman, nor talk to each other one short hour, without dwelling at some length and with great satisfaction upon God's having predestinated each of the subjects of grace unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will.—Eph. i. 5. That is to say, when and how each of the children of the kingdom are sealed with that holy spirit of promise, which is the earnest (foretaste) of our inheritance. O inheritance! How could we inherit unless we were lawful children? Then to think of being an heir of God, how rich, how grand our legacy, and yet how much more soul-cheering when we hear the declaration, Joint heirs with Christ, joint heirs with our King, to a princely inheritance. An heir to, or in an ordinary estate, or inheritance, might by riotous living waste his or her share of an estate left exclusively to them. But O, if it is a joint inheritance with the King of kings, and he our Elder Brother, can we ask for more? Paul seems to exult in saying, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." There is the legacy, the love of God in Christ Jesus our Lord.

Now to another point in the doctrine of God our Savior,—the foreordination of God. This, to the heaven born and bible taught, O how consoling. For an apostle has said of the Ephesian saints, and the faithful in Christ Jesus, in connection with himself, (Eph. ii. 10,) "We are his workmanship, created in Christ Jesus unto (not because of) good works, which God hath before ordained that we should walk in them." That is, walk in good works. And Jesus lets us know that the tree must be made good, that the fruit be good also. And to this end they are created in Christ Jesus,

that their fruit may be unto holiness, and the end everlasting life.

Now to another point in the "cluster" of the doctrine of God our Savior,—election. Who amongst the heaven born but whose most anxious desire, and more sincere request from day to day is, O that I were holy; O that I could but live free from sin. Well, Paul says, "He hath chosen (or elected) us in him before the foundation of the world, that we should be holy and without blame before him in love." So the end or design on the part of the great I Am, in election, is that poor sinners should be holy. And our Jesus has said, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Yes, they shall be enabled to work out their own salvation with fear and trembling; for it is their God that worketh in them both to will and to do of his good pleasure.—Phil ii. 12, 13. But methinks I hear one of the lambs bleating around the fold, yes, and many of the sheep under the care of the good Shepherd, saying, "I find then a law, that when I would do good evil is present with me. For I delight in the law of God after the inner 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 wretched man that I am! who shall deliver me from the body of this death?" Listen to Paul; O blessed consolation to the trembling sinner: "I thank God, through Jesus Christ our Lord. So then with the mind (inward man, soul and spirit,) I myself serve the law of God, but (or though) with my flesh the law of sin." What other is all these fightings without, and these fears within, than the flesh lusting against the spirit? And so long as this warfare exists, the heaven born and bible taught cannot do the things that they would. Now, if being "born of God" is a change of the Adamic or natural man into a spiritual being, from whence this warfare? It is true that in our conversation and preaching, our language might be construed, or even understood by our hearers, that we believe being born of the Spirit constitutes the children of men spiritual beings, both soul and body, and that they are capable of living a perfectly holy life to God, free from sin, and no longer liable to temptations. Yes, how many babes in Christ have told us how sadly they have been disappointed, even in a few short hours, or days at most. They found in them, that is in their flesh, dwelt no good thing, which soon brought them to doubt their being of the family of God, when their fears immediately arose to such a degree that they could not believe that they had part or lot in the matter, which to them was of such vital importance. But as there are no still born children in all of God's family, this child is up and doing; for God works in his children both to will and to do, and their prayer is, O that I knew how to find him whom my soul loveth. They have recourse to their closet, but O, their prayer ariseth not; and if tears of contrition come to their relief, they look upon them as stained with sin, and their prayers so insincere that they all need washing, and unless they are cleansed by the blood of atonement, they feel they are lost forever; but inasmuch as Jacob is the lot of his inheritance, he leads him about and instructs him, and keeps him as the apple of his eye. And being instructed, he finds that that which he in days past and gone did not like, now he loves. Yes, these old despised predestinarians, he can bear their company, he can listen to hear them preach Jesus, and when he sees them come around the table of the Lord, the going forth of his soul is, O that I was a fit subject to be in their company, so that I might listen to them while they speak of their doubts and fears, of their interest in Christ, and also when they tell of their joys in believing the doctrine of God our Savior. O, says he, my heart is led out in love to them, and I cannot help indulging a hope in Christ's righteous merits for me, a poor condemned sinner, since I hope I love the brethren.

Brother Beebe, I have now written a long letter, and have not touched the main point in brother Cole's letter that I intended to write upon, and that is, that as God is the great first cause, that he is necessarily the *author*, either direct or indirect, of all that takes place in heaven, earth and hell; that the devil himself was created by God, who made him in the beginning just as he now is, a liar and a murderer; and many other strange ideas or speculations are preached by some advocates of absolute predestination, and who charge upon those who cannot comprehend things in the above light, as having an arminian god, and cannot bear strong doctrine." Now I am glad that we know of no such advocates among us in western Illinois. Brother Cole's reasonings against such notions are good, so far as they go; for the scriptures are full of strong arguments to sustain, in my judgment, quite a different conclusion upon this soul cheering and God honoring doctrine, as held by our brethren whom I hear preach Christ crucified. Although to the self-righteous (Jews) he is a stumbling block, and to the philosophic (Greeks) he is still foolishness, yet, thanks be unto God, to them who are the called, let them be of this or that nationality, he is Christ, the power of God, and the wisdom of God.

With brother J. F. Walker, I conclude, although my talents are but few, I should not bury them, but occupy according to the ability given. Adieu.

J. G. WILLIAMS.

MANY, Sabine Par., La.

I wish the views of Elder Wm. S. Montgomery on Rom. xi. 17, and its connections. I hope I am honest in my inquiry, and that he will respond through the "Signs."

E. DUGGAN.

BRICK STORE, Ga. Aug. 11, 1870.

This request appeared in the number of July 1st, and would have been answered at an earlier date if it had been convenient. I am not an Elder, but one of the least of all the flock, and as such I doubt whether I should attempt a reply to the above. I do so with the desire, if I should write a single sentiment contrary to the word of God, or if I misapprehend the meaning of the apostle, that I may be corrected.

The text reads, "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;" and without finishing the sntence in this verse, the next reads, "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."

The city of Rome, some have supposed, contained more than a million of persons, and being the centre of commerce for a large area of country, it is reasonable to conclude that persons of almost every nation, embracing the different religious views, were located there. In that city was the church of Rome, to whom Paul wrote the epistle in which our text is recorded. From many expressions, and indeed from the general drift of this epistle, we are led to conclude that the church of Rome was composed of Jews and Gentiles. The Jews, as all will admit, were the peculiar chosen people of God, to whom the oracles were committed, and who had many advantages, not because they were the most numerous, nor yet because they were better than the surrounding nations. Although they enjoyed for hundreds of years God's peculiar blessings, and although Christ was of the seed of David, yet when he came to his own, (the Jews,) they rejected him. Even when Christ had fulfilled the law in all its jots and tittles, breaking down the middle wall of partition, making his people, whether Jews or Gentiles, one in him, the Jews were still looking back to Moses as their lawgiver and deliverer, and refused to have Christ to rule over them. They esteemed all others as heathens, who had no part nor lot with them in the enjoyment of their peculiar blessings. Nor was this belief only entertained by the Jews as a nation, but even God's people among the Jews had the same ideas. Read the circumstances of Peter's vision, which convinced him of his error, of his visit to Cornelius, and of the results following. The apostles were hard to believe that God was no respecter of persons; for they knew that he had had peculiar respect to them alone as a nation, yet seemed compelled, by overpowering testimony, though reluctantly, to confess that salvation was come to the Gentiles.

It is reasonable to suppose that the Jews in the church of Rome, still, to some extent, prided themselves upon their nationality, feeling that they were better than their Gentile brethren; and no doubt the Gentiles, knowing that the Jews were the murderers and betrayers of Christ, and that the law and the prophets were fulfilled in Christ, believed that the Jews as a nation were cast away and rejected. Paul now combats both these errors, and is showing them that they are all one in Christ, whether Jews or Gentiles; that as Jews they are not saved by works, nor because they were once God's peculiar people; that as Gentiles, once heathens, they are not rejected because they are not nationally the people of God. "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." To those who should contend that God has cast away his people, the Jews, Paul says, "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Meaning that now, inasmuch as you have confidence in me as being an apostle, who am an Israelite, if his people among the Jews are all cast away, then I am cast away. But to confirm it if possible more strongly, he says, "God hath not cast away his people which he foreknew."

Perhaps my ideas are apprehended, and we come now more immediately to the text. Some of the branches being broken off, we understand to mean the Jewish nation as a nation. The branches not broken off, we understand to mean the people of God redeemed out of Israel. The wild olive tree being grafted in among them, partaking of the root and fatness of the olive tree, we understand to mean the Gentiles, or all other nations among whom God has a people.

We wish to enlarge somewhat upon the ideas above. The scriptures no where teach that God has a plurality of churches, any more than that there is a plurality of bodies to one head. But it teaches that there is one body, and one Head. In the figure of the olive tree, there is a unity and oneness in all its parts. It takes every leaf and twig, every limb and branch, from the most minute fibre, including the trunk, to constitute it a complete tree, wanting nothing. Every thing connected with the tree has its life and vitality in the tree. The common principle of grafting is to take a good stem and insert it in a stock having a kindred nature, though wild, and we ex-

pect to receive good fruit, because the stem was good, though the root and body of the tree be bad. But Paul explains it, and shows that the grafting here mentioned is not according to nature, or to carnal reasoning. "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree." In nature, grafting neither changes the stem nor the root; each retains its same nature, both feed from the same elements. The good stem continues to bear good fruit, though drawing its nourishment from a wild stock. Not so in the grafting we are considering. The root is holy, and so are the branches. The branches of the wild olive tree in being cut off and grafted in, are made good; they lose all their wild properties. Much of our individual experience might here be mentioned, when the Lord took us in hand, cut us off from our hopes and expectations, and, as we thought, was about to consume us in wrath forever. But our space will not allow us to enlarge.

Much that goes by the name of religion in our day, it is greatly to be feared, (and we judge by its fruit,) is nothing more nor less than the cutting off of the wild olive branches in name, and grafting them, (if such a thing could be) into a stock originally wild; it bore bad fruit before being cut off, (or making a profession,) it has bad fruit yet; no change for the better is effected. The professed christian denominations who have undertaken the task of evangelizing the world, openly profess, by certain means and agencies, to raise the young up in suitable nurseries, and when large enough to transplant, or remove them into the church. This process was unknown to the primitive saints. The fruit grown by this new system has already resulted in the overthrow of the government of our fathers, and it will finally subvert all our religious privileges.

Unbelief was the cause of the breaking off of the Jewish branches. "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day." Faith in God which is the gift of God, is the cause why any are grafted in. There is no cause of boasting in the Jew, because he bears not the root, nor is the cultivated olive tree, upon whom God's watchful eye is, guarding it every moment, lest any should hurt it. The cultivated olive tree, though hardy and long lifed, beautiful to behold, and repeatedly mentioned in the scriptures in connection with God's people, yet it owes its existence, formation and creation, to God alone. God's people among all nations, (the wild olive tree) are only the branches, deriving nourishment from the olive tree; and certainly there is no cause of boasting on their part. God himself is the hubandman, entitled to all the glory and all the fruit. There is but one body, and one Spirit pervading the olive tree, or church of God, it matters not from what nation, kindred, people or tongue they are. This grafting (cutting off,) produces the same effect in all.

I have briefly answered the inquiry at the head of this article. I have done so amid many interruptions, and in much weakness, much preferring to have done so by private letter. I had never heard, that I remember, the views of any one on this subject. If wrong, I do hope some brother will be kind enough to teach me the way of the Lord more perfectly. Error can do me no possible good. If correct, may God bless it, not only to the inquirer, but to the household of faith.

Elder Beebe, you will publish or reject, as you may see fit, and I shall be contented. Yours in Christ,

WM. S. MONTGOMERY.

LAWRENCEBURG, Ky., July 1, 1870.

DEAR BROTHER BEEBE:—Are we to understand from the following scripture, "And all that dwell upon the earth shall worship him, whose uames are not written in the book of life of the Lamb slain from the foundation of the world," (Rev. xiii. 8,) that the Lamb was slain from the foundation of the word, or that the names of the redeemed were written in the Lamb's book of life from the foundation of the world? It appears to me that there should be a comma after the word slain; or it might be tranposed so as to read, "Whose names are not written from the foundation of the world, in the book of life of the Lamb slain." Either appears to be admissible; and we see in another place where the names or members were written "in the book of life from the foundation of the world," or "when as yet there were none of them;" but do not see in any place where the Lamb was slain from the foundation of the world. I think the above scripture has been frequently quoted with such a construction, and I would be pleased to hear from you on the subject. Most truly yours,

JOHN W. PAXTON.

(Editorial reply on page 202.)

ROUND VALLEY, Cal., May 1, 1870.

DEAR BROTHER BEEBE:—O how I love and cherish the doctrine of election, predestination, and the effectual calling, and preservation of the saints by sovereign grace to glory. I am here, as it were, an exile, where I can hear no preaching except arminianism, on what I find in the "Signs of the Times," and in the book of Editorials, which I received a few weeks ago. How it cheers my poor heart to read the letters of the dear brethren and sisters who are scattered abroad, "Elect according to the foreknowlege of God." Yes, truly it must be according to the foreknowledge of God, for man is blind in regard to what the morrow will bring forth. But, blessed be God, he has left on record his divine decrees concerning the sons of men, and he has declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." He will work, and none can hinder. He sits upon his throne in heaven, and the earth is his footstool. He has covenanted that he will be merciful to the unrighteousness of his people; for, be it remembered that none of the people of the living God have any righteousness of their own to plead. The lesson taught to at least one who hopes he is embraced in the election of grace, is that his own righteousness is as filthy rags, and that he as a poor vile sinner must be saved, if saved at all, by the grace of God alone, and through the atonement made by our Lord Jesus Christ. I sometimes hope the application of that atonement has been made, and that the Lord has been truly merciful to my unrighteousness; and this hope is as an anchor to my soul, both sure and steafast. Yet I am sometimes filled with doubts and fears, and am often cast down under my trials and tribulations; and the only reason why I do not utterly despair is because God's words are unchangable, and he has said he will never leave nor forsake his people. "My sheep hear my voice, and I know them, and they follow me; but a stranger will they not follow." And in the same chapter he says, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none shall be able to pluck them out of my Father's hands."

What glorious consolation! How comforting are the words as they fall from the lips of our King, assuring us that none of his people shall ever perish, and that they shall not follow strangers, or be captivated by anti-christ, but that his Father will keep them.

Why don't the dear brethren write oftener on the doctrine of God our Savior? I would like that brother D. W. Patman might be confined at home oftener, if he could thereby be induced to write a few more pieces for the "Signs of the Times." His communication in No. 8 of the current volume, is full of rich things. His experience is so much like my own. But I must close, as I did not commence expecting to write so much.

I remain your unworthy brother in hope of eternal life,

WM. A. FOSTER.

RICHMOND, Ky., July 10, 1870.

BROTHER BEEBE:—I love to read the "Signs of the Times," and to be in spirit acquainted with those whose communications are published therein, many of whom I shall never see in the flesh. I rejoice to know that God doth fashion the hearts of all his saints alike, and notwithstanding their scattered situation, thousands of miles lying between many of them, they all do rejoice alike in the same precious truth that salvation is of the Lord. Christ is the sum and substance of the hope of all his saints, and this is the name whereby he shall be called, The Lord our Righteousness. O how our hearts glow with love to each other, though so far apart, and we think we do know them by their communications, and by the teachings of the Spirit; for if any man be in Christ Jesus he is a new creature, and all such by faith expect to meet together in heaven, to join with one accord to crown our blessed Savior Lord of all. That is our highest anticipation, and our fervent aspiration is to be permitted to be with and to praise our God and Savior forever with all his dear saints. With such a cheering prospect before us, ought we not to endure hardness, and even persecution, as good soldiers? Surely it has never entered the heart of man to know the things God has prepared in glory for them that love him, only so far as they are revealed to our faith by the Spirit. But divine inspiration declares that all men have not faith. It is not a production of the flesh, or of the natural man, it is not of ourselves, but is the gift of God, and none can have it until they are born again, and by the new birth receive the Spirit of Christ. The disciples once asked the Lord to increase their faith, for the faith of the Son of God can come from no other fountain or source. He is exalted to be a Prince and a Savior, to give repentance to Israel and forgiveness of sins; and we can in truth say of him,

"Other refuge have I none;
Hangs my helpless soul on thee."

Dear saints, do you not feel, in view of all that the Lord has done for you, that each redeemed heaven bord child should say,

"Now my remnant of days
I would spend in his praise,
Who hath died me from sin to redeem;
Whether many or few,
All my days are his due,
May they all be devoted to him."

Dear saints, are you looking for and hastening to the coming of our Lord Jesus Christ, and can we with strong desire say, "Even so. Come, Lord Jesus, come quickly?"

Now, dear saints, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified.

SAMUEL E. REED.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1870.

THOUSANDS HILL, Miss., June 16, 1870.

DEAR BROTHER BEEBE:—If you are not too busy, I want your views on 1 Cor. iii. 12—15, especially on the 15th verse.

In haste, yours in Christ,

W. C. SMITH.

REPLY.—"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."

As a wise master builder, according to the grace of God given to him, Paul, as an apostle, had in his preaching and in his epistles laid the foundation upon which all gospel instruction must rest. No other foundation can any man lay, than that is laid, which is Jesus Christ. Paul had, officially, as an apostle, taught that Christ is the Foundation which God has laid in Zion, and they who believe on him shall not be driven from their confidence, or be ashamed, or make haste. This foundation was laid by God himself, independently of Paul, and of all other beings in heaven and in earth, for it is the foundation of God which standeth sure, having this seal, The Lord knoweth them that are his. Neither Paul nor any other man can lay any other foundation than that is laid, but that foundation is presented in the ministry of the gospel as the only substantial and reliable basis for the faith and practice of all the children of God.

Only as an inspired apostle did Paul claim to be a wise master builder; for he says in verse five, "Who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" In expounding to them the word ministerially, so that they could understand and believe it, even as the Lord gave unto every man. For no man had power to receive or believe in Christ, except by the special gift of God. Nor had this great apostle, this wise master builder, power to make even the saints at Corinth, or any where else, profit by his ministry, until God supplied to them a capacity. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were unable to bear it; neither yet now are ye able." "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.

Paul then, ministerially and officially, as an apostle, has laid down the fundamental principles of the doctrine of Christ, and of the order and ordinances of the gospel, which fundamental tearchings are called the apostles' doctrine. These foundation instructions embrace all that belongs to the faith and practice of the gospel church. In laying ministerially this foundation of doctrine and order the apostles were in their commission commanded to teach all baptized believers, whether Jews or Gentiles, to observe all things whatsoever he had commanded them. No more, no less. Hence Paul came to these Corinthians, repudiating human wisdom and excellence of speech, and determined to know nothing among them save Jesus Christ and him crucified. And his speech and his preaching was not with enticing (or as in the margin, *persuasive*) words of man's wisdom, but in demonstration of the Spirit and of power; that their faith should not stand in the wisdom of men, but in the power of God. The faith of God's elect must have a better foundation than that of human wisdom or human excellence. Hence the apostle preached to them Jesus Christ, and him crucified, and all things which the crucified and risen Jesus had commanded them.

Here then we have in the Acts of the Apostles and in their epistles, the foundation of all gospel doctrine, and of all gospel practice. "And other men build thereon." A succession of ministers shall be supplied to the church throughout all time, but none of them master builders, as were the apostles; for all the doctrine and order of the church must, to be approved of God, rest upon and be supported by the foundation of the apostles. Fearful judgments are written for any who may add to, or diminish from what they have laid down.

"Now if any man build upon this foundation." We think the apostle here discriminates between the ministers of Christ, and those of anti-christ; for the latter do not build upon the apostolic foundation at all. They laugh at the idea of men illiterate, and destitute of that excellence of speech which man's wisdom teaches, being called to the work, as was Aaron to the Hebrew priesthood, and qualified by the Holy Ghost with gifts to preach the gospel and defend the truth. How can it be said that those who have received all their religious qualifications from the schools of men, are building upon the foundation of divine inspiration laid by the apostles? "Christ and him crucified," as preached by the apostles whom Christ has made wise master builders, is a foundation on which none but the people of God do build. This is the foundation which all anti-christian builders refuse, but God has made it the head of the corner, and a stone of stumbling and a rock of offence to them which stumble at the word, being disobedient, whereunto they also were appointed. They predecate their doctrines upon the wisdom of this world, and build up their institutions on Infant Schools, Sunday Schools, and Theological Schools, and all the religion they have or teach is founded upon human wisdom and human inventions The apostle John testifies of them, "They are of the world, therefore speak they of the world, and the world heareth them." And their faith stands not in the power of God, but in the wisdom of men; therefore when their works shall be burned, then the Lord shall also consume them with the spirit of his mouth, and destroy them with the brightness of his coming.

But the foundation of God is in his holy mountain, the church, and God has said, "Behold I lay in Zion for a foundation, a stone," &c. And as a wise master builder, Paul presents in the church of God Christ and him crucified, as the only sure, tried, elect and precious foundation for our faith, hope and confidence. Any faith held by even the saints that is not sustained by the doctrine of the apostles, is delusive and vain, and any hopes that they may cherish that does not rest on Christ as preached by the apostles, is vain, and whatever confidence we may repose in any thing else, will fail in the trying day. The apostle here uses the figurative idea of building, just as we understand our Lord to have used it in the conclusion of his sermon on the mount, Matt. vii. 24—27. "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." The sayings of Christ are here likened to rock, as a sure substantial foundation for the saints to build upon. A doing of them, or a strict adherence, or obedience to the sayings of Christ, is in the figure what we are to understand as building thereon, recognizing Christ's sayings, as presented by the inspired apostles, as our foundation. No religious works or doctrines can be in obedience to the sayings of Christ, unless they are commanded by him, and enjoined by his apostles.

"Now if any man build upon this foundation gold, silver, precious stones." These are materials that can endure the fiery ordeal, and they represent the faith which was once delivered to the saints, and the things which become sound doctrine; things which are divinely authorized, and which are approved of God. In the ministry of the gospel, "Words fitly spoken are like apples of gold in pictures of silver." While any departure from the divine rule in doctrine or practice, by the child of God, is like using hay, wood and stubble in a building that is to be tested by fire. It was said of the Galatian churches, that they did run well, when they obeyed the gospel, when they began in the Spirit; but when the Judaizing teachers bewitched them, they thought to be made perfect by the flesh. This was an attempt to build with hay, wood and stubble, materials that could not stand the trial by fire. In preaching the word, perhaps all the ministers of Christ since the days of the apostles, have worked into their discourses more of less hay, wood and stubble, and frequently have labored much harder to sustain some cherished speculation, than to build with the pure and precious metals, because error always requires more hammering and toiling to make it seem like truth, than is required in setting forth the truth as it is in Jesus. Not only the ministers, but the members also, while they desire to build only on the foundation, and to do, and walk only in the way that God will approve, sometimes take counsel of their carnal minds, walk after the light of their own eyes, think their own thoughts, and speak their own words, and thereby they build with combustable matter.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Observe, it is the *work* that is to be tried by fire. The wise master workman has, by authority of Christ, given full instructions to all the saints, the works of righteousness which God hath before ordained that we should walk in them, are not in vain in the Lord. God, who hath wrought all our works of righteousness in us, and who worketh in all his saints both to will and to do of his own good pleasure, will establish our work upon us, for they are founded on his word, and are well pleasing in his sight, and the man of God is in the inspired scriptures thoroughly furnished to them all; therefore they cannot be burned. But the works of the flesh, even of the flesh of christians, are hay, wood and stubble. It we live after the flesh we shall die; for the body is dead because of sin; and in our flesh dwelleth no good thing. "But if ye be led by the Spirit, ye are not under the law." And, "If ye through the Spirit do mortify the deeds of the body, ye shall live."

Many who have been honestly laboring to build up some favorite theory, have suffered loss, having labored in vain; not only in doctrine, but also in practice; but no farther than our works are sustained by the foundation of the apostle, can they stand in the day of trial. Jesus our Lord has said, "Whosoever cometh to me, and heareth my sayings, and doeth them;—he is like a man which built a house, and digged deep, and laid the foundation on a rock; and

when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built his house upon the earth, against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.—Luke vi. 47—49, and Matt. vii. 24—27. The rains, the winds and floods, are used to signify the day that shall try every man's works of what sort they are, the same as the fire, in the figure in our text; but in both cases it is the works which shall be swept away by the flood, blown away by the wind, or consumed by the fire.

"If any man's work shall abide, he shall receive a reward." Not a reward of merit, for when we have done all that is our duty, faithfully and implicitly obeyed all that is commanded, still we are unprofitable servants; but the reward that the apostle himself desired, that he might have the assurance that he had not labored in vain.

"If any man's work shall be burned, he shall suffer loss." The loss of his labor. He shall have labored in vain. But as his salvation does not depend upon his own works, "he himself shall be saved, yet so as by fire." The experience of all the saints affords an illustration. We all who are building on the apostles' foundation, have much hay, wood and stubble about us: it is a mercy that our God sitteth as a refiner's fire, and we are not to count it strange, as though some strange thing had happened to us; these fiery trials are to cleanse and purify us, and fit us for our Master's use. He himself shall be saved, yet so as by fire. The fire into which the three Hebrew children were cast, burned off their fetters, and made them free to walk at large with their beloved Lord in the midst of the burning furnace; and so these light afflictions which are but for a moment, do work for us a far more exceeding and eternal weight of glory, while we look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." If salvation were conditional, and by works, our works being condemned and burned up, would consign us all to perdition. But "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." And our fiery trials are to purge and save us from the pollutions of the world, and make us meet to be partakers of the inheritance of the saints in light.

TITUSVILLE, N. J., July 13, 1870.

DEAR ELDER BEEBE:—Please give your views on the following texts of scripture:

"The effectual fervent prayer of a righteous man availeth much."—James v. 16.

Also, Rom. iii. 10. "As it it is written, There is none righteous; no, not one." The question with me is, Who is the righteous man? and how and in what way the prayer avails much?

Your sister in the Lord, I hope,

MARY A. CORNELL.

REPLY.—In a legal sense, there is none righteous, either Jew or Gentile; no, not one. Hence the apostle, in writing to the church at Rome, has fully demonstrated from the scriptures that by the deeds of the law, or personal obedience to the law, no flesh living can be justified in the sight of God. It is in reference to that righteousness which they who are ignorant of God's righteousness go about to establish. All our own righteousness, saith the prophet, are as filthy rags. All are sinners, and even the elected, redeemed and justified saints of God, were by nature children of wrath, even as others. Hence the record is sealed, and God himself has declared in his written word, "There is none righteous; no, not one;" and this includes the whole posterity of Adam, from the beginning of the world, to the end of time.

Yet, although sinful, guilty, and altogether unholy and unrighteous in themseves, and utterly incompetent to pray in the spirit, or to raise a single holy aspiration to God, or even to approach unto God, yet God has provided a way of life and salvation through his dear Son, whose blood cleanseth all unto whom it is applied, from all sin. And of all who have redemption through his blood, God has said, "And their righteousness is of me." "Surely shall one say, In the Lord have I rishteousness and strength."—Isa. xlv. 24, and liv. 17. Therefore the redeemed, called, quickened, justified saint of God shall say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom deckeeth himself with ornaments, and as a bride adorneth herself with her jewels."—Isa. lxi. 10. But of God are all the saints in Jesus Christ, who of God is made unto them wisdom and righteousness, and sanctification and redemption.—1 Cor. i. 30. "For he hath made him to be sin for ue, who knew no sin, that we might be made the righteousness of God in him."—2 Cor. v. 21. "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."—Rom. viii. 1—4. Thus we see that although there is not one of all the family of Adam righteous, in himself, and in their flesh there dwelleth no good thing, yet in the Lord all the members of Christ have a perfect and everlasting righteousness, and are made the righteousness of God in him. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. v. 19. When we who were by nature children of wrath, are made righteous in our precious Redeemer, we become a praying people, and when God pours upon us the spirit of grace and supplication, our prayers become both fervent and effectual.

Pharisees, hypocrites, and formalists may pray with themselves, and disfigure their faces, and make their prayers loud and long, in the market places and corners of the streets, and they may take the name of God in vain; but no man can come unto God but by Christ, who is the way, and the truth, and the life. They draw nigh only to an imaginary god, and pray to be heard of men; and if in their blind infatuation they flatter themselves that the God of heaven approves of their prayers, they expect to be heard for their much speaking. Their prayers are doled out in quantity, and the popular theory with them is that the efficacy of their prayers is in proportion to the quantity. Their concerts of prayer, by previous agreement, praying bands, and praying circles, are spoken of boastingly, as a lever in their own hands, by which, they tell us, they "can move the power that moves the world." And they seem to think and speak as though they expect to prevail upon God himself to lay aside his purposes and plans, and adopt theirs. But all this but demonstrates their utter ignorance of the true and living God, who is of one mind, and none can turn him. Even the dear children of God do sometimes ask and receive not, because they ask amiss. We may rest assured that if we pray to God to forego his purpose for our gratification, or to do what only for our prayers we think he would not do, that we are praying amiss, and however fervent, such prayers are never effectual. The fervent effectual prayer of a righteous man, means not only that the praying man is a child of God, and stands freely justified in the Savior's righteousness, but such a child is righteous in his prayer. God is a Spirit, and they that worship him must worship him in spirit and in truth. If in his devotion he is not led by the unerring Spirit, he is not righteous in his prayer. There are but two incentives to prayer, the one is the Spirit of truh whom the world cannot receive, and the other is the spirit or desires of the flesh. If prompted by the latter, we shall be sure to pray for something to be consumed upon our carnal lusts; and when any of the children of God vent the selfish desires of the flesh, God in great mercy withholds from us what we ask for. And whenever we ask God for any thing, and we receive it not, the cause of its being withheld is clearly stated by the apostle; it is because we have asked amiss. But when the Spirit helpeth our infirmities, it maketh intercession for us according to the will of God, and with groanings which we cannot utter. The Spirit that dwells in the saints is the Spirit of God, and knoweth what is the mind of God, and therefore inspires the prayer according to the will of God. Surpressing in us every desire that conflicts with the will of God, and breathes in our hearts, "Thy will be done in earth as it is in heaven." But when that Holy Spirit fails to dictate our prayers, we know not how to pray as we ought. The flesh lusteth against the spirit, and the spirit against the flesh; but if we are led and governed by the Spirit, we shall not fulfill the lusts of the flesh. To pray in the spirit is to pray fervently and effectually. And should the Spirit inspire in our hearts the same prayer that was by the same Spirit indited in the heart of the prophet Elijah, the prayer would be equally fervent and quite as effectual. How could it be otherwise? It is the Spirit of God, it searcheth all things, even the deep things of God, and knoweth what is the mind, or will of God. That Holy Spirit of prayer bows every praying heart in subjection to the divine will, and as God works all things after the counsel of his own will, by his Spirit he never leads his children to pray for, nor to desire any thing contrary to his will. It is God, that God to whom all effectual prayer is made, which worketh in his children both to will and to do of his good pleasure. If the Spirit of God shall inspire in even the least of all his children a prayer, it must be according to the will of God, and will certainly be effectual, if it be to seal up the heavens, and wirhhold the rain, for any length of time; or to send us rain; or should we be led by his Spirit to pray for mountains to be removed from their beds of ages, and hurled into the midst of the ocean, it would certainly be done. God's Spirit never leads us to pray for any thing that God deos not design to grant, and it would be presumptuous for us, unless so led by the Holy Spirit, to pray for any thing that God has not specially instructed us to pray for. In no case have we a right to pray only in submission to the will of God. Even our great Redeemer, when in the flesh, and suffering in the garden, poured out strong prayers and tears, but all in submission. "If it be possible, let this cup pass; nevertheless, not as I will, but as thou wilt."

It was not because Elijah was a good man, or had more influence with God than others, that his prayers were fervent and effectual. They were fervent because inspired

by the Spirit, and effectual because they were righteous, and righteous because they were according to the supreme will of the immutable God. For Elijah was a man subject to like passions as we all are. As a prophet or as a suppliant, he was only what the Lord had made him. His prayers were not always effectual, he sometimes asked and received not, because he sometimes asked amiss. Like us he always asked amiss when prompted by his passions, and not by the Spirit of the Lord. The passion of fear excited by the threats of Jezebel, led him to pray amiss, and ineffectually, when sitting under a juniper tree, that the Lord would take away his life; but that was not the will of God, and therefore his prayer in that instance was not granted.—1 Kings xix. 4. The fervent effectual prayer of a righteous man, is the prayer of any of God's dear children who, though compassed about with infirmities, carnal passions, and ignorance, so that they know not how to pray as they ought, and who often feel discouraged because their prayers seem so unavailing, yet when the Spirit helpeth their infirmities and maketh intercession for them according to the will of God, they ask in faith, (for faith is a fruit of the Spirit,) and by its teaching they ask in humble submission to the will of God, and only for the things which God has in store for them. The spirit of prayer binds the strong man and holds him in subjection, elevates their affection, controls their desires, confirms their faith, and applies the gracious promises of the gospel. Then they pray in the Spirit, and rise above the passions of nature, and their prayers are equally as fervent and effectua as was the prayer of Elijah when he prayed that it should not rain upon the earth by the space of three years and six months. But no cringing forms, nor flowing words, however sanctimoniously expressed, which are not directed and inspired by the Holy Spirit, can be acceptable to him who only can be worshiped in spirit and in truth.

Reply to Brother Paxton, on Page 199.

In type, the Lamb was slain, when Abel by faith offered a lamb without blemish, which was accepted of God, and from that time until the great anti-type was slain upon the cross of Calvary, Christ was set forth as a slain Lamb. Not only in the offerings made under the Levitical priesthood, but extending back to the very beginning of time, to the foundation of the world, he was seen by faith in all the slaughtered victims which were by divine authority offered in sacrifice for the sins of the people. The faith of God's people from the foundation of the world, looked through the vista of intervening ages, and as the substance of things hoped for, and evidence of things not seen, enabled them, like Abraham, to see Christ's day, to rejoice in it and be glad. Of course we are not to understand that he was litterally slain until he was made flesh, or made a little lower than the angels for the sufferings of death. Yet the faith of patriarchs and prophets from the foundation of the world could rest on him as the crucified, risen and exalted Lamb of God that taketh away the sins of the world. For as a lamb without blemish and without spot, he was verily foreordained before the foundation of the world, but was manifested in these last times for yon who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God. —1 Peter i. 18—21.

The book of life of the Lamb, we think, is the record of the redeemed of the Lord, who have a name and standing in the fellowship of the gospel church. It is called the book of life, because it contains the names of the "living in Jerusalem," and is called the book of life of the Lamb slain, because he has redeemed them with his blood, and he is their life, and, as such to distinguish them from those who dwell upon the earth. The book in which all Christ's members are written, spoken of in Psa. cxxxix. 15, 16, is not called the book of life of the Lamb, but was the book of the undeveloped members of the body of our spiritual David, as seen only by the eyes of God himself; being yet unperfect, or undeveloped; but the book of life of the Lamb slain, in our text, seems to distinguish those who have a name and place in the christian church, as manifestly recognized in fellowship, from those who are "written in the earth," as identified with the worshipers of the apocalyptic beast. The church of Christ is so distinguished from anti-christ. She is called heaven, and the saints are they who dwell in heaven, and whose names are written in heaven. "Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."—Rev. xii. 12. All that dwell upon the earth, evidently means all worshipers who are not written, or made manifest as the redeemed of the Lord, and whose doctrine, religion, and religious practices, are of the earth, earthly. All worldly religionists shall worship the beast, and be involved in the delusions and abominations of the anti-christian beast, and ultimately with the beast go into final and everlasting captivity.

Worldly religionists are always fond of new things, and they boast of progression; the rising of the beast presented novelty and attraction to those who dwell upon the earth, and they should manifest their infatuation by paying their devotion to it, as something new; but those whose names are written in the Lamb's book of life, rely alone on the foundation of the prophets and apostles, which has been set forth in types and shadows from the offering of Abel's lamb in the beginning of time.

The punctuation of the text in some of our bibles, and in one that we have, places a comma after the word "slain," still we do not think that the writing of the names, but the slaying of the Lamb, was from the foundation of the world. And the slaying of the Lamb was, as we have said, in types. He was verily foreordained, not only from the foundation of the world, but before the foundation of the world, as a Lamb without blemish or spot, whose blood alone can cleanse us from sin, and redeem us unto God. But, as Peter has said, he was manifested, in his actual sufferings, in these last days.

The New Vernon Old School Baptist church have appointed a meeting for the worship of God, and ministration of the gospel, at their meeting house, to begin at 10 o'clock a. m., August 31, and to be held two days.

Brethren and friends, especially ministers of our faith and order, are requested to attend.

Subscription Receipts.

New York:—Wm Stage 2, Mrs K Hopkins 2, M Vail 2, Mrs P M Coleman 2, Eld C Merritt 4, Mrs J W Ellis 2, Edmund Murray 2, W B Knapp 4	$20 00
Pennsylvania:—E J Jackson 2, Mary Albro 3	5 00
Maryland.—Ida Search	2 00
Virginia.—David Garrison 1, Eld J Byrnside 9, C Marrs 2	12 00
Georgia:—Chas Ivey 2, James Maxwell 2	4 00
Alabama:—Mrs Anna Spragins	7 00
Arkansas:—Elijah Moseley 6, R N Sanders 2	8 00
Mississippi;—W A Devenport 2, S M Holloway 2, Wm C Smith I 50, Wm P Cotton 1 50, Joel J Holbert 2	9 00
Texas:—W M Clifton	2 00
California.—I N Newkirk	4 00
Tennessee.—Miss C West 50c, Thos W Roscoe 2, Coffield King 2	4 50
Kentucky:—Elias Kelley 8 50, Eld J F Johnson 7, W P Craig 1 50, E Powell 2, J C Rigg 2, J M Hancock 2, S S Mix 2	9 50
Ohio:—Jas S Webster 2, Mary Lively 2, C M Forster 1 50, Harriet Hawkins 2	7 50
Indiana:—P T Jones 6, J W Rundall 4, A N Frisbie 2	12 00
Illinois:—Eld Isaac Conlee 1 50, A I Moore 1, J I Strawn 2, R Christie 25c, J D Rouse 2, J S Bateman 2	8 75
Missouri:—E B Dabney 2, P Guthridge 2, Eld B O Allen 2, Wm H Brown 5	11 60
Iowa:—M J Rush 1, N Whatkins 5, W H Durland 4	10 00
Kansas.—Thos Sears	2 00
Michigan.—Eld Thos Swartout	2 00
Louisiana;—E Duggan	2 00
Total	$142 25

Marriages.

By Eld. P. Hartwell, at his residence in Hopewell, N. J., July 21, 1870, Mr. Charles H. Kent, and Mrs. Elizabeth Cray, both of Hopewell, N. J.

By the same. at the same place, Mr. S. Smith Ege, of Hopewell, and Miss Sallie Pulen, of Highstown, N. J.

At the house of the bride's brother-in-law, A. S. Cook, of Princeton, by the same, Mr. Florence Relyea, and Miss Hattie B. Leigh, daughter of A. S. Leigh, both of Jersey City, N. J.

Obituary Notices.

Dear Brother Beebe:—By request of the sorrowing parents I send you a notice of the death of their little son, **Willie A. Titus,** son of brother Johnson and sister Sarah F. Titus, born August 27, 1863, and died June 4, 1870. His disease was called Gangrene erysipelas. He suffered much during his sickness, but bore his sufferings with great fortitude, for one of his age. He was a lovely child, and beloved by all who knew him, and the loss comes heavy on the mourning parents. His funeral was attended on the morning of the 5th of June, and a discourse delivered from Psalms xlvi. 10. May our God comfort the parents and mourning friends, and give them to realize that what is loss to them is gain to the loved one. We trust the Lord has taken him to dwell with him. Yours as ever,

P. HARTWELL.

By request, I send for publication in the "Signs" an obituary of brother **Samuel Barnes**, who departed this life at his residence in this city, on Monday, June 13, after a protracted illness of several months, in the 77th year of his age. He came to this country from London, England, in 1830, was baptized by you, perhaps, in March, 1838, when you resided in this city, and was a member of Shiloh Old School Baptist church in Washington, D. C., at the time of his death. He appeared to be very much filled with a sense of the goodness and mercy of God to him, in the last of his sickness, and died in the full assurance of the faith of God's elect. He leaves a widow to mourn her loss, and though lonely in her situation, she has the promise that our God is the widow's God. He was kind and affectionate to his grand-children, and other relatives, who mourn their loss, and were kind to him in his illness. A sermon was preached on the occasion by the writer, from Psa. xlvi. 10. "Be still and know that I am God." His body was then taken to Oak Hill cemetery, Georgetown Heights, D. C., and deposited in its last resting slace.

Yours &c.,

JOSEPH L. PURINGTON.

Alexandria, Va., July 30, 1870.

Died—At her residence, near Newark, Del., **Mrs. Sarah Bee,** relict of the late Dea. Jonathan Bee, in the 91st year of her age. Sister Bee was baptized into the fellowship of the Welsh Tract church, about the year 1806, by Elder Gideon Ferrel, and continued a worthy and highly esteemed member of the same, until her heavenly Father said to her, My child, come home. She was confined to her room and to her bed for two or three years before her death. She appeared to be borne down by weakness and the weight of years. During all her long and painful illness she was calm and resigned, and her hope firmly fixed on the merits of her great Redeemer. She always appeared glad to see her brethren and friends come around her bed side to converse and pray with her. But she is now gone to that land where sickness, sorrow, pain and death are

felt and feared no more. She had a clear understanding of the doctrine of God's free and sovereign grace. Her funeral was attended on the 1st day of February, by a lage company of relatives and friends, when a very appropriate and comforting sermon was preached by Elder E. Rittenhouse. Her remains were then conveyed to the silent grave. There we leave her, with the happy assurance that our sister will rise again in the resurrection at the last day. Jesus said, I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die.

A. COULTER.

Newark, Del., May 3, 1870.

DEAR BROTHER BEEBE:—We are again requested to send you for publication in your valuable paper, the "Signs of the Times," a notice of the departure of one of our most estimable friends, **Joshua Lowe,** who died at his residence, near Slateville, Md., aged about 70 years. The moral, orderly and correct deportment through life, had won for him the confidence and respect of a veay large circle of friends and acquaitances, who feel sensibly their loss in this dispensation of providence. But more particularly, and more important also, is that satisfactory evidence he leaves behind of an interest in a better inheritance, even an inheritance which is incorruptible, and undefiled, and that fadeth not away. He lived in a neighborhood where he was alone, as regards the faith for which he so earnestly contended. Yet he remained unmoved by all the influence thrown around him by the religious excitement in the country, and maintained a firm and decided stand in favor of the truth. Although he never united with the church, the reason he gave was, his unworthiness. His house was open for the entertainment of brethren and friends of our order, whose company, for the truth's sake, he seemed highly to appreciate. But it has pleased the Lord to call him hence. In leaving this world of sin and sorrow, he leaves five children to mourn their loss, three daughters and two sons. May the Lord enable them to say, Thy will be done.

The family requests these line to be published.

The family mansion is lonely and drear,
The star that shone brightest shall no more appear;
The transcendant light of the household is gone,
Its lustre 's forever, forever withdrawn.

The father so loving, devoted and true,
So watchful, so anxious, with love ever new;
A friend ever faithful in sorrow and strife,
Has ended his course, the rough pathway of life.

ALSO,

Please publish the obituary of our little neice, **Matilda Jane Grafton,** who departed this troublesome life July 14, 1870, aged 1 year, 10 months and 4 days. Her disease was supposed to be dyptheria. She was a daughter of Ralph Lea and Elizabeth Grafton. This is the first trial of the kind they have been called to pass through, and it seems to fall heavy upon them. We hope they may be sustained by that grace which gave, and has now taken away. May they say, Blessed be the name of the Lord.

WM. GRAFTON.

DEAR BROTHER BEEBE:—I am requested to write a notice of the death of another dear sister in the flesh, **Mrs. Jackson,** who departed this life on the 18th of this month, at the residence of her father-in-law, Elder J. G. Jackson, in Lipton Co. Ind., aged 28 years and 8 months.

Her last sickness was borne with much patience and fortitude, while she gave ample evidence of resignation to the divine will. She was a member of the Old School Baptist church at the time of her death having joined the old Lewis' Creek church, in Shelby county, Ind., and was baptized by Elder A. B. Nay, when in the nineteenth year of her age. To the last named place her remains were conveyed for interment, where also, after the body was deposited in the earth, a discourse was preached for the comfort of the mourning friends, by Elder Willet Tyler, from 1 Thess. iv. 13, 14. The deceased left a sorrowing husband, Orthemores Jackson, and two small children. May the blessed Lord deal tenderly with his afflicted ones, and cause them to realize that while their loss is great, there is great gain to those who die in the Lord. The Lord giveth, and the Lord taketh away; but blessed be the name of the Lord. The Lord bless all the household of faith.

JOHN G. SAWIN.

Loxa, Ill., July 26, 1870.

ELDER BEEBE:—At the request of brother Reuben McDonald, I send you a notice for publication in the "Signs of the Times," of the death of his beloved wife, **Mary McDonald,** who departed this life on the 2d day of last month, at the residence of her son-in-law, in the town of Independence, Kenton Co., Ky., after a protracted sickness of at least twelve months, and three months or more of that time she was confined to the bed, and almost a constant sufferer. Sister McDonald was 65 years, 10 months, and perhaps a few days old. She has been a consort of her surviving companion for forty-nine years, (who is also in declining age,) and a member of the Baptist church at Dry Creek, Kenton Co., Ky., for forty-two years. Hence her profession of faith in the Lord Jesus Christ, and connection with the church, was before the various isms and differences had distracted and divided it. Yet the history of sister McDonald, by all those who knew her best, was that her faith and hope since she made a profession, was built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.—Eph. ii. 20. She was one of those christians that was always ready to "give a reason of the hope that is in them, with meekness and fear."—1 Peter iii. 15. And it may be truly said of her that she in her life and conversation adorned the profession she made in the religion of the Lord Jesus Christ. The bible was her text book, and was emphatically the book of books with her. Her disease in its last stage was mostly confined to the brain, and consequently the whole nervous system was more or less impaired, yet most of the time consciousness with all the faculties of the mind were in proper exercise. She spoke often of her lingering stay from her future home, but not complainingly, for in the spirit of meekness and christian resignation she would say, I don't want to murmur. At times she would raise her hands and say, "Come, Lord Jesus, come quickly." Outside of the bible, and for her every day instruction, she relied upon the "Signs of the Times," which she had read for about thirty-five years. But her virtues will soon be forgotten. She left a feeble husband, four married daughters, a number of grandchildren, one sister, two brothers and numerous relatives and friends, to mourn their loss, but not as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. The funeral services were largely attended, at the Court House, by friends and relatives, who gave evidence that they have lost a christian exemplar, when the writer preached a funeral discourse, though with much weakness, from 1 Peter i. 3—5.

W. T. WINSTON.

Florence, Ky., July 25, 1870.

Two Days Meetings.

The Old School Baptist church in Delphi, have appointed to hold a meeting at Delphi, to commence on Saturday, September 10th, and continue two days.

We invite all Old School brethren that can make it convenient, to come.

In behalf of the church, yours to serve,

JARIUS P. SMITH.

Associational Notices.

Lexington, to meet with the Gilboa church, Schoharie Co., N. Y., on the first Wednesday in Sept. 1870, and continue two days.

Brethren and friends coming by public conveyance can take the stage at Catskill, on Tuesday morning, and arrive at West Conesville on the afternoon of the same day. They can inquire for brother Joseph Morse, who lives about one mile from the meeting. Those coming from the south will inquire for Eld. Loren P. Cole, who lives on the road between Prattsvill and Gilboa. Those coming from the west can come on the cars to Middleburg, and then take the stage for Gilboa, which arrives in Gilboa before night, and runs every day. Inquire for Heman B. Roe, or Ezra Stephens.

We invite the attendance of brethren and sisters, and especially of the ministering brethren.

BARNARD COLE, Church Clerk.

Mad River, with the church at Jenning's Creek, Van Wert Co., Ohio, on Friday before the second Sunday in September, at 10 o'clock a. m.

Brethren coming on the cars will stop at Delphose, Vanwert county, Ohio, (as Delphose is on the line between Allen and Vanwert counties) on Thursday, where they will be met and conveyed to the association, as Delphose is eight miles from the association.

JOSEPH R. MILLER.

The Echaconnee Association will convene with the Bethlehem church, Upson Co. Ga., one mile north of the Franklin Factory on Saturday before the third Sunday in September, 1870.

Yellow River Primitive Baptist Association is appointed to meet with the church at Sorrell Springs, Walton Co., Ga., on Saturday, September 24, 1870.

Maine O. S. Baptist association, will be held with the church in Jay, commencing on Friday, Sept. 9, 1870, at ten o'clock a. m., and continue three days.

Maine O. S. Baptist Conference, will be held with the church at North Berwick, commencing on Friday, Sept. 16, 1870, at ten o'clock a. m., and continue three days.

The Pilgrims Rest, will be held with the Salem church, in Marion Co., Ark., to begin on Friday before the third Sunday in September, and continue three days.

The Juniata, to meet with the Sidling Hill church, in Fulton Co., Pa., on Friday before the third Sunday in October, and continue three days.

Indian Creek, with the Mill Creek church, Hamilton Co., Ohio. on Friday before the third Sunday in September, at ten o'clock a. m.

Siloam, to meet with the Hopewell church, twelve miles south-west of Corydon, Wayne Co., Iowa, near the State line, on the first Saturday in September, 1870, at ten o'clock a. m., and continue two days.

Spoon River, will meet with the Salem church, in Fulton Co., Ill., 2 1-2 miles S. E. of Bryant's Station, on the Peoria and Hanibal R. R., at ten o'clock a. m. on Saturday before the first Sunday in September

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Salisbury, will be held with the Salisbury church, Wicomico Co,, Md., (Eastern Shore) beginning at ten o'clock a. m., on Wednesday before the fourth Sunday in October, 1870.

Kehukee, will meet with the church at Deep Creek, Halifax Co., N. C., to commence on Saturday before the first Sunday in October, 1870.

Licking, to be held with the Mt. Gilead church, in Mason Co., Ky,, beginning on the second Saturday in September, and continue three days.

Ocmulgee, to be held with the New Salem church, Putnam Co., Ga., eight miles N. W. of Eatonton, commencing on Saturday before the second Sunday in September, 1870.

Euharley, with the church at Mt. Haber, five miles N. W, of Resaca. on Saturday before the third Sunday in September, 1870.

Oconee, to meet with the Black Creek church, in Madison Co., Ga., twenty miles north of Athens, on Saturday before the second Sunday in October, 1870.

Yellow Creek, to be held with the Chariton church, six miles north of Calio, Macon Co., Mo.,

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Mount Pleasant, to be held with the Silver Creek church, eight miles west of Huntsville, Rrndolph Co., Mo., on the second Saturday in September, 1870.

Mount Zion, will be held with the Little Blue church in Jackson Co., Mo., about 12 miles south-east of Independence, on the third Saturday in September, and two following days. Brethren and sisters from a distance are invited to attend.

E. Y. BERRY.

The Sandy Creek Predestinarian Baptist association will be held on Friday before the second Sunday in September, at ten o'clock a. m., with the Ebenezer church, in Ill., 12 miles S. W. of Morris, on the Chicago and R. I. R. R., and twelve miles N. W. of Dwight, on the Chicago, Alton, & L. R. R, at which place teams will be in waiting on Thursday. We give a cordial invitation to all able and willing to come, and hope to see not only a goodly number of ministering brethren, but brethren, sisters and friends generally. Our hearts are warmed by the love of God, and we shall be happy to greet and entertain you.

SAMUEL BRADBEER, Pastor.

Clover, to meet on Friday before the first Sunday in September, at ten o'clock a. m., with the first Ten Mile church, in Clermont county, Ohio, near New Richmond, on the Ohio River, twenty miles above Cincinnati. Brethren of our faith and order are invited to attend, especially ministers. Brother Beebe, cannot you, or brother Durand come? It is a week before the Licking Association, of Ky.

Those coming by the river, the Mail Boat leaves Cincinnati so as to be at New Richmond by three o'lock p. m. on Thursday before. Or they can take the hack and be here at 6 o'clock p. m., and they will be met and conveyed to the place of meeting. Those who come by their own conveyance will call on brother Reuben Laycock, or James Lewis, near the place of meeting,

E. M. REAVES.

YEARLY MEETINGS.

The Waterloo church have appointed a yearly meeting to be held at their meeting house at Mt. Salem, Sussex Co., N. J., near Unionville, N. Y., to begin on Wednesday, Sept. 21, at 10 o'clock a. m., and be held two days. Brethren and friends, especially ministers of our Old School Baptist faith and order, are invited to attend. Those who come by Railway will be met at the Unionville Depot, on Tuesday the 20th, on the arrival of the cars at 4.10 p. m., which train leaves Middletown at 3 p. m., and be conveyed to places or entertainment.

In behalf of the church,

ASA ELSTON.

The Old School Baptist church of Christ called Columbea, in Jackson Michigan, have appointed their yearly meeting to take place, if the Lord will, on Saturday before the first Sunday in October, to commence at 10 o'clock a. m. We invite all our dear brethren and sisters to attend with us, and especially our ministering brethren. We have the promise of brother Seitz of Ohio, and brother Thomas of Indiana. Those that come by rail-road will come to Napoleon, where they will find conveyances to take them to the meeting. They should be at Napoleon the day before.

Done by order of the church,

THOMAS SWARTOUT.

THE NEXT SESSION

OF THE

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WILL COMMENCE

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1870.

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ON THE FIRST AND FIFTEENTH

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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 desease 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 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. 38. MIDDLETOWN, N. Y., SEPTEMBER 15, 1870. NO. 18.

POETRY.

"I WILL FEAR NO EVIL."

Thy way, not mine, O Lord!
However dark it be;
Lead me by thine own hand,
Choose out the path for me.

Smooth let it be, or rough,
It will be still the best;
Winding or straight, it matters not,
It leads me to thy rest.

I dare not choose my lot,
I would not, if I might;
Choose thou for me, my God,
So shall I walk aright.

The kingdom that I seek,
Is thine; so let the way
That leads to it be thine,
Else I must surely stray.

Choose thou for me my friends,
My sickness or my health;
Choose thou my cares for me,
My poverty or wealth.

Take thou my cup, and it
With joy or sorrow fill,
As best to thee may seem;
Choose thou my good and ill.

"WHY ART THOU CAST DOWN?"

O Lord, I pray thee comfort me,
In this my sore and deep distress,
And let my troubled spirit see
The wonders of thy faithfulness.

Shine on this barren ground, that I
Lose not the fruits which should spring up;
Let me not pass thy mercy by,
Nor miss the sweetness in my cup.

Sweetness there is, I know it, Lord,
And otherwise it cannot be;
It is my Father's hand that poured
This mixture in the cup for me.

But much I fear, lest my self-will,
So disappointed and so blind,
Should overlook the sweet, or spill,
And nothing but the bitter find.

What is it, Lord? Dost thou intend
That patience shall take root in me?
Is it thy will my will to bend,
That I more like a child may be?

Is it to raise my heart above
All earthly joy and pleasure,
And loose my hands from earthly love,
To fill them full of treasure?

To hinder this poor mortal-clinging,
And set my heart from earth-bands free?
O God! my spirit art thou bringing
Nearer to leaving all for thee?

Whatever be thy gracious thought,
Let me not lose its sweet design;
Since Jesus hath the blessing wrought,
Oh! for his sake may it be mine.

Alas! my unsubmissive heart,
Believing its own aching sense,
Saith, Sweetness here can have no part,
Or e'en that God hath caught it thence.

Ah! Lord, my lesson lieth here,
Faith should be eyes when eyes are dim!
Say, when I doubt, Thy God is near!
And when in grief, Hope thou in him!

CORRESPONDENCE.

WALKS AND TALKS ABOUT ZION.

DEAR FATHER IN ISRAEL:—In my last talk I tried to speak of the law or covenant of life, love and peace, which the citizens of Zion are under, and also of one or two of the commandments of Zion's King to his servants and subjects, closing with the design or meaning of baptism. We have seen that baptism shows *how* we are delivered from the power of darkness and translated into the kingdom of God's dear Son, and that this is a work of faith and labor of love, in which God's great love is manifested to the sons and daughters of Zion. It was seen that faith is before baptism, and that love is before faith, and that love is of God. Hence love to God causes faith in him, and faith in God causes obedience to him in baptism, and baptism shows our faith in the power of God's love to quicken the dead and raise us up and save us from death. This power was wrought in Christ when God raised him up from the dead, and set him on his own right hand in the heavenly kingdom. This is symbolized in baptism; for baptism *points* to the death of the Son of God unto sin, and his resurrection unto newness of life, as the manifestation of the kindness and love of God unto dying sinners. Therefore love is the evidence that we have passed from death unto life, or that we have been delivered from the power of darkness and translated into the kingdom of God's dear Son, and baptism is the appointed formal declaration of this glorious translation out of the kingdom of death into the kingdom of life. Between these two—love and baptism, stands faith, flowing from one, preparing for the other, and uniting both. Now then, all who have truly fulfilled baptism, are risen with Christ to walk in newness of life in his new and heavenly kingdom. Now, as this is not only the kingdom of life, but also the kingdom of love, its law is life, and its commandments are love. The King says, "If a man love me, he will keep my words." "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." This shows us the excellency of the Master's commandments, and of a true obedience to them by all the citizens of Zion. We have considered them thus far in their design, fulfillment and benefits.

We have followed the Son of man in the regeneration, we have passed through death, and gone up, in newness of life, far beyond and above the region and darkness of death, and have come into the holy and beautiful kingdom of Zion, where a King reigns in righteousness; and here we serve him in newness of spirit. Therefore, we are new creatures: "old things are passed away; behold, all things are become new." Now we live a new life, love with a new heart, and are led by a new spirit. We have been born again. We are the subjects of a new kingdom. And now a new commandment is given unto us. It is love—beautiful, perfect, deathless love! The love of the new, pure heart, which dwells in the new, holy life. This life, this heart, and this love, are *of* God; and therefore this love has for its object, *God, and all that is God's.* It cannot be satisfied with less, and seeks for nothing more. "In his presence is fullness of joy." Hence love is both living and active. It can no more cease to yearn than in can cease to be. Its delight is found alone in its object. It seeks to minister to, and delights to honor, please, and carry out the wishes of its object, both in doing and suffering. Its language is, "My meat is to do the will of him that sent me, and to finish his work." "O my Father, if this cup may not pass from me, except I drink it, thy will be done." It is dearer than life, yet stronger than death. Its object, or objects, must be happy, if it is in the power of love to give happiness. Now, since love is active in its nature, and seeks expression in co-operating with the beloved, it is necessary that it should be directed in its course and guided by wisdom, that it may be productive of the greatest good, and its end be attained. Well, now, here, in love's own kingdom, happily, we have a King to direct and guide us, in whom both wisdom and love in perfection dwalls. Therefore the keeping of his commandments is only the true expression of this perfect love. Consequently to walk and abide in his commandments, is to walk and abide in his love. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk even as he walked." "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

Now then, besides baptism, there is one other very simple, solemn, meaning ordinance, which the King of Sion has given to his people, and commanded them to observe it. It is as follows: "Jesus took bread, and blessed it, and break it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." "For I have received of the Lord, [says a prince of the kingdom,] that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." O how touchingly expressive is this!—"This is my body, which is broken for you." "This cup is the new testament in my blood, which is shed for many for the remission of sins." "This do ye *in remembrance of me.*" By this, "ye do shew the Lord's death *till he come.*" His death freed us from death, and in his life we live. This life in us must be nourished and sustained. In this kingdom are the choisest dainties and richest provisions; a feast of fat things,—the bread of life, the new wine of the kingdom, and the water of salvation. Therefore, "Eat, O friends; drink, yea, drink abundantly, O beloved." "And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso 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. This is that bread which came down from heaven; he that eateth of this bread shall live forever."

Then, as baptism shows that we have been quickened, and received everlasting life, from the dead, through the buried and risen Son of man, so the Supper shows that we live by him. For he not only gave us life, but we continue to live by him. Hence he has taught us to pray, "Give us this day our daily bread."

Now, having passed from death unto life, we die no more; and therefore baptism is but once. But, as we shall need the rich provisions of the heavenly kingdom till the Lord come, the supper is often repeated, and shall be till he come.

What does this word mean, "till he come?" Is he not in his kingdom, and may we not approach him? Yes; Zion is his dwelling place, and he says to all her weary sojourners on earth, "Come unto me, and I will give you rest." He surely sits upon the throne of his glory in his everlasting kingdom, and here he must reign until he hath put all enemies under his feet. His throne is the throne of grace, and to it we may boldly come, that we may obtain mercy and find grace to help in time of need. But yet, he has entered into his glory within the vail; for between him and us there is a very heavy and dark vail, which now hides his glory from us, though it does not at all conceal us from him, for he ever watches over us and ministers to us. Yea, *for us* he has entered into the brightness of the Father's glory, where he sits as our Advocate with God, and maintains and carries on his people's cause. Now this vail is our *flesh*, which is to us as a heavy and dark tabernacle, in which we here dwell as strangers and sojourners on earth, who are going home. Hence we are pilgrims of Zion, that is, we are of Zion, and yet pilgrims. The deep, dark valley of the *shadow* of death lies between us and our immortal home, and we must walk through it before we can see the eternal glory beyond. In this glory our King now dwells. He was once in the flesh as we now are; but he was made perfect through sufferings, as we shall likewise be; for we now suffer with him in the flesh, that we may be also glorified together with him. Not death, nor all things else, shall separate our King and his Zion; for he is betrothed unto her in loving kindness forever. Therefore he will come and open the gates of glory to all the pilgrim sons and daughters of Zion, and they shall then see him as he is, behold his glory, and be like him. Their pilgrimage will then be ended, and we shall forever dwell at home. But now we see through a glass darkly, for that which is in part is not yet done away. That is, we walk by faith, and not by sight. We are here in the outward tabernacle, and the intervening vail hides from us the glory of the most holy place, into which our Priest and King is for us entered; but faith, simple faith, (more wonderful than any telescope,) is to Zion's pilgrims as a powerful spy-glass, by which they already receive the kingdom, and through which they catch glimpses of the King of glory. Hence all that we now see and know of this King and kingdom is faith's view; and by faith only have we as yet received and entered the kingdom. "For ye are all the children of God by faith in Christ Jesus." So, "Now faith is the substance of things hoped for, the evidence of things not seen." But the present state shall not always last; "For yet a little while, and he that shall come will come, and will not tarry." Then that which is perfect will have come, and that which is in part shall be done away. For *mortality* shall be swallowed up of life, and *our* bodies, which are now earthly, shall then be heavenly. This will be our coming home, our actual adoption into our Father's Zion, even the redemption of our body. Our fleshly, mortal bodies shall be quickened and born from the dead, even as the body of our Forerunner was; and we shall then be conformed to the image of God's Son, that he might be the first born (from the dead) among many brethren, Born again, born of the Spirit, from the dead, the *man* thus quickened and brought forth from the grave of death, shall see and enter into the kingdom of God. We shall be raised spiritual, in the likeness of Christ's resurrection, and bear his image. Then, "WE *shall be changed.*" The mortal vail of flesh will be removed, or lifted up, and we shall be ushered into the King's presence and inducted into glory. Till then, baptism and the supper must be observed,—till the Lord come; for to this they point, and of this they are the earnest and assurance. But then, their end accomplished, they will cease. "He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

"How will our joy and wonder rise,
When our returning King
Shall bear us homeward through the skies,
On love's triumphant wing!"

SOJOURNER.

2d day, 8th month, 1870.

MACON, Ga.. August 18, 1870.

ELD. D. W. PATMAN:—My dear brother in Christ, though I have never seen you in the flesh, you don't seem a stranger to me religiously. I have read your communicasions in the "Signs" and "Landmarks," from time to time, and I feel to hope that we have been taught alike, and are not strangers, but fellow citizens in the commonwealth of Israel. I have just read your communication in the "Signs" of August 15th, and feel inclined to add a little in connection with it, particularly on the measure of faith in Christ, which subject has, to a great extent, engaged my mind of late.

It has not pleased the Lord to give the same *measure* of faith to all his dear children, though it is the same faith in the same Savior, and is received in the same way. This fact has caused many who are weak in the faith, little lambs of the flock, to doubt their acceptance with God, and consequently neglect their duty to join the church, &c. When those who are weak in the faith hear those who are strong telling their experience, of their long and severe convictions for sin, and their bright and happy deliverance from the same, they (the weak) cut themselves off, and greatly fear that they are deceived, and have taken the shadow for the substance. The unworthy writer claims to be one of the weak, if one at all, and has cut himself off many times in his own feelings, when he has heard the strong tell of the dealings of the Lord with them. I fully agree with you in the belief that there are many of God's people who are delivered, but cannot tell exactly how, or when, while others can tell the exact time and place. Some receive evidences as bright as the noonday sun, while others receive only glimpses, as it were. Both strong and weak receive other evidences, after their conversion, when they discharge their duties, when they are found in the temple, the church, in the path of obedience. No doubt there are many who are living out of the discharge of their duty, because they cannot tell a big experience, like some they have heard. If they would take the yoke of Jesus upon them, they would find rest unto their souls, which they can never find any other way. The weak are often encouraged to doubt, by the workings of the world, the flesh and the devil, particularly the two latter. The sin in their flesh rises before them, and being weak in the faith, they are ready to conclude that they are not christians, supposing that christians do not sin in the flesh. But this very commotion within their souls is an evidence that they are in the christian warfare. Faith, you know, is the weapon in the christian warfare with which the christian has to war against his spiritual enemies; and when faith is in full exercise, though the world, the flesh and the devil may assail him all at once, he can say with David, addressing the Lord, "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over."—Psa. xxiii. 5. And have you not, my dear brother, seen the cup of some run over, while sitting under the sweet sound of the gospel, and yet, when you ask them for the reason of their hope, they cannot tell you the time or place of their deliverance, but begin to plead their unworthiness as an excuse for not joining the church? They will tell you that they love the people of the Lord, and would like to be with them in the church, but have no experience to tell, when really they are telling an experience while they are talking to you. An expression of unworthiness in feeling, of love to the people of the Lord, and of trust in the Lord, is as good an experience as any, so far as we know. And this is enough to gain the fellowship of the church, particularly so when it is expressed with "fear and trembling." We are commanded to work out our salvation with "fear and trembling," for it is God that worketh in us, &c. And when we work with fear and trembling, it is an evidence that God is working within us.—Phil. ii. 12, 13. "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him."—1 John ii. 10. If we have evidences sufficient to believe that one loves the people of the Lord, then we can have fellowship for him, and there is "none occasion of stumbling in him." "We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14.

If this imperfect communication should be read by one of the "little ones" who is waiting for a big experience, to come to the church, let me exhort such a one to wait no longer; for if you have an experience at all, it will never get any larger; but the way to get there is to take upon you the yoke of our blessed Savior, who carries the lambs in his bosom. Your Savior is knocking, with impressions, at the door of your heart, christian, whether you are weak or strong in the faith, and if you open the door, by following these impressions, he will come into you with evidences, visitations of love, &c., and will sup with you, and you will be enabled to sup with him. "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20. While the ministers and churches should be cautious in receiving members into the church, that they receive not any of the unconverted, &c., they should not forget that there are many who are weak in the faith, whom they should receive. "Him that is weak in the faith receive ye, but not to doubtful disputations."—Rom. xiv. 1.

My dear brother, there are a great many who have a hope in our blessed Savior, but will not join the church, at the present time, and I believe the fault, to a great extent, is with the church. She should be engaged in prayer and supplication to God for a revival of religion. She

should arise and shine, that the children of the Lord who are living in disobedience may see her light, and be constrained to turn their faces towards her. The exhortation to the church is, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."—Isa. lx. 1. The churches in many parts of the country are in a cold condition, and seem to be almost ready, some of them, to dissolve, while there are many of God's children living around the churches, who are living out of their duty. Something must be wrong. I think the church at the present time would do well to consider what was written unto the angel of the church in Sardis, particularly the following scripture: "I know thy works, that thou hast a name, that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; *for I have not found thy works perfect before God.*"—Rev. iii. 1, 2.

O what a glorious time there would be for christians, if all of God's dear children in Babylonish captivity, and in the unprofessed world, would come home to Zion, the city of our God! May we not pray for such a blessing? "O that the Salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."—Psa. xiv. 7.

Two of God's dear children were enabled to take up their cross, at Ephesus church, in Monroe Co., Ga., on Saturday before the first Sunday of this month, by confessing their Savior before the world, and were baptized on Sunday morning by the humble writer. My prayer is that others of like precious faith round about there, and elsewhere, who have not made the step, may follow their beautiful example.

I have written more than I expected. Can't you come to our (Echaconnee) Association? Your brother in Christ,

THOMAS J. BAZEMORE JR.

PROVIDENCE, Fla., Aug. 21, 1870.

TO ELD. P. D. GOLD—MY DEAR BROTHER:—Having seen a communication from you to the "Biblical Recorder," and re-published in the "Signs of the Times," and your address not being given, I thought it meet to address you through the "Signs of the Times," as you have spoken things which I have seen and heard. Hence I think I can say that I have fellowship with you, I have several times been requested to give my reasons more fully than I did in a letter to brother Beebe, dated June 5, 1869; but I can say that for the same reasons as given by yourself, I have been deterred. And I have found so much comfort to my soul in your communication, that I have been impressed to cast in my mite, by way of telling you that it was to me as cold water to the fevered brow. If I have ever been by grace divine permitted to see the plan of salvation as revealed in God's word, it was to me the grandest theme to my view that ever passed my vision. From the time that I have a hope the Lord was pleased to manifest himself to me in the pardon of my sins, (which was in 1855,) I was wrapt in wonder how it was that God could save a soul from death, and still be just. My experience taught me that banishment was just, and how God could save a sinner such as I, was to me a great mystery, and with me, individually, it is yet a mystery. And when I am pressed down by doubts and fears, I sometimes come to the conclusion that surely I am not taught of the Lord. O, my brother, the cruel heavings of the tempest tossed soul in this condition! But, thanks be to God, I am not always thus cast down. He sometimes gives me the comfortable assurance that he is my God, yea, that he is my Savior. But in the year 1856, I joined the Missionary Baptists, and having just engaged in the study of medicine, I gave that the greater part of my attention. I went that winter to College, and in the city I attended that church. I found it all fashion, and I confess I found it to me all folly. But I put it up that I was wrong, and all the rest were right. When I graduated, and came to this state to practice my profession, I confess that I had what I now suppose to be an impression to try to tell sinners that Jesus has risen indeed and appeared unto me. Accordingly I put my letter into a Missionary church, and thought by close attention to get rid of that weight of uneasiness. When the minister would tell of experience, I could go with him; but when he would tell sinners that they could get religion by making the effort, then I would have to think that I was wrong; for I well remembered how hard I had prayed, and strove, and toiled; and this kind of preaching only kept me in a state of confusion, and I often wanted to tell how helpless I was in my travel, and then to hear them tell how easy it was to obtain it, I would conclude that I was deceived in the matter. But the weight of talking still remained upon me, and I finally came to the conclusion to try to read God's account of the matter. I tried to ask him to give me light on the matter, and I read night and day to try to establish the "do and live" system. I was driven to the wall at every point. About this time (1866) the church began to insist on my taking the stand, and it was in this year that I hope the Lord fully established me in the doctrine of particular and eternal election. I began to try to preach, and I promised him that I would not knowingly preach any thing which he did not teach. I would preach it the way I understood it. But my brethren, the Missionaries, said it was too hard, and unpopular, and that the world would not believe it. And I finally grew bold enough to tell them that if the world believed it, I was sure it was not the truth; for "the world by wisdom knows not God." The contest went so far that the Missionaries would actually, some of them, leave the house when I was called upon to preach.

Brother Gold, I understand that the church had her standing in Jesus Christ, who was ever with the Father, just as Eve had her standing in Adam, before her manifestation. The love of Christ for his bride is an everlasting love. Adam loved his bride when she was yet in his side; for "no man ever yet hated his own flesh." And when she was taken from his side, and formed into a woman, she was none the less dear to him; she was bone of his bones, and flesh of his flesh. She was the object of his love, and when she was beguiled and led away from him, she was still the object of his love. She could not return to him, but he could go to her. He had no one else to love. He was not deceived about the consequence of going; he knew it would be death; but upon the principle of his love for her, he went to her. Now Paul says that Adam is the figure of him that was to come. But, says the objector, now Adam has committed a wrong, and God sets about the work of making a plan to save him. I tell the objector that would be a little too late. The man is dead; the plan will not reach his case. But I understand that Christ stood "a Lamb slain from the foundation of the world." Sin reigned unto death in the garden of Eden, so it ruled to the degree of producing death, and hence it became manifest. What then? "Even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." That is what makes grace sovereign. From this I understand that Christ could not legally represent any body but his bride. Hence he was made of a woman, made under the law, to redeem them that were under the law. All of Adam's posterity were created in him. Some dispute it. But God's creation ended on the sixth day. And all being created in him, they all died in him. "If Christ died for all, then were all dead." And all were concluded in unbelief, that he might have mercy upon all. The husband then is the only legal representative of the wife, and he must be her husband before she violates the law, in order for the law to take hold of him. So Christ acknowledges that he was Israel's Husband before he gave her the law. He stood as her security, and when God drove out the man, he placed a cherubim and flaming sword to keep the way of the tree of life. It pointed in every direction, and hence there was no way by which it could be approached. If we approach it by the law, the sword will meet us; if we approach it by the blood of bulls and goats, the sword will meet us there. If we approach it by works, the sword will meet us there. What then? This sword sleeps four thousand years, and is commanded to awake—against who? Against the sheep? No. If so, brother Gold, the sheep would all have been destroyed. The offened God never looked to the sheep for reparation; they had nothing to pay, and without a Mediator they must all suffer the penalty of death. He must pay the debt. When he comes, as it is written in the volume of the book, to do the will of God, as Husband he steps forward to redeem them from under the law. He comes to save them, not to make them his people, but because they were his people. He satisfied the law in all its jots and tittles, and said, "It is finished; and bowed his head and gave up the ghost." What then? He has satisfied the law, and it can no more come against her. Now he rises from the dead an almighty conqueror, and she is justified. He then ascended to his Father, and to-day is "exalted a Prince and a Savior, to give repentance to Israel and forgiveness of sins." He comes in the fullness of time. So in the fullness of time each and every one of the heirs of promise will receive his evidence of acceptance. Well then, brother Gold, I understand that the covenant is absolute, the election is absolute, the redemption is special, the calling is effectual and irresistible, and the perseverence is by grace, and grace alone. The Father begets, Jerusalem brings forth, and the ministers feed the Lord's children, the born children. This is the doctrine that is so distasteful to the world. The Missionaries in this country despise it, and the teachings of their preachers all dispute it, and I, a poor offcast, had to leave, and hunt a home. About this time I was brought to see that I was not in the kingdom of God. My cry was, Lord, to whom shall I go? Paul said, "We preach Christ Jesus the Lord, and ourselves your servants for Jesus' sake." But the Missionaries are servants for the money's sake. They tell us that if we withhold the money, then they will not preach. Where, brother Gold, is the wo to such preachers? It comes in the want of money, and ends with its coming. Christ says, "I give unto them eternal life." Then money cannot buy it. I find no promise for the evangelizing of the world; but I find that "the Lord's portion is his people." The Lord claims no more than his portion, and he will not have less than his portion. Other denominations blame us for not (as they say) preaching to the world. But it appears to me that the world has nine-tenths of the preachers, and they are preaching to please the god of this

world. But the Lord appoints ministers for poor languishing Zion, according to his heart. He will, where ever he has a work to be done, always quality some one to do it. Then it is of grace, and not of works. But if the regeneration of the sinner depends upon his being preached to, and money must send the preacher, the money is the author of salvation, and Christ is of none effect. I understand that sinners are as dead, spiritually, as Lazarus was temporally. But the call of Christ gave Lazarus life, and nothing less will give the sinner life. This life is not given on account of works of righteousness that we have done, but according to his mercy he hath saved us. And the preacher who claims that he is preaching to produce the regeneration of sinners, is evidently in love with the world, and not with the church. And of such the apostle says, "The love of the Father is not in them." I am of the opinion that a minister must be taught in a school before he can be qualified to preach the gospel, but Christ must be the teacher. When men teach men how to preach, they will always make preachers for the world, and the world will bless them. Some say that a man, when called to preach, can preach better to the learned by being sent to school, and taught. But "the law of the spirit of life in Christ Jesus" teaches the same language to all its subjects. But say some, Send your children to Sunday School, and teach them early to love God. A man may be taught in all the learning of Egypt, and be as ignorant of God's love as was Pharaoh. But the Sunday School is called the nursery for the church. Well then, Christ is relieved of cherishing his bride. These teachers have often made me heart sick. But I hope that I bless and adore the name of God, that his counsel shall stand and he will do all his pleasure. "All that the Father giveth me shall come to me." Not by preaching, but in a way they know not, and in paths they have not known. God alone can lead them, and he alone can make darkness light before them, and crooked things straight. And his promise is that these things he will do unto them, and not forsake them. When it pleases him to call a wise man, he leads him in this way; and when he calls a fool, he leads him in no other way; and they both walk the same strait and narrow way; but Christ must be the Leader. This class of sinners are saved by grace, and are denominated the flock of God which Christ has purchased with his own blood. And the Elders are commanded to feed them. They are to be fed by the gospel. Hence life and immortality are brought to light through the gospel. But where God has not quickened the sinner, there is no life nor immortality, and it is impossible for the gospel to bring any thing to light that does not exist. This life is given by the voice of Christ. "The words that I speak unto you, they are spirit, and they are life." This is not done on account of preaching, but it is done because he quickeneth whom he will. So I understand that the gospel contains all the precious promises of Christ to his people, and that every gift of the church is for the edification of the body of Christ, for the perfecting of the saints, for the work of the ministry, and not one promise is there of evangelizing the world. How, say some, is the work to be carried on? Just as God has always carried it on. I have to confess that if I do love the world, I don't want to love it, for I have suffered much persecution from it, though I have sometimes been enabled to rejoice in the midst of these persecutions. I desire to have fellowship with the Father, and with his Son Jesus Christ. And I would, if I could, comfort the Lord's dear children, and if I am led by the Spirit and power of God, and enabled to preach the gospel, I am sure that I shall live of it, and not by the dollars and cents I may receive from it. But if it will save, comfort and support the Lord's people, it hath been ordained that if I preach it, I shall also live of it. Some say that the preaching of the gospel is what quickens the dead sinner. I understand that sinners are brought to a knowledge of the truth now, in the same manner that they have always been. God adds to the church daily such as shall be saved. Faith cometh by hearing, and hearing by the word of God. This is that Word of the Lord that endureth for ever, and is the Word which by the gospel is preached unto you. When this Word gives hearing, and this hearing brings faith, then the individual is in a condition to hear the gospel. Hence it is to him a source of comfort; it is glad tidings indeed. Some claim great honor in the matter, but we have this treasure in earthen vessels, that the excellency of the power might be of God, and not of man. God is the Husbandman; the man is the vessel, and at best is only a vessel of mercy, upon whom the riches of grace has been made known. Then the Husbandman prepares the soil. He knows when the seed falls by the wayside, or on stony ground, or among thorns, or in good soil. I say, God knows where the seed falls; but the vessel knows nothing of the soil. The Lord has made the good and honest heart, and it will bring forth its full quantity. But what honor hath the vessel? I answer, None. God prepares the soil, sows the seed, and gives the increase. The Lord's ministers would never preach if they could have ease without. Then what honor is due to the vessel? It would always hold the treasure if the Husbandman did not force it to let it go. Yea, it becomes as fire in the bones. But this work of God goes on, by his grace, and will go on as long as time shall last, until the last member of the mystical body of Christ is born of the Spirit. God's ministers will do well if they will feed the flock of God. God has chosen his people out of the world, and hence the world will stand until the last heir of promise is manifested in the Spirit. Then the world will be found just as it is now, still worshiping and wondering after the beast. God said he would take his people from among the heathen, withersoever they be gone; but no promise to take the heathen. He calls them by his voice, independent of all human agencies. Not only so, but he will bring them contrary to their wishes, just as he brought Israel out of Egypt. But when they are delivered, then they can, as did Israel of old, sing a song unto the Lord.

Brother Gold, have I said too much? I don't know when to stop writing upon this glorious plan of God, so independent, yea, it is indeed absolute; it works its own work, it writes its own law, it keeps its own history, there are no conditionals in it. The Lord says, "I will write my law in their minds, and print them in their hearts. I will be to them a God, and they shall be to me a people." Then indeed is all boasting excluded by the law of faith. Missionaries may boast of the much good they have done, but I suppose that to-day no nation on the earth can boast of more false gods than can the United States. Her people have with one accord, with the exception of a chosen few, knelt at the shrine of idolatry, of these false gods, and the result to-day shows that her land is covered in mourning, from Maine to California, and it is, in my judgment, only a union in name, and the Sunday School seems to have been the place to nourish and fan this hateful spirit. But God will be glorified, for he will save his people. The Missionaries may, and doubtless will carry the world, but God's promise, and the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

My brother, I hope you will pardon my trespassing so long on your patience. I would be pleased to hear from you again. If I have said anything in error, I pray the Lord to pardon it; and if I have said anything that wounds one of the Lord's dear children, I pray God to heal the wound. Finally, I pray God to bring all his people to his own dear Zion, and give them pastors to feed them, and may they be permitted to sit down in safety. And may he be as a wall of fire round about them, and the glory in the midst, and may they be enabled to read his inspired word, believe the truth, and stand approved at last, I hope is my sincere desire for Christ's sake. Amen.

Yours in Christ, I trust,

ISAAC S. COON.

NEW BALTIMORE, Va., Aug. 22, 1870.

MY DEAR BROTHER BEEBE—and brethren and sisters whom I love in the Lord, and with whom I had the pleasure of meeting at the Corresponding Meeting, in Alexandria. I feel constrained to tell you how much I have been edified, built up, comforted, instructed and encouraged to run the race set before me, looking unto Jesus, the author and finisher of our faith, and to press forward towards the mark of the prize of our high calling in our blessed Lord and Master. Truly our communion was sweet, and I can in truth and sincerity say it was good for me to be there. I was not only fed upon the glorious and blessed gospel of our Savior Jesus Christ, but enjoyed the inestimable privilege of meeting with many, very many of the Lord's precious sheep and lambs, whom I found to be a people of one heart and one mind; and how sweetly did we feel the melting power of God's love shed abroad, causing our hearts to burn within us as Jesus communed with us by the way. And this is an evidence that we are his; for flesh and blood cannot reveal these things. None but the quickened children of our God can truly love him; for "God is love, and he that loveth is born of God." I cannot doubt that there were many of God's dear little ones at that meeting, who felt that love in their hearts, who have not professed their faith, or declared to his bride, the church, what God has done for them. I wish them to understand that I include them in my salutation, as my dear kindred in Christ. And if they will take the counsel and admonition of a poor little sister, I would urge them no longer to stay away from the people whom they esteem as the salt of the earth, and as the true church of the living God. Be no longer deterred from your duty and privilege by such unwarrantable excuses as these, I am too unworthy to be among so good a people, or, I am too sinful, or too blind and ignorant; for none but such as feel a sense of their utter unworthiness, are truly prepared of God for a place in the church of Christ. Satan will suggest to the trembling lambs, If I should go to the church to relate what the good Lord has done for my poor soul, I think I could say nothing, for I feel that I have nothing that is satisfactory to tell them, and to go and just tell the dear saints that I love them, and greatly desire a place among them, would hardly satisfy them that I have an interest in Christ. Well, dear friends, if such be your feelings, go and declare this to the people whom you so dearly love, and I know

that every child of God present will give you the hand of fellowship. The Savior says, "By this shall men know that ye are my disciples, if ye have love one for another." All men, all the people of God, shall not only know that this is an evidence of the new birth, but it is declared by the apostle John, "We know that we have passed from death unto life, because we love the brethren." Now, my dear friends, one word more.—You feel this love glowing to the saints, then "Why tarriest thou? Arise and be baptized and wash away thy sins." May this command, and the importance of obedience to it, rest upon you, as it did upon the unworthy writer, until you are constrained to obey.

Dear father Beebe, words have flowed into my mind faster than I could write them, and my thoughts have run in a channel that I had not anticipated. When I commenced I only intended to write of the glorious meeting which I was permitted to attend, but as I had not the control of my througts, I hope the Lord has directed them, and if so, this short epistle will be of some profit to some of God's hidden ones.

Now, dear brethren and sisters, by whom I was so kindly entertained, I shall never forget your christian love and hospitality, if I should live to old age, which however I do not now desire, for I would rather, if it be the will of our heavenly Father, depart and be with Jesus. How often have I thought of each of you since my return, and sincerely desire to enjoy the inestimable pleasure of welcoming you all at my home; and I assure you that my home is yours whenever you come to it. I hope we may soon see each other again.

My dear old father, I wish to tell you, what I neglected to do, of how satisfactorially you explained Songs vi. 6. You *masticated* the food so that I was enabled to eat a little of it, and I have also thought much on another text you preached from, "What shall I render to the Lord for all his benefits? I will take the cup of salvatian and call upon the name of the Lord." This I love to think upon. Do what you please with this. Yours in love,

LOUISE HUNTON.

NEW BALTIMORE, Va., Aug. 22, 1870.

MY DEAR BROTHER AND FATHER IN ISRAEL:—On my return home from the meeting at Alexandria, I felt constrained to write and tell you how gracious and merciful the God of Jacob has been to me, a poor worm of the dust, in bestowing on me so many precious manifestations of his love, which he has, I trust, so graciously shed abroad in the hearts of his dear children, especially when they have the privilege of hearing his blessed gospel preached in its purity, and in meeting with his dear children. O how often, when listening to the words of our divine Master, have I felt, like the psalmist, to call on my soul and all that is within me to bless and praise his holy name, and forget not all his benefits. Although trials, temptations and fears are a part of the birthright inheritance of the family of our God, while in the flesh, and by reason of them they are so frequently cast down and overshadowed with sorrow, they are at times made to rejoice in tribulations, when the Savior graciously reveals his face and pours into the troubled soul peace and joy which is inexpressible and full of glory, and which the world can neither give nor take away. O the love and gratitude I owe to my God and Savior; but in my soul I have to mourn my coldness and my disobedience to the God I love.

Dear brother Beebe, I am amazed when I think of the tender meacies of my heavenly Father, (for so I feel to call him) to one so undeserving, to one so proud, vain, and indifferent to his precepts and commands. Dear brother, I have to confess with shame and sorrow that such is too often my condition. Yes, my pride has been so great that, like Peter, I have denied my Lord and Master, and have listened in silence to the enemies while they have reviled our Lord and his dear family. Can I who have been so disobedient to God, whom I profess to love, be numbered with his dear children? Right here comes a precious declaration, "Christ Jesus came into the world to save sinners, of whom I am chief." Yes, the chief of sinners. I feel so deeply sensible that in me, that is in my nature, there is no good thing, and I am often lost in astonishment when I think that God has chosen me in Christ before the world began, if indeed I am one chosen of him to be a part of his mystical body. O, let us pause and think of this. What manner of persons ought we to be? What a comfortable frame a christian is in when feeling to be the least of all the saints, or, as we are taught in the word, when each esteems others better than themselves. Then we look up, and not down upon our fellow members of the body of Christ. Dear father, I have felt both; but when I feel the former, my heart overflows with love to the brethren and sisters in Christ, and my gracious God allows me to enjoy and feed and feast upon his truth, and then I have a heart to praise him. But O, how do I feel when in the latter condition? In such a frame, as many of the children of God can witness, we grow indifferent to the privileges of the house of God, and to the society of the saints. Yet even this fails to express the half of the corruptions that I find within myself. Perhaps the children of God may have some experience of this, but I cannot think it possible that they are so corrupt in heart as I feel myself to be. Brother Beebe, can you fellowship one so vile?

"Why was I made to hear his voice,
And enter while there's room,
While others, left to their own choice,
Would rather starve than come?"

I have endeavored to tell of what I have experienced since I received a hope, and I leave it for your examination.

I wish to mention the delight I experienced in meeting with God's dear children, some of whom I have had the pleasure of meeting before, and others I met for the first time. I must say they all have a place in my heart, and think I shall never forget them. I visited many at their own homes; they were very kind, affectionate and hospitable,—how can I forget them? How many times this truth was impressed on my mind, God's people are a unit. They are free to speak just what they feel, for they are all taught by the same one Spirit. After my return, I was in high spirits. Elders St. John and J. L. Purington preached here on Saturday, when a sister came forward and related her experience, was received, and baptized on Sunday. I still feel the effects of the glad tidings. One of the sisters noticed me, smiled, and said, You will yet have a fall. It almost made me sigh, for I thought it was too true.

Brother Beebe, I thought to write you my experience, but I have already written a long letter, in trying to give you some of my exercises of mind. I will send it, knowing that you will excuse all its imperfections. May you, dear brother, live long to comfort God's little ones by proclaiming to them the unsearchable riches of Christ, both from the pulpit and through the "Signs of the Times." Your sister, if one at all, in christian love,

LAURA HUNTON.

REMARKS.—The two preceding letters are from twin sisters, who have been recently called into the light and liberty of the children of God. They are daughters of our dear brother and sister, Thomas Edward Hunton, and members with their parents of the Upper Broad Run Old School Baptist church, in Fauquier Co., Va. Young in years, and young in experience, strikingly exemplifying the declaration of the psalmist, "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger."—Psa. viii. 2, and Matt. xi. 25, 26. "In that hour Jesus rejoiced in spirit, and 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 seemed good in thy sight." [ED.]

FRANKLIN Co., Va., Aug. 12, 1870.

DEAR BROTHER BEEBE:—Will you be so kind as to give your views on Psa. cxxvii. 3, which reads as follows: "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep"

I was requested by a brother, several months ago, who has since died, to give an exposition of this text, and as I have no special light upon the subject, I would be much gratified if you would favor us with your views upon the same, if you think you have any particular light upon the subject. I think the wise man says, With the aged there is wisdom, and in length of days understanding. And as your truly valuable paper is regarded as a medium of correspondence among the Primitive or Old School Baptists, I think we ought to be willing to communicate our views upon particular subjects, if we think they will tend to godly edifying. I am well apprized, brother Beebe, of the amount of labor you have to perform, as the conductor of a public journal, but your age, coupled with your experience in divine things, justly give you a kind of pre-eminence as a teacher in Israel, and I can say of a truth, without the least flattery, that I have never read one of your editorials without being more or less edified, and especially the one in the last number, July 15th, where you run a parallel between Jerusalem and Babylon, the Mother of Harlots, and abominations of the earth. I cordially subscribe to the views therein expressed, and have been trying to preach the same doctrine for nearly twenty-seven years, and it seems to me that with my advancing years I grow stronger in the faith of God's elect, and the knowledge of the truth which is after godliness.

The more I see of the corruptions and abominations of anti-christ, the more thoroughly I become convinced that it is the imperative duty of all God's faithful watchmen whom he hath placed upon the walls of his militant Zion, to cry aloud, and spare not, and show his people their transgression, and the house of Jacob their sins, and say unto them, in the glowing language of the inspired penman, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." For I have thought for several years past, and the events now passing in review before me but confirm me in the belief, that the God of our salvation is leading his people out of Babylon. And I have thought it strange, brother Beebe, that any child of God, that any subject of his rich, redeeming and reigning grace, could be contented to remain in a church (so called) that wages such an uncompromising warfare against the vital and fundamental principles of the gospel of the grace of God, teaching for doctrine the commandments of men. I can very well recollect when, more than forty years ago, these prophets of Baal told the people that if they would give them men and money, they would evangelize the world; that it was the great business of the church to con-

vert the world to Christ. I should like to know, and have repeatedly asked the question publicly, in the presence of these very people, where the eternal God has ever imposed such a duty upon his church as the conversion of the world to Christ? I read, in Paul's epistle to Timothy. "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." Now I ask in all candor, if the above theory be true, if it does not transfer the responsibilits of saving sinners from the Savior to the church? a doctrine more repuguant to the whole spirit and tenor of the gospel, in my humble opinion, than was ever promulgated by the church of Rome in her most corrupt days. You know the Roman pontifi pretends to be the lineal successor of Peter, and the vicegerent of Christ, and to be clothed with the attribute of infallibility, that he holds and exercises the power of the keys—can open, and no man can shut, and shut, and no man can open; and that something over three centuries ago he sent out his emissaries into the different quarters of the globe, to sell what they called indulgences, and thousands of poor deluded creatures were made to believe, by Titzel and his companions in iniquity, that if they would buy these indulgences, they might commit any crime with impunity; and the priest taught the people that if they would pay him a sufficient sum he could pray the souls of their relatives and friends out of purgatory, a sort of intermediate place, I suppose, between heaven and hell. Now I ask, What is the difference between the Romish principle, and the modern mission principle? The one tells you, Give men and money, and we will evangelize the world. The other tells you, Pay me enough, and I can pray souls out of purgatory. Thus the mother and her daughters meet at the same point, though traveling different routes, both making the eternal destiny of human beings depend upon the amount contributed, and so we have it, Like priest, like people. The Missionary Baptists of Virginia, in an address to the people of Virginia, some time ago, stated that in proportion as the churches enlarged their contribution, they (that is the general association,) would send out the messengers of salvation. Would not a more approprite name be, messengers of damnation? for gospel condemnation seems to be the burden of their song.

Now I hold it to be an undeniable truth that any system that makes salvation depend in whole or in part upon money, whether little or much, is not of God, but originates in a spirit of opposition to the doctrine of divine sovereignty and electing love, and betrays the want of faith in God, and proves clearly to my mind that those who teach it do not possess the faith of Abraham, the crowning glory of whose faith was that he staggered not at the promise through unbelief, but was strong in faith, giving glory to God, believing that what he had promised he was able also to peform. Now, brother Beebe, if there are any people that walk in the steps of that faith of our father Abraham, save the Old order of Baptists, I am not acquainted with them. And now, after an experiment of half a century, we will say, by the various Protestant daughters of Mystery Babylon, to evangelize the world, I appeal to every unprejudiced mind to say if the apostle Paul did not tell more truth in one verse, than all the Missionaries have told for fifty years, when he said that evil men and seducers should wax worse and worse, deceiving, and being beceived. Let us then, my dear brother, whom I love in the truth, contend earnestly for the faith once delivered to the saints, in defiance of all opposition.

"For numbers are no mark
That men in Christ are found;
But few were saved in Noah's ark,
While many millions drowned."

Your unworthy brother in gospel bonds,

JOHN R. MARTIN.

(Editorial reply on page 211.)

EWING, Hocking Co., Ohio.

ELDER BEEBE—DEAR BROTHER:—I have taken my pen to write a few thoughts to my kindred in Christ, feeling glad that we have such a medium of correspondence, that we can talk to each other even in the most distant part of the country.

Dear brethren in Christ, I feel like casting in my mite with the rest, when reading the "Signs," and hearing my kindred in Christ talking of the journey to the celestial city, and of the difficulties through which they are called to pass. It seems to me I have (if not deceived) been in that way, though the poorest traveler, for without the staff to lean upon I cannot make any advance in the journey. I was made to know what a poor weak worm of the dust I was, when about nineteen years of age, and I lost all hopes of salvation by the deeds of the law, being thoroughly drilled in the school of Moses, for by the deeds of the law no flesh shall be justified in the sight of God. So I quit the hopes I held before, to trust the merits of the blood of Christ. He is now all my plea. He is the way, the truth and the life. Then all other ways are the ways of death; and this way of death is a broad way, and many are traueling therein; while the way of life is narrow, with here and there a traveler. There are none in this way but the redeemed of the Lord. They shall walk therein; no ravenous beast shall go up thereon. The redeemed of the Lord are known by their language, and it is so peculiar that they cannot teach any other person to speak it. They shall all be taught of the Lord, and he that hath heard and learned of the Father, cometh unto Jesus. Those traveling in this way can soon become acquainted with a fellow traveler, for all talk the language of Canaan. Thus they talk by the way: "In me, that is in my flesh, dwells no good thing. When I would do good, evil is present with me." Frequently thus they talk as they travel. "O wretched man that I am! who shall deliver me from the body of this death?" Feeling much cast down, and that the Lord's mercies are clean gone forever, the poor traveler concludes he must surely be mistaken in regard to the way, that if he were in it, he surely would not be so cast down. And billows on billows roll, and such a feeling sense of guilt and inward pain, that the poor traveler much desires to meet a fellow traveler, to tell him his trials by the way, while at other times he feels more like hiding when he sees a fellow traveler, for he feels that he is not worthy to take him by the hand. But while thus cast down, he hears the voice of the Pilot speaking in gentle tones, This is the way, walk ye in it. Press forward to the mark of the prize of the high calling of God in Christ Jesus. When the Captain of our salvation gives the command, and shows his beautiful face, and we can use the language of David, "He restoreth my soul," then we feel to adopt the language of David again, "Bless the Lord, O my soul." "The Lord is my Rock, my Fortress, my Buckler, and the horn of my salvation." O what a precious Savior, when we come to consider what we were by nature, poor captives to Satan, under the curse of the law, without hope, and without God in the world, and to think that our Captain so loved us as to bleed and die, to redeem us from the curse of the law, and make us heirs of God, and joint heirs with Jesus Christ, to an inheritance which is incorruptible, and undefiled, and that fadeth not away. In view of these precious things, my brethren, what manner of persons should we be, in all holy conversation and godliness, keeping ourselves unspotted from the world. Let the busy world go on with its vain show, its festivals, and its religious picnics, but, dear children of God, shun these things, and follow the commands of your Captain. I must close for this time.

Elder Beebe, if you think there is any thing in this worth publishing, do so, and if not, all will be right.

Your brother as ever,

D. G. BARKER.

NEW HOPE, Ky., July 12, 1870.

DEAR BROTHER BEEBE:—You will pardon me for not remitting at the proper time, but I could not send on until I could pick out a subject to get your views on. The difficulty has been to select one. My mind for some time past has been attracted particularly to the book of Daniel, and I have selected it, and am very desirous to have your views, first, on the character of the book, and then on portions that I shall name. To have you distinctly understand what I want, I will in the first place refer to the different chapters, with their subjects, as I understand them. In the first chapter, an account is given of the captivity of the Jews, and the promotion of four of them to great honor. In the second is Nebuchadnezzar's dream, which he forgot, and which the wise men of his kingdom could not show him. Daniel asks time, tells the dream, and its interpretation. In the third, Nebuchadnezzar makes an image, and for refusing to worship it the three companions of Daniel were cast into a fiery furnace, but God delivers them. In the fourth is Nebuchadnezzar's second dream. He saw a great tree, &c. His wise men could not interpret it, but Daniel interprets it, and the king is driven from men seven years. In the fifth, Belshazzar makes a great feast, drinks wine in the vessels of the Lord's house, sees the writing on the wall, and in that night was slain. In the sixth, Darius, the third king, is persuaded to make a decree that his lords think will destroy Daniel. God delivers him from the lions. In the seventh, Daniel has a dream and visions—the four winds strove upon the great sea, and four great beasts come up from the sea, and are described—the fourth more particularly. In the eighth, Daniel's second vision, concerning the power to rule until the destruction of Jerusalem. In the ninth, of the seventy years captivity of the Jews, the coming of Messiah, and desolations of Jerusalem. In the tenth is Daniel's third and great vision. He is much troubled, sees a certain man and talks with him, and is told by him, in the last verse, "But I will shew thee that which is noted in the scriptures of truth." In the first part of the eleventh, is an account of the Persian and Grecian kings, and in the latter part, with the twelfth, is an account of the fourth or last beast, or great power or earthly rule. At the eighth verse, twelfth chapter, Daniel says, "I heard, but I understood not. Then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end." The end, as I suppose, of this fourth or last great power or earthly rule. Now in all this I see not a word said of Christ's spiritual reign in the hearts of his people. It seems to be altogether of earthly powers or rule. The particular portions that I wish your views on, are, first, in regard to the great image which the king saw,

and which Daniel thus describes: The head was of fine gold, his breast and his arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. (Mark, he does not say legs and feet, as in the other two above.) "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet," &c., and the stone that smote the image became a great mountain, and filled the whole earth. This, in connection with Daniel's vision, in the seventh chapter, concerning the four beasts or powers, particularly the fourth or last power, which he says was dreadful and terrible, had seven heads and ten horns, and among them came up another little horn. (king.) This horn, power or king, that shall arise after them, shall be diverse from the first, and he shall subdue three kings. But the judgment shall sit, and they shall take away his dominion to consume and destroy it to the end. And the kingdom and dominion under the whole heaven shall be given to the people of the saints of the Most High. In the second chapter, forty-fourth verse, Daniel says, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." If I am not mistaken, our Savior came at the time of the third beast or power, and it is in the time of the fourth beast or power, having many kings, that Daniel says the God of heaven shall set up a kingdom.

My present views of the book of Daniel are somewhat contrary to the "traditions of the elders" generally, and therefore I wish your views. Your kind disposition heretofore manifested through the "Signs," in imparting instruction to the smaller ones, induces me again to trouble you, and as I think this a matter of no small moment, I hope you will attend to it at your earliest convenience.

I remain as ever, yours,

J. E. SETTLE.

REPLY.—It would afford us pleasure were we able to enlighten all who are enquiring after truth, to solve all hard questions, and explain satisfactorily every obscure part of the scriptures; but it has not been the pleasure of God to bestow on us the requisite qualifications for so great a work. We freely confess our utter inability to expound any portions of divine revelation, any farther than they may be opened to us by the Spirit, whose work it is to lead the children of God into all truth. We have often feared, from the frequent appeals which are made to us for our views, that some of our brethren have altogether over rated our ability, and sometimes ask of us for that light which they should seek after at the throne of grace. It is true we should be always ready to let all the light which God has given us so shine, as to edify one another, and so glorify God. But to go any farther, in our attempts to expound the scripture, than to the extent they have been opened to us, would be presumptuous on our part, and be calculated to mislead others into vain and pernicious speculations. The bible differs from all other books. In its sacred pages God has "opened his mouth in parables, and uttered dark sayings." So dark as to illude the scrutiny of the wise and prudent of this world; and he has reserved in his own hands the power to open the scriptures to our understanding, and to open our understandings that we may understand the scriptures. In this wise and gracious arrangement God has secured to himself the power and glory, of giving or withholding his light and counsel, so that all we can know of spiritual things shall be given us from above; and at the same time the pride and vain imaginations of men shall be humbled. "That, according as it is written, He that glorieth, let him glory in the Lord."—1 Cor. i. 31.

Some portions of the prophesy of Daniel have been at times presented to our mind with peculiar sweetness and power, and the whole book has inspired us with inexpressible awe and profound reverence. We can never read it without some feeling sense of our own littleness.

Having no satisfactory light to impart, and fearing that any attempt of ours to elucidate so vast and complicated a subject as that which seems to embrace the whole prophecy of Daniel, might darken counsel by uttering words without knowledge, we must ask our brother to excuse us. As his mind has been led to consider the subject, we presume that he has a more clear understanding of the several questions stated, than we have.

[ED.]

ERIE RAILWAY.

For the accomodation of those who may have occasion to travel; we would call attention to the new inducements and improvements now made by this road, which extends from New York to Cincinnati, a distance of nearly one thousand miles; ruunning through a country of endless variety, displaying a vast panorama of interesting scenery. The day and night coaches run through without change. The day, or drawing room coaches are built in compartments, elegantly furnished, affording ample room for families or parties of six. The nigh, or sleeping coaches, are built in sections, with wide and lengthy beds, enabling passengers to obtain a refreshing sleep, while traveling hundreds of miles. This line is broad gague, and double track the entire distance, and therefore affords conveniences which cannot be obtained on other lines. The time is as quick and fare as low as by any route.

CHURCH CONSTITUTED.

At a meeting of the Old School Predestinarian Baptist order, held at brother Thomas Wyman's, in the township of Ashland, Newaygo Co., Mich., on the 6th day of March, 1870, a call was made by us for a council from the Old School Predestinarian Baptist church of Fairfield, Lenawee Co., Mich., to meet with us at S. D. Barnum's, on the 2d day of April, 1870, to assist in the organization of a church.

Met according to appointment.

Elders Jacob Gander and A. B. Brees, and brethren E. S. Carpenter and David Gander, were present according to our request, to sit it council with the following named brethren: Bassett Carpenter, James Johnston and Thomas Wyman, and sisters Mary Johnston and Celinda Wyman, to see if the time had fully come to organize ourselves into a church.

On motion and vote, Eld. Jacob Gander was appointed Moderator, and Eld. A. B. Brees Clerk. On motion and second, it was unanimously voted that the time had fully come for the above named brethren and sisters to be organized into a church. A church covenant and articles of faith were presented by brother T. J. Wyman, on behalf of the constituents, which were examined by the council, and found to be regular in form, and orthodox in principle; whereupon the council proceeded to constitute them, under the appelation of The Ashland Regular predestinarian Baptist church of Christ. Right hand of fellowship by Elder Jacob Gander. Singing and Benediction by Eld. T. J. Wynan.

JACOB GANDER, Mod.

A. B BREES, Clerk.

ALSO,

After being constituted, the door was opened for the reception of members, when four came forward and related their experience, and gave good evidence of a gracious change, and were unanimously received, by a vote of the church, as candidates for baptism, and when baptized to be received in full fellowship into the church, and on Sunday, April 3, after an able discourse by Eld. A. B. Brees, we repaired to the water to attend to the ordinance of baptism, which was administered by the writer, after which we returned to my house, and attended to the ordinance of the Lord's Supper, which was administered by Elders Gander and Brees.

Right hand of fellowship by T. J. Wyman.

Closed by singing and prayer.

T. J. WYMAN, Mod.

A. B. BREES, Clerk.

NOTICE.

BROTHER BEEBE:—Please inform the brethren that I am located in the city of Lincoln, Logan Co., Ill., and invite them to call on me, especially brethren in the ministry, whenever their course shall be in providence directed this way. We have a little church in this neighborhood, and hold our regular meetings on the fourth Sunday in each month, and on the Saturdays preceding.

DANIEL BALDING.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1870.

REPLY TO BROTHER J. R. MARTIN, PAGE 210, ON PSALMS CXXIX. 2.

"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep."

In the preceding verse we are told that "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh in vain." This psalm was undoubtedly written and sung by David, the sweet singer of Israel, and, as in the caption, was inscribed to Solomon, his son, and in it allusion is made to the house of the Lord, and city of Jerusalem. David had expressed a strong desire to build a house for God, and in the cxxxii. Psalm, speaks of his afflictions, in that he, being a man of blood, was not permitted to porform his vow in regard to that work. The house which David proposed to build, and which was subsequently built by Solomon, the son of David, was a type of the church, which Christ, the spiritual Son of David, said he would build upon the Rock, and against which the gates of hell shall not prevail.—See 2 Sam. vii. 1–10, & 1 Kings v. 3–6.

The city of Jerusalem, spoken of in the context, which no watchman, independently of the Lord, could keep, is also typical of the New Jerusalem, which John saw in his vision, coming down from God out of heaven, adorned as a bride prepared for her husband.

As that house could not be built, even by David, nor even by Solomon, until the Lord gave wisdom and power, and as the city of Jerusalem was subject to invasion and captivity, dispite the vigilence of the watchmen, so we are taught by the figures to understand how futile and vain are all the labors of men to either build or protect the church of the living God, and how entirely dependent we are on God to build up Zion, and to environ her with walls of salvation, and invincible bulwarks of almighty power and grace. He is himself a wall of fire around about her, and the glory in the midst. The reason why she shall not be moved is, because God is in the midst of her, and he will help her right early.

David had sworn unto the Lord, and vowed unto the mighty God of Jacob, that he would not go up into his bed, nor give sleep to his eyes, nor slumber to his eyelids, until he had found out a place for the Lord, an habitation for the God of Jacob. —Psa. cxxxii. 2—5. But God's purpose prevailed, and David, though beloved of the Lord, was laid to rest in his grave, and slept with his fathers, before the house of the Lord was built in Jerusalem, by Solomon.

There is no amount of industry or means using, on the part of God's people, that can hurry on the work of the Lord in building up his kingdom, or in protecting the people of our God from the mad assaults of their enemies. God has not rested this responsibility upon builders or watchmen, but has reserved the work in his own hands; and so he giveth his beloved sleep. Instead of imposing on his children grievous burdens, or a yoke which neither we nor our fathers were able to bear, he has called them to take his yoke, which is easy, and his burden, which is light, and to learn of him, and they shall find rest to their souls. Sleep in our subject signifies rest. "For we which have believed do enter into rest;" and the rest into which we have entered "remaineth for the people of God."—Heb. iv. 3 & 9.

How great the contrast. The sons of Noah on the plains of Shinah toiled with much labor and pain, to make brick, and to burn them thoroughly, and they had brick for stone, and slime for morter, and without any authority or aid from God, united in a desperate effort to build a tower whose top should reach to heaven; but they never finished the work. So the Babel builders of this day hold and preach that God has committed the salvation of the world to the church, and requires her to rear the building to the heavens. They rise up early, and they sit up late, but all their works are unavailing. They are like the troubled sea that cannot rest. But to the beloved church and bride of Christ he giveth rest. Instead of building a house for God, they are brought to dwell in the house of the Lord forever; and instead of collecting and organizing a kingdom for the Lord, it is their Father's good pleasure to give them the kingdom. They enter it by his grace, and rest forever from their own works, as God rested from all the works of creation which he had made, and "so he giveth his beloved sleep."

BROTHER BEEBE:—Will you please answer in the "Signs of the Times" the following queries, as far as you know, in regard to receiving members into the church, and making choice of a pastor; is it done by a unanimous vote, or some other way. In our rules of decorum, the 11th article reads thus:

"All business shall be done by a majority of members present, except the choice of a pastor, and receiving of members, which shall be by unanimity."

And in making choice of a pastor, the above rule was altered thus:

"By motion and second, the church agrees to add the following: Nevertheless, to prevent the church from being imposed upon by the minority, the objector shall make known his or their objections, and the church shall consider such objections, and a two-third vote of the church shall rule in all such cases."

Which is right, or are both?

AARON WELCH.

REPLY.

Unanimity in faith and in practice is enjoined upon the members of the church of God, and where a perfect conformity to the divine rule is strictly observed, there will be no majority and minority, no dissensions, disagreements or confusion. When the gospel church was organized at Jerusalem on the day of penticost, none were admitted to fellowship and membership but such as "gladly received the word," as preached at that time and place by the inspired apostles, such, and only such were baptized and added to the church, and continued steadfast in the apostles' doctrine and fellowship. "And they continued daily with *one accord* in the temple, and breaking bread from house to house." Here we have the perfect order of the house of God, and it is a fearful thing for any church or body of disciples to depart from this pattern. Our right to be regarded as the church of Christ, or disciples of the Lord Jesus, can only be demonstrated, so far as we conform to this perfect pattern. Umder no pretense are the disciples of the Redeemer at liberty to add to or diminish from the faith, order or practice of the primitive church. We can adopt no articles of faith or rules of decorum which the apostles have not laid down in the New Testament, without thereby, so far, rejecting the rules and laws to which our heavenly King has affixed his immutable seal. A written summary of what we understand these laws and rules to be, may be of use to distinguish the true church from those who only claim the name, while they reject the essential and indispensible characteristics, but never to supercede or take the place of the New Testament as our only rule of faith and order. In setting forth the peculiar marks by which the church of Christ shall be distinguished to the end of the world, the inspired apostles have given *unanimity* as one of the most prominent. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the *unity* of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 1—6. As but one body, quickened by but one spirit, in but one hope, called to but one vocation, and having the same one hope of our common calling, in allegiance to but one Lord, professing and possessing the sam one faith, and recognizing but one baptism, how important it is that all the members of this one body should be of one, and but one mind. How can the body travel if there be not harmony in the members? Can the hands, and eyes, and ears, as members, travel on, and leave the arms and feet behind? There should be no schism in the body, the members must act in concert, and all be governed by one mind. A majority of the members cannot go one way, and a minority in an opposite direction, without dividing the body. If one or more of the members has become weak, or lame, so as to be unable to act vigorously with the body, then all the other members will sympathize with the suffering members, and bear their infirmities. But if the halting of a member be from want of a mind and disposition to walk in unison with the body, then it becomes an offence to the body, and if by faithful admonition and wholesome discipline it cannot be healed, then it should be cut off. "If thy hand or thy foot offend thee, cut them off, and cast them from thee." "And if thine eye offend thee, pluck it out, and cast it from thee," &c.—Matt. xviii. 8, 9. But in all this we must act cautiously, and in christian faithfulness. "Wherefore lift up the hands that hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed."—Heb. xii. 12, 13. When from weakness and feebleness any of the members are faint and languid, the strong should bear their infirmities, for such is the law of Christ. But "Mark them which cause divisions and offences contrary to to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ."—Rom. xvi. 17, 18.

While a due respect should be paid to the judgment of every member of the church of God, no uninspired member should assume infallibility, nor cherish a dictatorial position. No brother should be made an offender for a word, nor should heresy be tolerated for a moment. A church to be in a healthy and prosperous state, should all be of one mind. The apostle exhorts thus: "Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."—Rom. xii. 16. "Finally, brethren, farewell. Be perfect, be of good comfort, *be of one mind*, live in peace, and the God of love and peace shall be with you."—1 Cor. xiii. 11. "Only let your conversation be as it becometh the gospel of Christ; that I may hear of your affairs, *that ye stand fast in one spirit, with one mind*, striving together for the faith of the gospel."—Phil. i. 27. "Whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be ye followers together of me, and mark them which walk so, as ye have us for an example."—Phil. iii. 16, 17. "Wherefore, my brethren, dearly beloved and longed for, my joy and my crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and I beseech Syntyche, that they be of the same mind in the Lord."—Phil. iv. 1, 2. "Finally, *be ye all of one mind*."—1 Peter iii. 8. "Forasmuch then as Christ has suffered for us in the flesh, *arm yourselves likewise with the same mind*."—1 Peter iv. 1. How earnestly the apostles urge the necessity of unanimity among the children of God, and with equal force depreciates divisions and contentions. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."—1 Co. i. 10.

In all these admonitions to unity we find no rule for majorities and minorities. Where the saints are all of one mind and one spirit, and perfectly joined in one judgment, how can there be any division?

To avoid a conflict of sentiment in the church, let the warning voice of the apostle be heard, "Let no man be wise in his own conceit," and when the judgment of the church is to be ascertained by a vote, let every one vote honestly according to the conviction of his mind, and at the same time let him be as ready to candidly consider the opinion of those who understaad the matter differently, as he is to have his own position duly considered, and let the reason of every vote given be subject to the decision of the whole church. Then in the reception of candidates for baptism and membership, if the greater portion of the church express their satisfaction, and one or more object, let the church judge whether the objection be valid or not. So also in the selection of a pastor, or on any other subject. An objection may sometimes arise from a personal prejudice, or from some incorrect view of the subject, the church as a body should judge of this, and the objector should submit to her decision.

We have an example in the primitive church, a very grave question was submitted to the church at Jerusalem by a sister church at Antioch, and the subjet being new to the greater portion of them, there was much disputing, those of the pharisees, which believed, held that it was needful to circumcise Gentile converts, and to command them to keep the law of Moses; but they submitted their reasons to the decision of the church, and after having listened to Peter, and Barnabas, and

Paul and James, the whole church became perfectly unanimous in their final decision. Whereas, if the vote had been taken by yeas and nays, without a full investigation, the church would have been divided, and the dispute at the commencement of the meeting might have continued to this day. We learn also from this example that we should never decide on any thing pertaining the faith or order of the church of God, until we have heard and duly considered what the apostles have said upon the subject, and what the apostles then said upon that subject pleased the whole church, and averted a division, so now our only safety is in strictly adhering to what God speaks to us by his holy apostles.

January 30, 1870.

ELDER BEEBE—DEAR FRIEND:—Your will find inclosed two dollars to renew my subscription. I cannot do without the "Signs," for they are all the preaching I have. And now I have a question to ask you, if you think one so unworthy and ignorant can be worth answering. Are not all whom God predestinated to himself, (I mean to be saved) before the foundation of the world, just as much his children before their hearts are changed here, (or before they are born again) as after they are changed? Though they are steeped in sin, are they not his children just the same? Please answer me through the "Signs," as I do not wish my name mentioned. By so doing you will confer a favor on one who wishes and tries to do right, but falls far short.

REPLY.—The relationship of God's people to God, is in Christ Jesus, as their Mediatorial head, and that, as we understand the scriptures, was complete and indissoluble from everlasting. But this is a relationship of life which is entirely spiritual. "This is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. In the Son of God, therefore, the relationship of life was complete before the world began.

God as our Creator also gave us a seminal existence in the earthly Adam, and in him called our name Adam in the day we were created.—Gen. v. 2. "And Adam called his wife's name Eve, because she was the mother of all living."—Gen. iii. 20. And this name for this cause was given her before any of her children were born.

But still it was necessary that we should be born of the flesh to develop this relation to our first parents. And it is also indispensible that as children of God we should in due time be born of the Spirit, to develop our spiritual relationship to God.

The peculiar statement of the question renders it difficult for one of only a very limited understanding of the scriptures to give a categorical answer. If we were *as much*, or as fully children, before we were born, as subsequently, then our birth could have contributed nothing to make us children.

Our understanding is that a child of the first Adam must be born of the flesh to establish the relationship. And if any man have not the Spirit of God, (which he cannot have until he is born of the Spirit) he is none of his. But "As many as are led by the Spirit of God, they are the sons of God."

The great and all important question with us is, Have we the Spirit of Christ? Are we led by that Spirit? For if we are in possession of these, we can confidently leave all the rest in the hands of God.

YEARLY MEETINGS:

With the 1st Roxbury church, on Saturday before the fourth Sunday in September, and continue two days.

With the Lexington church, on the first Wednesday and Thursday in October.

With the South Westerlo church, on Wednesday after the third Sunday in October.

With the Olive church, on the first Wednesday in November, and continue two days.

With the Schoharie church, on Wednesday after the third Sunday in Nov., and continue two days.

Circular Letter.

The Corresponping Meeting held with the Primitive Baptist church in the city of Alexandria, Va., in August, 1870, to the associations, meetings, churches and brethren with whom we are in correspondence, greeting.

BELOVED BRETHREN:—The rapid march of time reminds us of the privilege of addressing you in our annual epistle, on some branch or principle of gospel truth, which is clearly set forth in the scriptures, and which applies to the church and people of God. Time and circumstances, with many external changes which are continually transpiring, compels us to closely examine our footsteps, and trace our course by the infallible standard of inspiration. If our course is not in accordance with holy writ, it is wrong, and must be abandoned. The creeds and writings of uninspired men, and the acts and decisions of unauthorized councils, are valueless as a standard of faith and orthodoxy, and should not be regarded as of any value. A "Thus saith the Lord" marked the footsteps of the flock in primitive times, and should be the practical course of the church now. When we say the church, we mean the Primitive or Old School Baptists, which church is as much unknown in her spiritual existence and standing in Christ now, as in ancient times. They are unrecognized by other people by reason of their primitive style and manners, as well as in the originality and simplicity of their doctrine, faith and worship.

There are some illustrative considerations presented in the Old Testament scriptures, one of which we will bring forward. The doleful judgments of God upon Israel for their wickedness, are described by Isaiah, in the twenty-fourth chapter of his prophecy, from the first to the twelfth verse inclusive. Then in verse thirteen he says, "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning of grapes when the vintage is done." When the olives have been mostly removed from the tree, and a few are left, the shaking of the tree indicates the gathering of the remainder, or balance that is left. After the produce of the grapes for the season is done, when the vintage is abundant, so the gleaning of grapes signifies the saving of what is left. This applies, figuratively, to a remnant according to the election of grace, a people saved by the Lord, and who contend for the truth of the gospel in the time when great abominations are among the people of the land, and God's judgments are upon the land, as in these days of dreadful wickedness. The scriptures are being fulfilled. In the fourteenth verse this remnant is spoken of as a people that "shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea." This applies to the gospel church in this age of the world, standing separate and distinct as a people that dwell alone, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. They stand upon an immovable Rock, against which the gates of hell cannot prevail.

The Lord of hosts, by the prophet, says unto his people, in the fifteenth verse, "Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea." God is speaking unto his church by his Son, whom he hath appointed heir of all things, and by whom also he made the worlds. He brought his people out of the old legal dispensation, and established them under a different and a more glorious dispensation. The people who sat in darkness saw a great light, and to those who sat in the region and shadow of death, light suddenly sprang up. Christ was that light which illuminated his people, and the command of Zion's King was, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee" That light still shines in darkness, for Christ is the life and light of his people. They are in the fires for their purification and refinement. The Lord's fire is in Zion, and his furnace in Jerusalem. They are chosen in the furnace of affliction, in their union to their chosen and exalted Savior and Redeemer. He sits as the purifier and refiner of his people, and will continue to do so until they all are called, justified and glorified. There must be a separation of the works of the flesh, from those of the Spirit. This separation is made manifest by the fiery ordeal of trials, tribulations, afflictions and persecutions. In these fires his people are commanded to glorify him. There are many inducements in these days to beguile, bewitch and seduce the saints from their allegiance to their Lord and Master. The idolatrous worship of this blasphemous age is being more and more manifest by the universal falling away, or departure from every sound principle in the religious, political and social world. It is important that the saints now should maintain their integrity and love to the doctrine, laws, ordinances and commandments of their ascended and exalted Redeemer, with the same holy fortitude and firmness that the three Hebrews did in the days of a certain heathen king, described in the third chapter of Daniel. They refused to serve the gods, or bow down to the golden image which the king had set up. And through the wrath of the king they were cast into the burning fiery furnace; yet the Son of God was with them for their preservation and salvation. This should be, and we trust is, a great incentive to love and good works, in obedience to the heavenly mandate of the King in Zion. In view of the shocking wickedness of these times, in every conceivable shape and form, with all the stigma and reproach heaped upon us for the truth of the everlasting gospel, may we rejoice and be exceeding glad that we are so highly honored of our God and counted worthy to suffer in the fires for his declarative glory, and for our good. The Lord has so purposed it, and let us glorify our God. The ordeal through which we are passing God has appointed. We have not whereof to glory, *only* in the Lord. We are the Lord's property, redeemed by his precious blood. Though beset by an army of doubts and fears, our confidence should remain unshaken in him who has promised never to leave nor forsake his people. Though passing through the waters, or rivers, or the fire, we shall never be drowned, overflowed, nor consumed. This is a positive promise. We should never dispute his promise in relation to ourselves, or his people. It is a great sin to dispute his promise. He is faithful who promised. We are not to consider it strange concerning the fiery trial which is to try us, or is trying us, as though some strange thing had happened us. But we should rejoice, inasmuch as we are partakers of Christ's sufferings, that when his glory is revealed we may be glad with exceeding joy. In this we glorify God in the fires. The patient endurance of tribulations, distresses and afflictions, is honoring and glorifying our God. We shall come forth bearing the image of our heavenly Lord; for after he has sufficiently tried us, we shall come forth as gold. We must not be cowed, or disheartened by the prosperity of the wicked, for the general falling away, or departure from sound doctrine, in nearly every sense of the word, is only the fulfillment of the scriptures, and for the good of the Zion of God, and for his glory. We cannot glory

in ourselves, but in the Lord, in consideration of this great truth that we, perhaps, would have gone to the same excess of riot as devotees of modern anti-christ, or as aiders and abettors in the political and social demoralization now existing, *but for the grace of God.* Never in any age has there been any greater development of the darkness and wickedness of the bottomless pit, than now. To stand aloof, therefore, and to protest against such unutterable wickedness, is the imperative duty of Zion's sons and daughters, as well as their high privilege. Though the furnace may be heated seven times more than it is now, we need not fear, for the Son of God will be with us, and he is the same glorious personage that appeared to John on the isle of Patmos, and declared, "Fear not; I am the first and the last; I am he that liveth, and was dead; and behold, I am alive for evermore, amen, and have the keys of hell and death." And he is our God and Savior. *Wherefore glorify ye the Lord in the fires.*

It is a consoling truth that there is more real comfort and unspeakable joy to be in the fires, than in all the world besides. Not merely to be in the fires, but to be brought through them, and to be overcomers through the blood of the Lamb, or victorious through our Lord Jesus Christ. The sweet assurance of faith affords unutterable joy to the heirs of promise, in consideration that Christ died, yea, is risen again a victorious conqueror. May this precious truth encourage us as we journey on in singing the songs of Zion.

The church of God is commanded to glorify the name of the Lord God of Israel in the isles of the sea. And why? Because his people are among all nations. They speak a pure language, for the Lord has given it to them. They reject the creeds and isms of men. No Ecumenical Councils, no Evangelical Alliances, no self-styled Protestantism, with its numerous appendages of modern religious institutions, but the the pure unadulterated doctrine of God our Savior, a primitive church walking in gospel order, all speaking the same things. This people are found scattered abroad in all lands, and in our country are known as Primitive, or Old School Baptists. Though belied, slandered, and calumniated in every direction, we still survive, not on the principle of creaturely boasting, or vain glorying, but on the principle that these things (heavenly things) are hid from the wise and prudent of this world, and revealed unto babes; yes, to babes and sucklings; and all this because it was good in the sight of our heavenly Father.

The impotent man, in the third chapter of Acts, was healed *in the name* of Jesus Christ of Nazareth. Peter declared this truth to the multitude who greatly wondered on the occasion. In this he glorified the name of the Lord God of Israel. The man that was healed also glorified God, for he entered with Peter and John into the temple, walking, leaping, and praising God. Peter positively declared that it was not through their own power or holiness that this man was made to walk, but in the name of Jesus, "through faith in his name," this man was made strong, or perfectly healed. He also affirmed, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

Impotent sinners in a spiritual sense are healed in the name of Jesus Christ, and not by instrumentalities, either of preachers, religious tracts, or any of the trashy productions of carnal, fanatical workmongers. A work of grace is wholly a spiritual work, which the natural man cannot see, know or understand. Lame sinners walk when Jesus speaks, the dumb speak, the deaf hear, the lepers are cleansed, and the dead are raised up and glorify the name of the Lord, God of Israel Jesus has power on earth to forgive sins, to save sinners, which he could not do if he were a created Savior. He is the Lord God of salvation. Isaiah says, "For thy Maker is thine Husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." The faith of God's elect is a gift, a fruit of the Spirit, and presents Christ the end of the law for righteousness, or, as Peter declares to the saints, "Receiving the end of your faith, even the salvation of your souls." The healing of our sins, or their removal into the land of forgetfulness, never more to return, is through the faith of Christ, the righteousness which is of God by faith. In this way, experimentally, they are married to Christ, and recognized in the relation of the bride, the Lamb's wife. The spiritual indivisible union of Christ and his people as one, is older than time, but is manifest in time, when those who were by nature children of wrath even as others, are called by grace. This glorious union is now manifest, and sinners are saved. As Christ and his bride are one, his name is her name, and she is so recognized when called by grace.

To glorify the name of the Lord God of Israel, is to show our faith by our works. Not such works as men have substituted in this blasphemous age, but such works as the scriptures present and clearly define. Not only in the public worship of God are we to glorify him, but also in our daily walk and conversation. Paul says, "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." Foolish talking and jesting are not convenient, but is condemned by divine authority.

Not wishing to protract this letter to an unprofitable length, we will quote the language of Paul, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind," &c. How important this declaration! Remember it, brethren and sisters in general, and practice accordingly. Love one another, and respect one another's feelings. Be courteous and kind to each other, confess your faults to one another, and forgive each other, even as God for Christ's sake has forgiven you. Be faithful in church discipline, be prompt in every religious obligation and privilege, and let not sin have dominion over you; for ye are not under the law, but under grace. In this way you will glorify the name of our exalted Redeemer in the fires, and in isles of the sea. As isles, or islands in the vast sea of briny waters, with inhabitants, so in the great sea of the Gentile nations there are inhabited isles, or churches, where God's name is known and glorified.

Israel, in our subject, is the same Israel with whom the new covenant is made, as expressly described in the thirty-first chapter of the prophecy of Jeremiah, from the thirty-first to the thirty-fourth verse inclusive, and is quoted by Paul in the eighth chapter of Hebrews, from the eighth to the thirteenth verse inclusive, and is applied by him to the gospel church and kingdom.

With much pleasure and great satisfaction of mind, your messengers were received among us, and we have been delighted and highly entertained by the preaching of the word, which is sweet to our spiritual appetite, and nourishing to our minds. We greatly desire that our correspondence may continue, and the invaluable privilege of hearing the gospel preached, and the free interchange of correspondence between us may be preserved.

Our next annual meeting will be held, if the Lord will, with Ebenezer church, Loudoun Co., Va., commencing on Wednesday before the third Sunday in August, 1871, when and where we sincerely hope to meet with you again.

JOSEPH L. PURINGTON. Mod.
JOSEPH BRODERS, Clerk.

MONIES RECEIVED FOR "THE EDITORIAL."

Wm E Freeman, Ala, 17 40, Z A Thomas, La, 12, T R Arthur, Tex, 2 30, Jesse Cason, Ark, 2 30, J W Shelborne, Ky, 4 60, W P Craig, Ky, 2 30, J I Strawn, Ill, 2 30, Eld J Byrnside, Va, 24, Jas Daniel, Ala, 2 30, J A Calloway, Ky, 2 30, Wm Burton, N Y, 2, W T Thomason, Ark, 2 30, Eld B O Allen *Mo* 8 25, J Chambliss Va 2.—Total $86 35.

Subscription Receipts.

New York:—Eld A St John 10, Wm Burton 1 50, Dea H Horton 2, Samuel Beyea 2	$15 50
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New Jersey.—Cyrus Risler	1 18
Pennsylvania:—Wm H Crawford 2, Eld Wm Correll 3, Lucretia Gilbert 2	7 00
Delaware.—Mrs E David 3, Hester Champion 1, John R Hill 2, Alex Wilson 2	8 00
Maryland.—Dr John Thorne 2, Thos Bond 2	4 00
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Kentucky:—J A Calloway 2, J Howard Esq 2, Eld T P Dudley 2, Original Little River Association 12, Eld J H Gammon 4, W B McGehee 1 50	23 50
Ontario Prov:—J D Hall	1 00
Total	$232 13

Marriages.

Aug. 10—In Washington, D. C., by Eld. J. L. Purington, Mr. Wm. D. Clark, to Miss Helen Davis, both of Washington.

Aug. 23—At the house of the bride's father, in Loudoun Co., Va., by Eld. J. L. Purington, Eld. Aaron B. Francis, to Miss Laura P. Middleton, both of Loudoun Co.

At North Berwick, Maine, Aug. 17, 1870, by Eld. Wm. Quint, Mr. Wm. H. Gerry, and Miss Lydia T. Cole, both of Sanford, Me.

Sept. 3, by the same, at North Berwick, Maine, Mr. Joseph F. Hall, and Miss Myra J. Hurd, both of North Berwick.

Aug. 10, 1870, at the house of the bride's father. by Eld. J. A. Johnson, Mr. J. T. Hickman, of Champaign Co. Ill., to Miss Rose Lee Vance, of Henry Co., Ind.

Aug. 24, 1870, by Eld. Thomas M. Poulson, Mr. Rixum Taylor, and Mary E. Hilworth.

July 21, by Eld. P. Hartwell, at his residence, Mr. Charles H. Hunl, and Mrs. Elizabeth Cray, all of Hopewell, N. J.

Aug. 20, at the house of Stephen H. Titus, near Hopewell, Mr. Wesley Drake, and Miss Rachel E. Parks, both of Hopewell, N. J.

Obituary Notices.

DIED—Aug. 24, 1870, at Binghampton, N. Y., **Celinda Lillian**, infant daughter of Horace T. and Fannie M. Boyd, aged 7 months and 16 days.

" Sleep on sweet babe and take thy rest,
God called thee home, he saw it best."

ELDER BEEBE:—At the request of sister Brown I send you for publication an obituary notice of the death of her husband, **Samuel Brown**, who departed this life April 22, 1870, aged 69 years and 6 months. He was born Nov. 6, 1800, and was baptized by Eld. Allen Cleveland, in Newton county, in 1832, and was chosen Clerk of the church the same year, and ordained a Deacon in 1836. He removed to this county Carroll) in 1851, and became a member of Bethlehem church, where he remained until he died. He was a most extraordinary character in several respects, from the time of his connection with the church, until his death, the most devoted disciple I have ever known. In all the relations of life, as husband, father, neighbor, and as a christian, by unremitting attention in reading the word of God, he became so conversant in the doctrine of grace that he could repeat more scripture, verbatim, than any man I ever knew. He was gifted with a sweet and melodious voice, and he took great delight in singing the songs of Zion. We acted together as deacons for some twelve years, consequently I had every opportunity to form a just estimate of his character. He was one that my soul embraced. His standing was generally known throughout the New Hope Association, as one that contended earnestly for the faith once delivered to the saints. All his children, except one, I think, are members of the church of Christ. What consolation and comfort it is for them, and not for them only, but for all of us, to reflect that such was the sweet union and communion we held together while he remained with us; that although he is gone, his memory has left a sweet fragrance behind, grateful to surviving friends and salutary to succeeding generations. To all the dear brethren and sisters who were personally acquainted with our dear departed brother in the Lord, this reflection obtains.

What a beautiful sight it is to behold the aged christian at the close of his career, retiring like the resplendent sun beneath the western wave, giving promise in the increased riches of his graces and brightness of his example, that his rising again shall be in the midst of the glories of eternity May the benign auspices of divine providence shield and comfort our dear sister Brown, until her spirit rejoins that of her husband in the paradise of God.

Yours in love,
ALEXANDER GARDEN.

Bowden, Ga., August 16, 1870.

DIED—At Portland, Maine, **Catharine Macomber**, wife of Francis Clark, aged 82 years, 1 month and 7 days. For fifty-three years she was my beloved wife, and was the mother of eight children, She professed religion before our marriage, and saw many of our children walking in wisdom's ways. Our loss is her gain. She was the grand-daughter of Elder Job Macomber, of Maine.

FRANCIS CLARK.

BROTHER BEEBE:—Please publish the death of my little grand-daughter, **Alley J. Turner**, who departed this life on the 25th inst., after a painful illness of eight days, with brain fever, aged 1 year and 29 days.

The little babe is gone to rest,
To reign with Christ forever blest;
Its little tongue will always praise
A Savior's love, redeeming grace.

We cannot wish it back again,
But say, Dear babe, with Christ remain;
We hope to gain the peaceful shore,
Where those who meet shall part no more.

DAVID B. ALMOND.

Mt. Moriah, Ark., Aug. 27, 1870.

DIED—At her residence, near Liberty, Amite Co., Miss., on the 25th day of January, 1870, **Mrs. Margaret Wilkinson**, relict of Elder R. Wilkinson. She was born in Georgia, on the 12th day of December, 1799, and emigrated to this state in her childhood. She obtained a hope in Christ in the early part of her life, and joined the Zion Hill Baptist church about the year 1826, and in 1853, with her husband, withdrew from that church, and joined the Mt. Olive church, on account of the corruption, both in doctrine and practice, in the former church. In 1857 she united in the constitution of the Plymouth church, near her residence, where she remained a firm, consistent and devoted Primitive Baptist. She was to her husband a wife, and to her children a mother. She was industrious, and kind to all, and none knew her but to love and respect her. Her patience was almost inexhaustible. She loved and served her Lord and Master, and feasted upon his precious promises. She often said, "I have no merit of my own to plead, Christ is my only salvation, and if saved, it will be by free and sovereign grace alone." She had the dyspepsia, and her health declined gradually, and as the outer man gave way, the inner or spiritual man grew stronger. She was not taken by surprise, but was found with oil in her vessel, with her lamp trimmed and burning brightly, so that when there was a cry made, "Behold the Bridegroom cometh, go ye out to meet him," she went forth rejoicing.

May our sad affliction be sanctified to our good, is the desire of one of the afflicted.

B. F. WILKINSON.

DEAR BROTHER BEEBE:—By request of brother Wm. Woovlverton, I write the obituary notice of sister **Pensey Woolverton**, his wife, who departed this life at their residence, in the Tennessee Colony, Anderson Co., Tex., on the 6th day of August, 1870, between 11 and 12 o'clock p. m., aged 66 years, 7 months and 15 days.

Her maiden name was Pensey Holloway. She was born in Pittsylvania Co., Va., Dec. 19, 1803, and made a profession of religion, and was baptized on the third Sunday in November, 1819, by Elder Blair. Her father moved to middle Tennessee, and there she married Wm. Woolverton, Nov. 25, 1828, and moved to Texas in Nov. 1845. She was a member of the Primitive order of Baptists. Being personally acquainted with her from the first of the year 1852, till her death, I can say that she was an orderly member of the church. She was known by many, and esteemed by all. She was always ready to give a reason for the hope she had in Jesus. A few days before her death, when one of the brethren with whom she was acquainted was about to bid her farewell, and saying he hoped the next time he would see her, she would be much better, she said, Brother Oldham, don't hope that, for I have lived a long time, and cannot live much longer. I am not afraid to die. She suffered much during her sickness, and for several years before her death she had been almost deprived of her eyesight. She has left her huband, and three daughters, with many acquaintances, to mourn their loss, which we believe is her eternal gain.

JAMES MAJORS.

DIED—Very suddenly, at the residence of her husband, in Wyoming, Kent Co., Del., **Emily**, wife of Whitely W. Meredith, aged about 35 years. Her death occurred on Thursday morning, July 14, and her funeral was very largely attended the follo wing Sunday.

Sister Meredith was baptized in the fellowship of the church at Cow Marsh, in company with her husband, in the summer of 1863, (if my recollection serves me right) and since that time until her departure, she had enjoyed the love and fellowship of all the brethren and sisters who were acquainted with her. Numbers of traveling brethren and sisters have shared the hospitality and comforts of brother Meredith's house, and such will sympathize deeply with him in the loss of his amiable companion. Possessed of a meek and quiet spirit, and being firmly established in the truth, she had endeared herself to the church, which now mourns her loss; but more especially to her family,—her husband and three interesting children, whose home is now made desolate.

ALSO,

DIED—At his late residence, in Cow Marsh, Kent Co., Del., on Thursday morning, August 23, 1870, **Dea. John Gruwell**, aged about 75 years.

Brother Gruwell was baptized by Elder Stephen Woolford, July 4, 1839, and he has therefore stood connected with the church over forty years. Three years after, that is in 1833, he was appointed to the office of Deacon, which office he filled with honor to himself, and to the full and entire satisfaction of the church, until he was called away by death.

Brother Gruwell was very extensively known, and for many years had been regarded as one of the pillars of that church. He "used the office of a Deacon well." He was not able to attend the association in May last, and since then gradually declined. His faith was unshaken, and his mind peaceful to the last. We ought not to murmur, after a kind friend and faithful church officer has been given us for so many yea rs, because he is at length called home. For him it was no doubt better.

I have seldom, if ever, felt so much sympathy for bereaved families as I have in these two cases. The Lord is able to comfort them, and to sanctify the bereavement.

E. RITTENHOUSE.

Associational Notices.

The Juniata, to meet with the Sidling Hill church, in Fulton Co., Pa., on Friday before the third Sunday in October, and continue three days.

Those coming from the east by the Balt. & Ohio Rail-road, should take the train which arrives at Hancock, Md., at 2:20 p. m., and those from the west, on the train due at Hancock at about 11 a. m., on the day preceding the meeting, they will cross over the river to Hancock, and remain there until the arrival of the 2:20 train, and they will be met and cared for by brethren and friends.

JOSEPH CORRELL.

The next annual meeting of the Western Conference Association of Old School Baptists, of Mo., will be held, the Lord so willing, with the Big Shoal church, Clay Co., Mo., commencing on the last day of September, and continue three days.

The place of meeting is about eight miles north of Kansas City, and perhaps about the same distance a little south-west of Liberty.

Old School Baptists generally are invited to attend, and we hope the Lord will send of his servants to minister unto us in holy things. Should it be in the mind of any from a distance to come, they had better come by rail-road to Kansas City, and there inquire for brother Thurston Knight, and should they have any difficulty in finding him, they can inquire for the store of Threlkeld & Co., on Maine St., between 2d & 3d St., where they can obtain the necessary information. The brethren about Kansas City will make arrangements to convey visiting brethren to the place of meeting.

R. M. THOMAS.

The Echaconnee Association will convene with the Bethlehem church, Upson Co. Ga., one mile north of the Franklin Factory on Saturday before the third Sunday in September, 1870.

Yellow River Primitive Baptist Association is appointed to meet with the church at Sorrell Springs, Walton Co., Ga., on Saturday, September 24, 1870.

The Pilgrims Rest, will be held with the Salem church, in Marion Co., Ark., to begin on Friday before the third Sunday in September, and continue three days.

Oconee, to meet with the Black Creek church, in Madison Co., Ga., twenty miles north of Athens, on Saturday before the second Sunday in October, 1870.

Kehukee, will meet with the church at Deep Creek, Halifax Co., N. C., to commence on Saturday before the first Sunday in October, 1870.

Indian Creek, with the Mill Creek church, Hamilton Co., Ohio. on Friday before the third Sunday in September, at ten o'clock a. m.

Salisbury will, be held with the Salisbury church, Wicomico Co,, Md., (Eastern Shore) beginning at ten o'clock a. m., on Wednesday before the fourth Sunday in October, 1870.

Euharley, with the church at Mt. Haber, five miles N. W, of Resaca. on Saturday before the third Sunday in September, 1870.

Mount Zion, will be held with the Little Blue church in Jackson Co., Mo., about 12 miles south-east of Independence, on the third Saturday in September, and two following days. Brethren and sisters from a distance are invited to attend.

E. Y. BERRY.

Two Days Meetings.

A two days meeting will be held at the O. S. Baptist meeting house in Fairfield, Lenawee Co., Mich., eight miles south of Adrian, commencing on Friday before the last Saturday in October.

Those coming by rail will come on Thursday previous, to Adrian, where they will be met with conveyances to places of entertainment, and to the meeting.

Brethren of our faith and order are cordially invited to attend with us. We expect brother J. A. Johnson of Indiana to be with us.

SAMUEL CARPENTER.

There will be a two days meeting held at Deerfield, Lenawee Co., Mich., commencing on the Tuesday following the Fairfield, at the school house 1 1-2 miles north of the village of Deerfield, and 16 miles east of Adrian.

Brethren, come and see us; we are few in number, yet we love the truth as it is in Jesus, and long for a few crumbs as they fall from the Master's table.

By order of the First O. S. Baptist church of Deerfield.

SAMUEL CARPENTER.

YEARLY MEETINGS.

BROTHER BEEBE:—Please publish in the "Signs" that there will be (God willing) a yearly meetiug held with the church at London Tract, Chester Co., Pa., commencing on Friday before the third Sunday in October, (Oct. 14) at two o'clock p. m., and continue three days.

We affectionately invite brethren, sisters and friends to meet with us. They know how good it is to speak and hear of the glory of Christ's kingdom, of his power to save the lost, yea, the chiefest of sinners. We wish our ministering brethren to remember our situation.

Those coming by rail-road will be met at Newark Station, on the arrival of the morning trains, and taken to the place of meeting.

JOSEPH HUGHES.

The Waterloo church have appointed a Yearly meeting to be held at their meeting house at Mt. Salem, Sussex Co., N. J., near Unionville, N. Y., to begin on Wednesday, Sept. 21, at 10 o'clock a. m., and be held two days. Brethren and friends, especially ministers of our Old School Baptist faith and order, are invited to attend. Those who come by Railway will be met at the Unionville Depot, on Tuesday the 20th, on the arrival of the cars at 4.10 p. m., which train leaves Middletown at 3 p. m., and be conveyed to places or entertainment.

In behalf of the church,

ASA ELSTON.

The Old School Baptist church of Christ called Columbea, in Jackson Michigan, have appointed their yearly meeting to take place, if the Lord will, on Saturday before the first Sunday in October, to commence at 10 o'clock a. m. We invite all our dear brethren and sisters to attend with us, and especially our ministering brethren. We have the promise of brother Seitz of Ohio, and brother Thomas of Indiana. Those that come by rail-road will come to Napoleon, where they will find conveyances to take them to the meeting. They should be at Napoleon the day before.

Done by order of the church,

THOMAS SWARTOUT.

THE NEXT SESSION

OF THE

HOPEWELL FEMALE SEMINARY

WILL COMMENCE

THURSDAY, SEPTEMBER 8th,

1870.

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DEVOTED TO 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 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. 38. MIDDLETOWN, N. Y., OCTOBER 1, 1870. NO. 19.

POETRY.

FORGIVE AND FORGET.

BY M. F. TUPPER.

When streams of unkindness as bitter as gall,
Bubble up from the heart to the tongue,
And meekness is writhing in torment and thrall,
By the hands of ingratitude wrung—
In the heat of injustice, unwept and unfair,
While the anguish is festering yet,
None, none but an asgel of God can declare,
"I now can forgive and forget."

But, if the bad spirit is chased from the heart,
And the lips are in penitence steep'd,
With the wrong so repented the wrath will depart,
Though scorn on repentance were heap'd;
For the best compensation is paid for all ill,
When the cheek with contrition is wet,
And every one feels it is possible still
At once to forgive and forget.

To forget? It is hard for a man with a mind,
However his heart may forgive,
To blot out all insults and evils behind,
And but for the future to live:
Then how shall it be? for at every turn
Recollection the spirit will fret,
And the ashes of injury smoulder and burn,
Though we strive to forgive and forget.

Oh, hearken! my tongue shall the riddle unseal,
And mind shall be partner with heart,
While thee to thyself I bid conscience reveal,
And show thee how evil thou art:
Remember thy follies, thy sins, and—thy crimes,
How vast is the infinite debt!
Yet mercy hath seven by seventy times
Been swift to forgive and forget!

Brood not on insults or injuries old,
For thou art injurious too—
Count not their sum till the totol is told,
For thou art unkind and untrue,
And if all thy harms are forgotten, forgiven,
Now mercy with justice is met;
Oh, who would not gladly take lessons of heaven,
And learn to forgive and forget?

Yes, yes; let a man when his enemy weeps,
Be quick to receive him a friend;
For thus on his head in kindness he heaps
Hot coals—to refine and amend;
And hearts that are christian more eagerly yearn,
As a nurse on her innocent pet,
Over lips that, once bitter, to penitence turn,
And whisper, Forgive and forget.

CORRESPONDENCE.

MACOMB, ILL., July 6, 1870.

BROTHER BEEBE:—Among some other requests from brethren, which have been on hand for some time, for my views, there is one from a brother in Iowa, of some months standing, desiring me to give my views through the "Signs" on a connection of scripture recorded in the xi. chapter of Matthew, beginning at the seventh verse. I apologize to the brother for not complying with his request sooner, by saying that my time has been very closely engaged otherwise, and I have also felt, and yet sensibly feel my want of ability to edify the readers of the "Signs" on any subject, and especially on the one now before me. I have no well settled opinion on one or two of the prominent points in the connection, and shall be pleased and instructed if any of the brethren shall shew me a more excellent way.

The character and work of John the Baptist appear to me to be clearly pointed out and described both in the Old and New Testaments. God, by the mouth of Malachi, says, "Behold, I will send my Messenger, and he shall prepare the way before me," &c.—iii. 1. And again, iv. 5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord," &c. John the Baptist was evidently the promised Elijah of Malachi under the name of Elias. Hear Jesus, in Matt. xvii. 12, 13: "But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall the Son of man also suffer of them. Then the disciples understood that he spake unto them of John the Baptist." See also Mark ix. 11—13; Luke i. 17. In the latter place, John was to go "in the *spirit and power of Elias.*" And in this sense he is called Elias, possessing the spirit and power of that prophet, and was thus charcteristically and officially like him, but he was not in reality and literally Elias, or Elijah the Tishbite. I call the special attention of certain dear brethren and friends to these last citations, from the fact that they deny that John was the promised Elijah of Malachi, and believe that Elijah is yet to come and precede the second coming of Christ.

John came in the wilderness of Judea and preached repentance to Israel, and faith in the Messiah who was to make his appearance directly amongst them. His preaching and baptism are called the "beginning of the gospel of Jesus Christ the Son of God."—Mark i. 1. His commission was directly from heaven, from God, and his work was to bear witness of the true and effulgent light of the Son of God, and prepare his way, and make ready a people prepared for the Lord. They were prepared for the Lord Jesus, for entering into his kingdom, by being born of God, and were made ready by the teaching and baptism of John to go into the marriage with the Bridegroom.—John i. 13; Matt. xxv. 10.

But John's ministry was a brief one, like the day-spring, or like the faint light of the morning star before the rising sun. As the Sun of Righteousness arose, and began to scatter the shades of moral night away with his own unapproachable and glorious beams of light, the borrowed light of the morning star decreases and wanes into comparative obscurity. John says to his expectant hearers, "I am not that light, I am not he, but there cometh one after me that is mightier than I; he it is that shall baptize you with the Holy Ghost and with fire. He must increase, but I must decrease." His work was not to be disowned and rejected, his preaching and baptism were not to be invalidated or depreciated, but he was soon to cease his ministerial labors, and suffer death by the hand of violence, and his brief but stirring cry in the wilderness was to be far exceeded by the heavenly strains and sublime doctrine of the Sun of Righteousness, and the taper goes out before the luminary of day. John having ended his ministry, and made ready all those who were prepared for the Lord, he was suffered to fall into the hands of an enraged enemy, and is now in prison. Here he reflects on his situation, repines under his loathsome imprisonment, and, perhaps, in view of his present forlorn and seemingly forsaken condition, begins to indulge in doubt and anxiety about the reality of those things pertaining to the Messiah and his kingdom. Darkness and doubt brood over his mind, and he sends two of his disciples to where he heard that Jesus was doing wonderful miracles, with the anxious inquiry, Art thou he that should come, or do we look for another? If Jesus is truly the Christ that should come into the world, the King of the Jews, who should deliver Israel out of the hands of their enemies, why does he not undertake for me and deliver me out of the hands of my persecutors? Go and ask him whether he is indeed and in truth the Christ, and bring me word again. On their arrival where Jesus was, they found him performing many miracles on the people, and they delivered their message. Had Jesus simply answered his interrogators in the affirmative, Yes, I am he, it would not have been so satisfactory and convincing as the answer he did send. "Go tell John again those things which ye do hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me." With these assurances of his divine origin, power and character, they depart, and are prepared to affirm and to testify to the desponding prisoner what they had seen him, Jesus, do in their presence, which was doubtless calculated to confirm and strengthen the desponding prisoner.

On their departure Jesus began his address to the multitude, and his questions and declarations concerning of John embrace the passages to which my attention has been called by the brother alluded to. I do not know what particular part of this connection, including several verses, he is desirous that I should specially notice. Jesus addresses the multitude who had doubtless, many or all of them, gone to see and hear John preach and baptize in the wilderness, on the banks of Jordan, saying unto them, "What went ye out into the wilderness to see? A reed shaken with the wind? This would have been a very vain and foolish object indeed, but perhaps many of those whom he addressed had gone to see this remarkable man and hear his cry in the wilderness, with no greater object in view than to gratify a vain curiosity created by public rumor and excitement. Instead of a worthless and fragile reed shaken with the wind, or a man of no stability of character, carried about by every wind of doctrine, they had met and heard the awful and solemn truths of God echoing along the banks of the bold running river. "But what went ye out for? to see a man

clothed in soft raiment?" They certainly did not expect to see men in gorgeous apparel in such a place, but rather in kings' palaces and among the nobility. Instead of beholding the gay and fashionable attire of some proud and pedantic courtier, they were confronted by the plain and roughly clad man from the hill country of Judea, and like his prototype, and prophet like, clothed in a hairy garment accompanied with a leathern girdle.—See 2 Kings i. 8, Zech. xiii. 4, Isa. xx. 2. "But what went ye out for? to see a prophet? Yea, and I say unto you, and more than a prophet." He was more than a prophet in the ordinary sense of that term, and in the work he performed, and the privileges he enjoyed. He did not only predict in the clearest manner the immediate coming, character and reign of Christ, teach and promulgate to the thousands of Israel the doctrine and order of the gospel kingdom, but he saw the incarnate Son of God with his own eyes, and was the highly favored and honored administrator who baptized the God manifest in the flesh. No prophet had ever risen that was greater than he. Many of the holy seers had been permitted to have glimpses of the glory of God; many had been permitted to look, by the Spirit's aid, through the vista of ages, down through successive generations, and dimly saw the day of Christ and rejoiced in it; they had inquired and searched diligently into the far distant glory of the reign of Messiah, but died without the sight. John's official character as the immediate forerunner of Christ, as the first gospel preacher and administrator of gospel baptism, and as the character who officiated in the baptism of Jesus, and who saw the Holy Spirit descend upon him, as well as his honored death for the cause of truth and righteousness, all conspire to place him high among the holy men of God, and entitle him to the first honor among the prophets of the Most High.

"Notwithstanding, he that is least in the kingdom of heaven is greater than he." I am not satisfied that I understand the intention of the Savior in this language, or the application he makes of it; but if my present impression is correct, it involves one of the most striking and sublime themes that men or angels ever contemplated. If the *least* in the kingdom applies to Christ himself, as I think it does, what an infinite stoop of humility, what an unparalleled condescension is presented for our contemplation! For a God, whom the heaven of heavens cannot contain, whose sceptre is absolute over heaven, earth and hell, the eternal, unchangable, almighty, omniscient, omnipresent and incorruptible GOD, to be made like unto sinful flesh, and to be found as a child in the arms of an humble virgin, cast out into a manger with the beasts of the stall! This view of the blessed Savior, in his wonderful humility, causes the poor unworthy writer hereof to desire to cast a vail over his face, and in contrition of soul mourn over his sins and the hardness of his heart; hoping, through grace, that it was for such as he that the incarnate Son of God humbled himself so low! "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 7, 8. "For he shall grow up before him as a tender plant, and as a root out of dry ground. He hath no form nor comeliness; and when we shall see him, there is no beauty that we should 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." "He was oppressed, and he was afflicted, yet he opened not his mouth."—Isa. liii. "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."—Isa. l. 6. This, dear reader, looks like littleness, humility and submission, unparalleled in the history of our race; and when we see Jesus stooping to wash his disciples' feet, see him agonizing in the garden, and writhing on the shameful Roman cross, and we are led to have a faint idea of his being called the least in the kingdom of heaven. He came not to be ministered unto, but to minister, and to give his life a ransom for many. He was hated, and persecuted, and suffered in behalf of all the subjects of his kingdom, and hence was least of all, in this respect, and was servant of all. His own nation, after the flesh, received him not, and he was set at naught by them and by the world, and was esteemed stricken, smitten of God and afflicted. But he is, in reality, greater than John the Baptist. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. ii. 9–11.

The subject opens wider as I pursue it, but I must submit the subject unfinished, to you, brother Beebe, and to the brother at whose request I have written.

Will Elder Rittenhouse give his views on the 12th verse of this 11th chapter of Matthew, through the "Signs?"

I remain, with some hope, your unworthy brother,

I. N. VANMETER.

LEE *Co.*, Ala., Aug. 15, 1870.

"For it is impossible for them who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. vi. 4, 5.

ELDER BEEBE:—For the consideration of any faltering child of God who may be difficulted to understand why the apostle made use of the above language, unless he meant to imply the possibility of final apostacy, I have concluded to offer, by your permission, my views of the subject, through the "Signs." Paul was addressing the Hebrew brethren, who doubtless from early childhood had been trained, educated, and carefully brought up under the influence of the Jew's religion, which consisted in the performance of the ceremonies of the Mosaic law. They had been accustomed to bring their carnal sacrifices statedly to the priest, that he might make atonement for their sins. From childhood they had heard the law read and expounded each Sabbath in the synagogues, and the importance of strict obedience to all its requirements, having been so strenuously urged upon them, that it became so deeply inculcated in their minds that nothing short of the power of God and the enlightening influence of his grace could make them see or understand "the end of those things which are abolished." And we would here observe the danger of the blind zeal of those who in the present day urge the importance of making early impressions on the minds of little children, as it is so easy to make erroneous impressions which all the powers of earth can never eradicate. The Hebrew brethren, notwithstanding the peculiar advantages they possessed, were "dull of hearing." Not that they were deficient in the natural organ of hearing, but their understanding being so much darkened by the prejudices of education, and impeded by the baneful influence of Judaizing teachers, who had succeeded to some extent in replacing the vail of legality over their minds, that they "became such as had need of milk, and not of strong meat." That is, they needed one to teach them again the spiritual import of those legal ceremonies of which the Jews thought they had perfect knowledge. The oracles of God were committed to the Jews. The principles of the doctrine of Christ were most beautifully set forth to them in the types and shadows of the law which was to be observed by that nation alone, and by which they could secure to themselves great temporal blessings, until that law and all its ceremonies were abolished. But, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." John was sent to make ready a people prepared for the Lord, and the first thing necessary was to repent, or turn from the observance of those legal ceremonies, to Christ, the substance and anti-type. "Wherefore," says Paul, "leaving the principles of the doctrine of Christ, let us go on unto perfection." Leaving those principles as they existed under the law, as they were set forth in types and shadows; leaving them as so many Jewish ceremonies, let us go on unto that perfection in Christ, the substance and anti-type of all that the Levitical law and priesthood foreshadowed. "Not laying again the foundation of repentance from dead works," &c.

The apostle declares in this same epistle that those sacrifices which were offered repeatedly under the law, could never make the comers thereunto perfect; for then they would not cease to have been offered. The worshipers once purged would have had no more conscience of sins. But their sins were had in remembrance every year, and the same manner of offering made. But not so of Christ; for he hath "by one offering perfected forever them that are sanctified." He offered himself without spot to God, as a full and complete sacrifice for the sins of his people, a sacrifice that was fully commensurate with the demands of the law, rendering perfect obedience to all its divine requirements. Being delivered by the determinate counsel and foreknowledge of God, for the offences of his people, he fulfilled the law in their stead, he died in their stead, and was raised from the dead for their justification. The glorious plan of redemption through the atonement of Christ, is perfect in all its parts, and there can be nothing added to it, or taken from it. Now, such characters as are described in the text, are such as have been redeemed by Christ from under the curse of the law; they are raised above its demands, they are born of God, they cannot sin, because his seed remaineth in them—because they are born of God.—I John iii. 9. They have believed on the Lord Jesus Christ, and on the Father which sent him. "Whosoever heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John v. 24. They are passed from that death which is in the law, to that life which is in Christ. They are born of the resurrection life of Christ, and that life will raise them from the dead, to that exalted abode which Christ has promised them. Then if it be impossible for such to fall away, what did the apostle mean by the language of the text? I think he

meant about what you, my brother, would mean, were you to come to my house and find me erecting some curious little structure of bricks and morter, and you were to ask me what I intended to do. I answer that I am going to build an altar here, and burn one of my lambs on it. What for? Oh! I have sinned. I have incurred the greatest displeasuse of God. I must do something to appease his wrath, for I have forfeited all my interest in the atonement of Christ, and have fallen again under the curse of that law from which he has once redeemed me. Would you not say that if all the divine perfection of Christ and his atoning blood had failed to save, that it is all folly to resort again to the works of the law. Would you not repudiate the idea? If you had never known me as a firm believer in Christ and salvation by grace, would you not think that some of those workmongers had been aronnd and troubled me by their pernicious doctrines? Well, such was the case in the apostle's day. There were false teachers who would affirm that except a man be circumcised and keep the law of Moses, he cannot be saved. But the apostle would teach us this: That if it were possibe for us to fall away, and that everlasting life which we possess to become extinct, and the law of God to demand the payment of the debt which Christ has paid for us, that it is impossible to renew us again to repentance. Why? Because Christ has lost a portion of his inheritance for which he died, and if his first atonement has failed, it would require his death on the cross the second time to redeem the falled ones, which we know can never take place. Then if it can be established that the atonement of Christ is imperfect, and that everlasting life can become extinct, and that the incorruptible seed of which the saints are born can be corrupted, and that those who cannot sin can be condemned for sin, we will then admit that the text teaches the possibility of final apostacy.

The Hebrew brethren, owing to their early training, the prejudices of education, and the influence of false teaching, were prone to go back to the works of the law to try to make atonement for their sins; for they, like all the rest of God's people, found, even after they were born again, that they had about them a body of sin and death, and this doubtless caused them often to fear that they should fall away, and be lost after all; and how natural for them, like the Galatians, to turn again to the weak and beggerly elements of the world.

Yours in love,

J. E. W. HENDERSON.

FREDERICKTOWN, Mo., July 31, 1870.

MUCH ESTEEMED BROTHER BEEBE:—Having finished the business part of my letter, if you will bear with me I will attempt to write a few thoughts on the subject of the gospel of our blessed, full and complete Savior, who was delived up for our offences, and raised again for our justification. It is with timidity and trembling I address the scattered saints who are few, compared with the multitudes of anti-christ. I am frequently depressed and in great darkness, but when a little light springs up I am again permitted to worship looking towards the holy temple at Jerusalem.

Brethren, I know it is too much for me, but I desire to call your attention to the words of our Savior, Luke, last chapter, and 25th verse. "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?" I think it was his glory to save his people with an everlasting salvation, and as this could not have been done by any law that had been given, it was indispensibly necessary that he should suffer these things, for their redemption. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Paul says, "There is therefore now no condemnation to them that 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 has 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."—Rom. viii. 1—4. Now, brethren, are we not slow to believe all that the prophets have spoken? All the promises spoken by the prophets were based upon the great sacrifice which Christ was to make, as shown by all the types from the foundation of the world, beginning certainly as far back as the lamb which was offered by Abel. The two systems of religion which are in the world, were set forth in the two offerings made severally by Cain and Abel. And if this be so, we cannot doubt the certainty of the salvation of God's people on the basis of divine predestination. If we cannot embrace this, are we not slow to believe all that the prophets have spoken? See again, in the type, in Exodus xii. 7, "And they shall take of the blood, and strike it upon the two side posts and upon the upper door post of the houses wherein they shall eat it." And in the 23d verse, "For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come unto your houses to smite you." Here then is another type written concerning the great sacrifice: "And ye shall observe this thing for an ordinance to thee, and to thy sons forever." Herein is set forth the basis of the gospel of our salvation. "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. 10, 11.

This brings us to the new covenant made with the house of Judah, and with the house of Israel, and to "the voice of one crying in the wilderness, Prepare ye the way of the Lord," &c. The law and the prophets were until John, "The beginning of the gospel of Jesus Christ the Son of God; as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare the way before thee."—Mark i. 1, 2.

O brethren, can you not remember the time when your ears were opened to hear the voice of one crying in the wilderness, which awakened you to a sense of your condition? Did you not then hear the thunders of mount Sinai? The floods beat against your sandy foundation, but you held on until the last hope was gone. My last ration was spent, and my moon had gone down in the west, and all was darkness and gloom; but away off in the far distant east I saw a rising star; but still an intervening mountain hid the rising sun from my view. But soon the glorious sun arose above the mountain, with healing in his wings. Christ was now exalted a Prince and Savior, to give repentance unto Israel and remission of sins. A begetting must precede a birth. Conviction is before deliverance from guilt, and a travail in the wilderness of repentance, before we can see the Sun of Righteousness. This manifestation of life takes us back to the time when we heard the voice of one crying in the wilderness of our sins.

We are told that Sunday Schools are nurseries to the church, and they are; but not to the church of Christ; for the voice by which God's children are arrested, comes from heaven, and Sunday Schools are of men, and I have witnessed the fruits of them to my sorrow.

Those who are born of the Spirit are not drunken with new wine, but this is that which was spoken by the prophet Joel, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaids I will pour out in those days of my Spirit, and they shall prophesy."

Then Peter said unto them that were pricked in their hearts, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This promise which was founded on predestination, and now verified in the outpouring of the Spirit. This mystery which was hid in God from the foundation of the world, but now is made manifest to his saints, which is, Christ in you the hope of glory.

Brethren, there is more in this subject than I am able to bring to view. I will therefore bring my scattering remarks to a close. Now may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect 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.

B. O. ALLEN.

CHIPPEWA, Del., Sept. 11, 1870.

BROTHER BEEBE:—In your 16th number, (Aug. 15th) you have copied an article from the "National Baptist, and made some editorial remarks thereon, to which I feel disposed to add a few lines. The object of the letter is evidently to show to the readers of that paper that the Old School Baptists are rapidly dying out. I have no disposition to dispute this point with them. If they wish to believe, and can believe that we are miminishing in numbers, I will not attempt to deprive them of any satisfaction that the prospect of our speedy dissolution affords them. But there are brethren and friends at a distance who rejoice in the prosperity of Jerusalem, whose minds are liable to be abused and subjected to erroneous impressions by the article in question.

It is correct that the Kingwood church did, in the fall of 1835, invite some churches then connected with the Philadelphia Association, and she also invited the Frst and Second Hopewell churches, of the Central New Jersey Association, to meet with her, "with a view of organizing a new association." The Southampton church was one that was invited, and the Montgomery and Second Philadelphia, I think, were both invited also. The two last named, although the pastors of both were present, and participated in, and approved the proceedings, yet those churches never joined the new association. I presume it is no wonder that the First and Second Hopewell churches did not report themselves to the Philadelphia Association that year. That the "title of the new organization" was "Delaware River *Old School* Baptist Association," is

incorrect. This association was formed as a matter of convenience and comfort, but not at that time breaking fellowship. The title was simply, "Delaware River Baptist Association." It was contemplated, however, to form a union composed entirely of sound churches, and hence to escape much of the confusion and strife of tongues in which they had before been involved.

The First Hopewell did not form one of the constituent churches, although she united at the first annual meeting. The fourth church in the first organization was Canton, of Salem, New Jersey. Some years afterward, viz., in the year 1842, Elder James C. Goble brought three names, Washington, S. Middletown, and Jacksonville, all of which he represented, and all of which were added to the list. A small branch of the Kingwood church, called Oxford, was also for some few years upon the minutes. These make nine names in all. Now I will attend to the declaration that "there has been no growth, but a marked decline;" and also that, "the other four churches have for some years been defunct." It has been the uniform practice of that association, if churches neglected to send letters or messengers for two or more years in succesion, to drop their names from the minutes. The Canton and Oxford churches were both very inconveniently located, the latter among the mountains in Northern New Jersey, and the former in the sands of the south. The male members being few and aged, were consequently omitted. But at Oxford, at least, I am satisfied that there are a few names left. According to the best information I can obtain, there never was such a church as the Third Middletown. As to Jacksonville, I saw her name and messengers accredited in one of the New School associations, and a bitter complaint recorded in their minutes against Eld. J. C. Goble, From these two names we never heard afterwards. If it is good logic to call them *defunct*, I will not object. The church at Washington was alive and doing well, at the last accounts. She is enjoying the ministry of the word statedly, by Elder Wilson Housel. Of the four churches now on the minutes, two have since 1835 been rent asunder, and a New School church formed therefrom. The continual inroads made and attempted upon these churches, drove them, before many years, to break fellowship with all those churches and ministers who have since been known as New School Baptists. And if Kingwood and Southampton churches are not *defunct*, it has not been for any lack of effort or zeal on the part of their enemies.

In 1837, when the New School division took place, the members who stood firm were mostly advanced in years, and very few of them are now living. I recollect of the Kingwood church losing ten members by death in a single year. But notwitstanding all the losses by death or removal, (an aggregate about equal to the original membership) there are many more young active members, who are able to attend the appointments of the churches, than there were then.

Any one who attended the stated meetings of the churches thirty years ago, and their annual associations, if he or she is still living and able to attend now, will see that the regular attendance at the several places of worship is larger than perhaps ever before, while at the associations the attendance is almost quadrupled. Much interest is manifested not only within the churches, but without, and additions by baptism of such as I trust shall be saved, are quite frequent. The congregations are regular in their attendance, and steadfast, receiving the truth as a general thing with great readiness of mind. I have no vanity in numbering Israel, or comparing statistics with the nations round about. If it had not been for the Lord who was on our side, I will not say but we might have been ere this swallowed up. But as it is, many days are likely to intervene before the funeral of the Delaware River Association takes place. And should it ever occur, the editor of the "National Baptist" will not be likely to preach it.

It must be a very ungracious spirit that would prompt any man to exhume from the oblivion and contempt to which it had been consigned, that malicious squib, written and published several years before, by a man who had been excluded from the church at Warwick for bad conduct. In perfect keeping with all the rest, is the declaration, "that they do not preach to sinners, nor pray for sinners." If he is willing to bear the responsibility of such an assertion, I do not know that I need to object. It would seem that the preaching at that session of the association had at least been effectual in bringing to light "*the gall of bitterness and the bond of iniquity.*"

If the four churches do not show a larger aggregate membership than they did thirty-five years ago, we feel to hope that there is not much unsound material in them at this time, while much that was numbered at that time has, as we have shown, gone with *the wood, hay and stubble.*

E. RITTENHOUSE.

P. S.—I might observe in addition, that about nine-tenths of what was first numbered in the Canton church, *went back* after about two years, and walked no more with us.

E. R.

LUTHERSVILLE, Ga., Sept. 8, 1870.

To "Unknown Friend," Madison Station, Ga.

My Dear Friend :—I was greatly surprised a few days since to receive your long and intensely interesting letter of the 26th ult., and to learn that my last public letter to sister Hassell had so impressed you. I verily thought that letter was not worth its space. I find my heart silently pleading for the Holy Spirit to enable me to respond to your letter, through the medium (with which God has blessed us) of the "Signs of the Times," as you request. You say not to publish your letter, and yet I shall have to extract largely, to make mine of any general interest.

You say of the Primitive Baptists, "My father and mother belonged to that people. Many times I have been ashamed it was so, especially in that (now to me) solemn ordinance of feet washing, I have felt ashamed of their preachers' dress, their old fashioned ways, and especially of the unlearned among them; and had it not been for that natural deference I owed my parents, to what length might I not have carried their manners and customs in derision. If I listened to their sermons, it was through a sense of decorum."

Of the "Signs of the Times," you say, "For many years that paper came to our house welcomed by none but my parents, and if called upon to read it, it was a task." And of me you say, when you first saw my name in print, you condemned me for a trifle, and pronounced my motive pride. But now you say, "How little does the letter (to sister Hassell) I have been reading this morning savor of pride. You are possessed of the Spirit of Christ. The Holy Spirit speaks through you. My heart turns to you. I love your writings," &c. You ask forgiveness for your first conclusions of me. It was and is no offense. Moreover, of the Primitive Baptists you now say, "I see in their preaching and writings a conformity to the bible, which I see in no other people. I believe them to be the people of God. I love them." Now also you take the "Signs," and read them for yourself as a blessed privilege. Now you listen to hear Old Baptists tell of their "travel from nature to grace," with peculiar interest, "as to some superior being far removed by God's grace" from you.

Of your own life, you continue. "Much of my time I have spent in writing—writing for journals in which I could read my praise. How sweet to me was the breath of fame! How pleasant to be lauded by the press! With renewed vigor I wrote again and again, and thought I was cultivating that inate principle of something higher," &c. Now you can say, "That which I was cultivating was ambition, pride and vanity. I believe in the total depravity of the human heart. Vainly I look to the things of this world; they are as ashes in my grasp; one by one they vanish, or grow insipid." My poor friend, is it possible?—That which was once so sweet and pleasant, is now insipid; that which was once held as substantial and abiding, is now vanished, or held as ashes; that which was once loved, is now hated, and that which was once hated is now loved. With loathing and disgust you turn from all created things, and crave that bread whereof one may eat and live forever, and thirst for that water whereof one may drink and thirst no more. You are at the bitter fount of Meribah, bewildered and crying for help and pity. Yes, dear friend, I do pity you, but with a pity inexpressibly softened and beautified by hope, that I firmly believe shall soon anchor you at the well-spring of salvation.

But, dear friend, what does all the foregoing indicate? Simply, yet comprehensively, *a change.* We have seen the effect of this change on outward things. What is the effect within?

You continue—"I have listened to all denominations, hoping to hear something to put at rest the questioning spirit within—hoping to learn that contrite heart by which I might ask aright, by which I might say the publican's prayer, 'God, be merciful to me, a sinner,' in spirit and in truth; that it might not turn to a pharisaical saying upon my lips, as it does. In the doctrine of the Old Baptists I find no consolation; for is it possible that *I* should be one of God's elect! *Is it possible?* If I am, I was sealed long years ago by the covenant of Christ, and have nothing to do but bide the time of my visible adoption. Then why do I tremble and think? Why cannot I wait in peace? How much less than nothing do I find in arminian doctrine. How worse than nothing any effort I can make! If I could, would I not go to Christ! And in this saying, (if I dare hope I might have a hope) "He came not to call the righteous, but sinners to repentance," would I place it—I whose very life each day and hour is sin, not a thought or deed but is tainted? I have no righteousness, it is alone of Christ if I be clothed upon. Thus I listen and reason, yet spared of God and yet unprepared to meet him in peace. Oh! am I not as Esau, who sought repentance and found it not? Not for a moment have I felt that I stood convicted of sin before God. But I do desire to see, and feel and know that I mourned in contrition—that, if it were possible, I might be made worthy to sit with the saints of God, in the Old Baptist church, and wash their feet."

Here is the effect within—a feeling sense of the "exceeding sinfulness of sin." Behold the progress of change. Old things are passing away, and all things are becoming new. A workmanship in Christ is being created, according to 2 Cor. v. 17. This preparation is necessary. My friend, you are surely not an Esau, who sought repentance for a fleshly consideration. You seek repentance as "one of the elect of God." Then why do you fear and tremble, while your soul is embittered with a sense of sin? Why do

you hunger and thirst? Why not wait in peace the time of your visible adoption? Because Christ is the way.—John xiv. 6. It is in him you must be accepted.—Eph. i. 6. Him you must follow. He learned obedience by the things which he *suffered.* —Heb. v. 8. If you must know Christ in the power of his resurrection, you must also know him in regeneration, and the fellowship of his sufferings, and be made (in a spiritual sense) conformable unto his death. He died to sin once. So must you die, that you may live—live unto God and holiness. Is it possible to die without a pang? You are dying—dying unto sin, being crucified with Christ. And in the very process, you are struggling into life. When you are killed to sin, dead to the last hope of breath from created soufces, then will you actually be risen with Christ from the dead. But obedience is as necessary to you as it was to Christ. the command to you is, to "repent and believe." What is belief without repentance? A slavish fear, an historical faith. Devils believe and tremble, (as you quote,) but without repentance. What is repentance without remorse, without the very compunctions of conscience you enumerate? A myth. Do you thus desire to go to Christ without contrition? Would you thus bide the time in peace? You desire to go to Christ and be clothed upon, but you virtually object to the distress your sense of guilt gives, and by inference seem to think this accords with the doctrine of election. Indeed, this seems to be a prevalent idea with the world, that the Primitive Baptists hold to a system of peaceful, passive do-nothingness, because of election: that the "elect according to the foreknowledge of God" must remain as a stock, until the set time of visible adoption, and then come into the kingdom, willing or not willing, while directly they hold to a non-active and effectual system of will and works than all others; for they teach that the irresistable God works in them both to will and to do,—to repent and believe. This power is active and effectual, none can resist it; while all others fail, none other can rise above itself, and all who trust in them are lost, for they never know the need of Christ, the only way. My friend, if you have an ample self-righteous robe around you, would you feel the need of clothing? If you never hungered, would you appreciate or cry for bread? But then you grieve over what this active principle has shown you, as unfitting you to come to Christ. The effectual light of the Holy Spirit shows you a sinner, a lost, ruined sinner, and you feel that such a sinner should not "dare hope to have a hope." But, blessed truth! Christ died for sinners—for just such sinners. You desire to see, and feel and know yourself a mourner, but see, and feel and know yourself *a sinner*; and Christ is your Savior, for you he died, and was buried, and rose again. What constitutes a sinner? Sin—a sense of its exceeding sinfulness, as horrible, loathsome, rebellious and ruinous, as one may see, and feel and know it to be. Yet it constitutes the special object of Christ's mission into the world, and secures him a Savior. Here is the unfathomable love of God, the divine, incomprehensible power and glory of grace, treasured in Christ according to the doctrine of election; so paradoxical to some, so derided and disputed by others, and so gloried in by poor lost sinners. Then, poor trembling, lost sinner! blessed mourner! behold the Lamb of God that, without self-righteousness, cleanseth from all sin. Behold him who came to seek and to save lost and ruined sinners. I can do no better than point you to his precious promises and assertions.—See Matt. ix. 13, Rom. viii. 8, 1 Tim. i. 15, Matt. x. 6, also xviii. 11.

My friend, you believe in God, believe also in Christ. Upon faith alone hangs your deliverance; good works of yours cannot effect it.—See John iii. 15, also xi. 23, Rom. i. 16, also x. 4. What if I tell you the 'spirit of life in Christ Jesus" is already within, convincing you of sin, will you believe for the very work's sake? What if I tell you Christ is in you the brightness of his glory and express image of God, giving you to discern his true character, whose attributes of justice and holiness makes you "reason and think," and "fear and tremble," for the guilty distance of your soul, would you believe for the work's sake? What if I tell you that principle within you turning from all created things, and that so secretly, tremblingly and fervently desires to be at peace with God, and so longs to whisper in truth of him, "My Father," is the eternal life and spirit of heirship in Christ, that makes every child of God one with Christ to cry, "Abba, Father," would you believe for the very longing's sake? But no, you say you have not the Spirit of Christ. But you say I have. (Admitting this for a moment.) Why then, in your letter, did you exclaim, "How your words to Mrs. Hassell struck me?" Does the natural mind discern the things of the Spirit?—1 Cor. ii. 14. Then again, after denouncing your position and fame in the literary world, as unable to satisfy the longing of your soul, and bring an answer of peace, you exclaim, "How much better the pen of the humble christian, as I look upon you to be! How much better to labor for him who gave us all!" Would the carnal mind make peace with God, and lend a willing hand to the labors of Christ?—Rom. viii. 7. Dear friend think of these things, and search the scriptures, and be not like Naaman, (2 Kings v.) who went to the prophet full-handed, and derided the idea of simply to wash and be clean. But go to Jesus empty-handed, and simply "*believe*, and thou shalt be saved."

In conclusion, you ask me to explain this scripture: "The fear of the Lord is the beginning of wisdom." According to my view, you have verified this scripture. You fear God and tremble at his word and decrees. The reverential fear of God accompanies his love. You fear God and love his children. You did not always thus fear and love. As to be "born again" has a timely manifestation, or beginning, so Christ, made of God your wisdom, has a timely beginning, or manifestation.—See Prov, ii.

Will you please accept this poor effort to comply with your request, and give me the means of writing you privately? May the Lord bless you more abundantly.

Your friend,

R. ANNA PHILLIPS.

ATHENS, Ga., Sept. 14, 1870.

ELDER BEEBE:—I had the pleasure of reading your paper a few days ago, and I never was more delighted with one devoted to the cause of christianity. As I am at leisure, I thought I would write you a few lines. I have no particular subject before me, only I feel that I am a poor pilgrim, and am trying, by the grace of God, to overcome the wicked one. I find it is a narrow path from earth to heaven, and few there be that find it. Though in the midst of my doubts and fears, I am resting upon the promises of our blessed Savior. For he says, "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." So we see then that none of them are lost. These words of our Savior are very consoling to the believer. "For by one offering he hath perfected forever them that are sanctified." Man at his best estate is vanity, and is a corrupted being, under the law, and is therefore unable to save himself by all that he can say or do. "But when the fullness of 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." Then it is by the power of God that we are brought from darkness to the marvelous light of the gospel—not of works. For Christ is the end of the law for righteousness to every one that believeth. Elder D. W. Patman was invited up to preach, not long since. The (white) Missionary Baptist's meeting house was opened for him, and a large number of persons collected to hear him. His preaching was in demonstration of the Spirit and with power. In the morning he preached from Rom. x. 13, and at night from Gal. ii. 21. He commenced by saying that he very often doubted whether he had ever called upon the name of the Lord, and this writing of Paul to the Romans was a repetition of Joel's prophecy, which reads, "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." He said that is proven, that these people were chosen in Jesus before the world began, and such would be saved, because they could call upon the name of the Lord, in spirit and in truth. Well did he advocate by his convincing and masterly arguments that there is no righteousness by the law. I never heard one preach with less trouble, and with more beautiful illustrations. He said the people of God are a poor, despised and afflicted people, but they will finally come off victorious. He raised his own hymns, and gave the choir no showing. He was very commonly dressed, which made him look more like a preacher than a great many who bear that name. The fashions of the day seem to bother him but little. I never saw a congregation more attentive. I would not attempt to do justice to the Elder's preaching, for it is better felt than told, as it is with an experience of the religion of Jesus. The Elder's communication in your paper, on the christian warfare, did me a heap of good. It seems as if he was addressing it to me.

Dear Elder, excuse me for writing so much. I am one that loves the truth, and it does me a heap of good to read your paper; it is certainly rich food for the christian.

PILGRIM.

DALLAS, Texas.

ELDER BEEBE:—In doctrine I agree with the Old Baptist church, in the main, but in paactice I do not. Please tell me why you oppose Sabbath Schools. If there is any thing wrong or unscriptural in them, please let me know it, for "I had rather be right than to be President." I was raised up under the Old Baptist influence, but have had the privilege of hearing them preach but little since I have been grown. I am a member of the so called Missionary Baptist church, and do most sincerely believe that both it and the Old Baptists are in some respects in error. The former have drank too deeply of arminianism, and the latter, in opposition to the former, have ignored works, and the advancements of the age in which we live. Why do you oppose Sabbath Schools? Why do you oppose paying the preacher—loosing his hands and allowing him to go every where preaching the glad tidings of salvation to the sinners? We believe that salvation is wholly of grace, and also that when our blessed Lord said, "Go ye into all the world and preach the gospel," he meant what he said. We believe that Christ tasted death for every man, and that when he said, "Look unto me, all ye ends of the earth, and be ye saved," he meant what he said; and if man had no ability to come, why did he so command? We do not ask these questions in a spirit of controversy, but for information. Will you please answer? Let the church answer.

Yours truly,

W. L. WILLIAMS.

(Editorial reply on page 226.)

Circular Letter.

On the final preservation of the saints in grace to glory. By W. M. Perkins.

The Louisiana and Texas Regular Predestinarian Baptist association, to the churches composing the same, sends christian salutation.

DEARLY BELOVED BRETHREN:—Another year has rolled around since we last met in an associate capacity, and many changes have taken place with the nations, goverments and kingdoms of this world, which is an evident proof to the children of God of the instability of all human governments, and the transitory nature of the things of this world. These ever recurring scenes and developments are but the filling up of the great chain of God's eternal purpose in the destiny of man, God has declared that the kingdoms of this world shall be broken in pieces and destroyed; but the kingdom of God our Savior is not found amongst those things which can be shaken or moved, and the saints of the most high God shall possess that kingdom forever, and shall have an inalienable right, by gift, to the privileges, immunities and blessings pertaining to it. Concerning this kingdom, our Savior says, it is not of this world. It is called in Revelation, the holy city, the New Jerusalem, coming down from God out of heaven, adorned as a bride prepared for her husband. The apostle Paul says, "Jerusalem which is above is free, which is the mother of us all." All we, like Isaac, are children of the promise. This kingdom is called the church of the living God, the ground and pillar of the truth, the church of the First Born, whose names are written in heaven. If we belong to that kingdom, brethren, Jesus is our Prophet, Priest and King. None ever see the kingdom only those who are born again, born not of the will of man, nor of flesh, nor of blood, but of incorruptible seed, by the word of God that liveth and abideth forever.

The scriptures abundantly teach that the subjects of this kingdom shall finally triumph over all their enemies, and shall be delivered from the power and dominion of sin and Satan, and brought off more than conquerors through him that loved us and gave himself for us.

O how precious is the doctrine of the final perseverence of the saints in grace to glory, to the tried and tempest tossed children of God. By some, (even of the professing part of mankind) this glorious truth is denied. To those who deny the doctrine, we can say, in the language of Moses, "For their rock is not as our Rock, our enemies themselves being judges." Jesus says to his little ones, "Because I live, ye shall live also." If Christ, as the Head of his church, and the hope of the believer, ever dies, then might his children fall away and perish forever. "I am he that liveth and was dead, and behold I am alive for evermore." He ever lives to make intercession for the saints, according to the will of God. So, brethren, we are authorized from these scriptures to conclude that as long as the Head lives, the body will live also. Power is given him over all flesh, that he should give eternal life to as many as the Father has given him. When was that life promised? Before earth's foundations were laid, or there were any fountains abounding with water. For the apostle Paul says, "In hope of eternal life which God that cannot lie promised before the world began."

We understand this promise to have been made to Christ, as the head, surety, and embodiment of his people, and in that grand and comprehensive promise or covenant is embraced the glorious doctrine of the final triumph and eternal deliverance of all the heirs of God from the power and dominion of sin. He bore our sins in his own body, having nailed them to his cross. He has made an end of transgression, and brought in everlasting righteousness. To confirm our faith in this glorious truth, God has sworn by himself, because he could swear by no greater, that those who have laid hold of the hope set before them, and have fled to him for refuge, might have strong consolation. Where, we ask, is the strong consolation, if any of his little ones fall away and finally perish, and what becomes of the sureness and steadfastness of that hope which is the anchor of the soul, that enters into that within the vail? No, brethren, while his name is God, and salvation is his work, while there is love in his bosom and power in his hand, his people cannot fall short of all the blessings promised in the covenant that is ordered and sure in all things. The promises held forth to the heirs in the New Covenant, or Testament, are absolute, not founded on conditions to be performed by men. The language of Jehovah is, "I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." Who can fathom the depth of that love that is breathed in the language above? The sins of his people are represented as a thick cloud which he has blotted out, and not for their sakes, but for his own name's sake. Viewed as sinners in their fallen nature, they are as black as the tents of Kedar; but they shall be made as fair as the curtains of Solomon. As far as the east is from the west, he has removed our transgressions from us. If ever those two points come together, then may the sins of his people come upon them again to their destruction. The scriptures teach clearly, brethren, that all whom he did foreknow and predestinate unto life and salvation, shall finally, through grace, be brought home to glory. "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."

'Tis said by the arminian that God will be faithful on his part to all his promises, but some (even of those who have passed from death unto life) will not continue faithful to the end, and so finally may fall away and perish. Let us again hearken to the voice of Inspiration. In the 89th psalm, in the royal covenant made with David, which primarily has reference to the great anti-type, our spiritual David, the Lord Jesus Christ, and his seed, it is there written concerning those of his children that forsake his law and walk not in his judgments, "If they break my statutes, and keep not my commandments, then will I visit their transgressions with a rod, and their iniquities with stripes; nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." Here divine veracity is pledged for the maintainance of his loving kindness and faithfulness to his erring children. They keep not themselves, but are kept by the power of God through faith, ready to be revealed at the last time. The munition of rocks is their dwelling place, and bread shall be given them, and their water shall be sure.

God has said, "I will put my fear in their hearts, that they shall not depart from me." And whenever he has begun a good work, he will carry it on and perform it till the day of Jesus Christ. The apostle Paul asks the question, "Who shall be able to separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" No. "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." Security greater than this cannot be given. Seeing then, brethren, we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and fihisher of our faith. As long as we tabernacle here below, we shall be subject to sorrow, pain and death. But this earthly house shall soon be dissolved, and we shall possess a building not made with hands, eternal in the heavens, and clothed with life and immortality, and join with all the blood-washed throng of the Lord, described in the Revelation to John, "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." With the glorified inhabitants of that celestial world, sickness, sorrow, pain and death shall be felt and feared no more.

If we have sometimes, my brethren, while journeying through this vale of tears, found it precious to our weary souls to drink of the streams of love, how inconceivably great will be the joys, the delight of those who are permitted to drink at the fountain. There God's love will appear to the enratured vision of the saints like an ocean without bounds, like a sea without a shore.

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

The Lexington Old School Baptist Association, in session with the church at Gilboa, Schoharie Co., N. Y., September 7th & 8th, 1870, to the churches composing the same, sendeth christian salutation.

DEARLY BELOVED BRETHREN IN CHRIST:—Through the mercy of our kind and covenant keeping God, we are still spared, and permitted to meet together and to see each other once more on this side of a never ending eternity; and according to a custom of long standing, we send you this our epistle of love. As the eternal God has commanded his children to comfort one another, we will call your attention to Isaiah xl. 1, 2. "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."

The children of God have great reason to rejoice that they have so strong a tower to flee to for refuge; for he is the sure foundation, he is the rock that cannot be moved. He gives to his sheep eternal life, and their life is hid with Christ in God, which is to them a great consolation. They are to comfort one another by declaring to them the way of salvation through Christ, that it is of grace and not of works, and that our God is able and will save his people. Rejoice, ye drooping saints, that this God is yours, and that he is unchangable, and that he holds his people in the hollow of his hand; for they are precious in his sight. He gathers the lambs with his arm, and carries them in his bosom, and keeps them in perfect safety. They were saved in Christ before time began, and the life that he gives to them is eternal, as the apostle says, "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." Well may the saints sing,

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

Their Captain has gone before them, and he has always been victorious, conquering all his enemies, even the monster death he vanquished, when he arose from the dead, and as the Lion of the tribe of Judah he has prevailed. Now, poor feeble bleating lambs, lift up your heads and rejoice, for your warfare is accomplished in the triumph of your glorious Leader, and the time draws near when ye shall be clothed in white, like your captain. He shall change our vile body, and fashion it like Christ's glorious body.

"Speak ye comfortably to Jerusalem," which is the city of our God, and which John saw coming down from God out of heaven, adorned as a bride prepared for her husband. In this city of God all his saints delight to dwell. Like the psalmist, each one can say, I would rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. They are to be spoken comfortably to, because they are a chosen generation, chosen in Christ, elect according to the foreknowledge of God the Father, and a peculiar people; they all eat the same spiritual food, by which they are strengthened in the inner man which is renewed day by day. The great Shepherd knows what his flock needs, for „He shall feed his flock like a shepherd." We are to tell the children of God that their warfare is accomplished, that their iniquities are pardoned. But how often they feel that it is not the case with them. Look back to the days of the wormwood and the gall, when the eyes of your understanding were enlightened, and you saw your lost condition, your sins were like mountains, and all you could do was to plead for mercy. You viewed God as just and holy, and yourselves as lost and ruined sinners; no way to escape, you were ready to give up all for lost; but mercy intervened, the Captain of your salvation appeared, and the captive was set at liberty, and then you saw that your iniquities were pardoned, that the Savior had borne them in his own body on the cross, and that they shall be remembered against you no more forever; for you had received at the Lord's hand double for all your sins. Now God's love is shed abroad in your hearts, and your joys are unspeakable and full of glory. In this ecstacy the child of grace thinks his enemies are all slain, and he will have no foes to face. But it is through much tribulation ye shall enter the kingdom. God's people are a poor and afflicted people, and they shall trust in the name of the Lord. He is their Rock and their high tower. Jesus bled and died for poor lost sinners, and he is an all-sufficient Savior, and from his fullness they all receive and grace for grace. They are made to rejoice in him, and to mount up with wings as eagles, to run and not be weary, and to walk and not faint. Now they are to run with patience the race set before them, looking unto Jesus. Although they may have to pass through many sore trials, and sometimes to stand still, yet they must be patient and trust in God. When they contemplate his perfections, that God is love, and that Christ has commended his love to us while we were yet sinners, in dying for us, we feel that we are bound to love, honor and obey him.

"Amazing grace! how sweet the sound,
That saved a wretch like me."

We feel sensible as the children of God that we cannot pay the debt of love we owe; but we love him because he first loved us. And the apostle says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." In contemplation of these great gifts which God has bestowed on us, may we press toward the mark of the prize of our high calling which is in Christ Jesus our Lord.

Dear brethren, we have great consolation in the assurance that we shall finally be delivered and set free from the body of sin and death, and taken from this world of sin and strife, and be placed at the right hand of God our Savior, to give him all the glory of our salvation, and to sing that song which none but the redeemed of the Lord can learn. May grace, mercy and peace abound throughout all the Zion of our God, and may all her children be of one heart and one mind, endeavoring to keep the unity of the spirit in the bond of peace, which may God grant for Jesus Christ's sake. Amen.

LOREN P. COLE, Mod.
AHAZ COLE, Clerk.
R. W. SANFORD, Ass't Clerk.

The Elders and messengers of the Sandy Creek Association of Regular Predestinarian Baptists, to the churches composing the same, and to the saints scattered abroad, Greeting.

DEARLY BELOVED BRETHREN:—Another year with all its toils, cares and sorrows has fled, and is numbered with the past, which reminds us that the number intervening between us and the end of our pilgrim journey and warfare is one the less, and that now is our salvation nearer than when we first believed. The past year, like several of its immediate predecessors, and the opening of the present, has been very fruitful in those signs, omens, and momentous events, that portend the winding up of this last dispensation, by the glorious appearing of our Lord and Master, and the overthrow and destruction of the kingdom and power of anti-christ. And in view of these facts, it becomes us, dear brethren, to watch, as our Lord has commanded us, and "so much the more as ye see the day approaching." We see the *religious* world (for they certainly are very religious in their way, and are the world, *of* the world, if not of Christ,) rushing headlong, deeper and deeper, if possible, into all manner of error and blasphemy, and from time to time assuming new names, to attract attention and to swell their ranks, until, it would seem, the mystical number of the beast, six hundred three score and six, was almost complete; and at the same time decking their religious exercises with all the blandishments that art and human ingenuity can devise, to please the eye, tickle the ear, and gratify the sensual and carnal nature of poor depraved man, and all, professedly, for the conversion of the world to Christ. They labor to convert the world, and yet conform to the world. They *rebuke* sin in one shape, wink at it in another, and *practice* it in a third. For instance, they rebuke gambling in general, as a general sin, (which it is,) but wink at it in their devotees, in the shape of billiards, and such other games, as being an innocent amusement, a healthy exercise, and practice it themselves in mock lotteries, in violation of the laws of the land, but justify themselves because forsooth it is for the good of the church and the conversion of sinners. And so with many other things, that in some are gross sins, with others innocent amusements, (although for gratification of the flesh,) if any share of the proceeds is thrown into the treasury of the Lord, so called, and in themselves right and expedient, because for advancement of their cause and the conversion of sinners.

We need not pause to bring proof of these things, because they are *facts* patent to the observation of most of you, and we only mention them to "stir up your pure minds by way of remembrance," and to warn you of the dangers that surround and threaten the peace and welfare of Zion. They cannot compass her destruction, "for the Lord God omnipotent reigneth," and his oath and promise are pledged for her salvation. Yet "that wicked one, whose coming is after the working of Satan," &c., (2 Thess. ii. 9, 10,) seems to be marshalling his hosts to that end, but we have the assurance that the Lord will destroy him by the brightness of his coming.

Now consider, dear brethren, that though you are not *of* the world, yet you are in the world, and of necessity have to come in contact more or less with the world, and though you are "born again of an incorruptible seed by the word of God," yet you are in possession of a body that in its nature is earthly, sensual, devilish, and is a very convenient avenue for the adversary in his temptations and assaults upon you, whereby he may lead you astray. We have called your attention to these false ways of a false and deluded people, in order to open the way for a word of exhortation, which, dear brethren, please suffer from those who have your peace and comfort at heart. In order to be as brief as we can, and bring our remarks within the space of a circular, we will say first, and to one and all, Search the scriptures carefully and prayerfully, and try to do your duty, your whole duty, as you find it laid down therein, looking to Jesus for wisdom, strength and guidance. Remember that this is especially an age of innovation, both in doctrine and practice. Therefore, receive nothing for truth that does not bear the test of the balance of the sanctuary, no matter from whom it may come; "For though we, or an angel, preach any other gospel than that ye have received, let him be accursed," Be careful to keep the enemy out, for one within is worse than many without. To this end be watchful of your doors, guard well the portals of your gates, that he may not creep in unawares. Maintain the order and discipline of God's house according to the pattern shown, and the enemy will not care to place himself under its restriction. By innovations in doctrine and practice, and by departures from good order and sound discipline, the church of Christ has suffered painfully within the compass of our own memory, because they resulted in an influx of graceless members, who would eventually "resist the truth," reject the authority of the church, despise dominion and those that are good. Besides this watchful care over the doctrine, order and discipline of God's house, in your conduct one towards another, let love be without dissimulation, reprove, admonish, exhort one another in the spirit of meekness, be sober, be grave, be temperate in all things, and give no place to the adversary. "Ye are the salt of the earth. If the salt have lost its savor, wherewith shall it be salted?"

Dear brethren, we feel that these notes of warning are needed, and not out of place in our address to you at this time, and we desire to be faithful in the discharge of our duty towards you.

And now, in the second place, we would say to the brethren in the ministry, "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers," &c.—Acts xx. 28. "Take heed to thyself and to the doctrine."—1 Tim. iv. 16. Take heed, be watchful, be guarded in your conduct and conversation, shewing incorruptness in doctrine, be examples to the flock, of sobriety, gravity, soundness of speech, aptness to teach, of faith, of charity and tender affections. Present the truth so clear and faithfully that it will be too dazzling for unenlightened eyes; present the order, discipline and or-

dinances of God's house so faithfully and plainly that it will have no attractions for the unregenerate in heart. Take heed to *all* the flock, not a part of it, over the which the Holy Ghost hath made you overseers, to feed, comfort and instruct, to warn of danger without and within, to exhort with all long-suffering and doctrine. Remember that your gift is for the edification of the body of Christ, and not for lording over God's heritage. Upon you devolves in a greater measure than upon any others, the responsibility of seeing the laws of Zion executed and enforced, to check and reprove any disposition to depart therefrom. Do we realize the awful responsibility of our calling? And does a sense of it humble us? Or are we becoming "heady, high minded?" May the great Shepherd of the sheep have mercy on us, if we are, and save his flock. We trust that we feel thankful for the peace and harmony that has abounded in our body for the twenty years we have associated together, and we pray God that it may continue, if consistent with his will. But there are some discerning minds who think they see some specks of cloud on the horizon that betoken a coming storm, after our long and peaceful calm. May God in his mercy avert it. Strive not for the mastery, but for the unity of the spirit in the bond of peace, and for the truth as it is in Jesus. Walk humbly before God in the pathway of duty, each esteeming others better than himself. And may the God of all grace direct, protect, and preserve you blameless to his coming, is our sincere prayer for his name's sake. Amen.

W. A. THOMPSON, Mod.
R. F. HAYNES, Clerk.

The Salem Baptist Association, in session with the Middle Creek church, to the several churches composing the same.

VERY DEAR BRETHREN IN THE LORD:—Another year has rolled away since we last addressed you on the subject of our holy religion. Doubtless you will expect to hear from us again through the medium of a circular letter, and we do not feel disposed to disappoint your expectations. We will therefore call your attention to, and exhort you to the reading of the scriptures, not only as a history of creation and providence, but as a divine revelation from God, teaching us what is his character, and of what is our state by nature, and what must be our destiny in the future, if we are not changed by his divine favor, and fitted for the enjoyment of his divine presence. It is therefore of the utmost importance that we should be familiar with the scriptures, they being the only source of information on which we can rely for a correct knowledge of ourselves, or of our Creator. As his creatures, we are certainly dependent on him for all things pertaining to our present and future state. It is evident that all scripture is not directed to the same end, and is therefore necessary that we should observe the following instruction: "All scripture given by inspiration of God is profitable," first, for doctrine; secondly, for reproof; thirdly, for correction in righteousness; fourthly, for instruction in righteousness; and the end to be gained is that the man of God may be thereby thoroughly furnished unto all good works. Now, as the man of God is to rightly divide the word of truth, he must observe the above instruction, or he cannot show himself a workman approved of God. In the scriptures we find information of our creation, and of the relation we stand in to our Creator, by the law which he gave to our parents, and to us in them, and next are informed of our dreadful fall by the transgression of the law, and of the direful consequence extending to all the posterity of Adam. "For as by one man sin entered into the world, and death by sin, so death has passed upon all men, for that all have sinned." Thus we find all the sons of men are under the curse of the law. Then comes the Sinai law, which was added because of transgression, until the seed should come to whom the promise was made. Neither of these laws could give life, for if they could have given life, verily righteousness should have been by the law, and the death of Christ would not have been required. We come to the conclusion that if no more had been done for the salvation of sinners than to offer them conditions to perform, they would all of them remain forever under the curse of the law. Jesus said to the Jews, "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me."

Now we will try to dwell on a more pleasing subject than that of the law of commandments, namely, the promises of God. Paul in writing to Titus says, "In hope of eternal life, which God that cannot lie promised before the world began, but hath in due time manifested his word through preaching." But the objector may say, That was too long ago,—before we were born. True, but our head and representative is as old as eternity, and all the promises of God are in him yea, and in him amen, to the glory of God by us. When God made promise to Abraham, because he could sware by no greater he swore by himself, saying, "Surely blessing I will bless thee." And the law, which was four hundred and thirty years afterward, could not disannul the promise, or make it of none effect. So, 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. The Jews from the ceremonies of the Sinai covenant, and all the children of God from the curse of the law, which they were under, thus making an end of sin, and bringing in everlasting righteousness, which is unto and upon all them that believe. Therein is the wisdom of God displayed, in slaying the enmity, and throwing down the middle wall of partition, even the law of commandments, nailing it to his cross, and of twain making one new man, and so making peace. Now, dear brethren, we are required to contend earnestly for the faith which was once delivered to the saints, including the doctrine and order of the house of God, whose house ye are, being of lively stones built up a spiritual house, to offer up spiritual sacrifices, acceptable unto God, only through Jesus Christ our Lord.

Now, brethren, it seems to us indispensable that we maintain a godly discipline in the churches, according to the teachings of the scriptures, watching over one another in love, "Endeavoring to keep the unity of the spirit in the bond of peace." We are living at a time and under circumstances which have been foretold by the inspired apostles, in which many shall depart from the faith, giving heed to seducing spirits and doctrines of devils,—heaping to themselves teachers, having itching ears, turning away from the truth, and being turned unto fables. It is only in the light of the scriptures and the teaching of the Holy Spirit that we can see and resist the evils or these cunningly devised fables of men who lie in wait to deceive.

Dear brethren and sisters, we have tried to be brief and plain, conforming to the limits of a circular letter. The New Testament is the christian's law-book, and his guide to duty. We hope you will study it well, and learn your duty, and obey its precepts as dear children. We know you have many trials to encounter in this evil world, which are hard, but they are for the trial of your faith, which is more precious than that of gold that perishes. Jesus says, "In the world ye shall have tribulation; but be of good cheer, I have evercome the world." Finally, brethren, be of good cheer; be of one mind; live in peace, and the God of peace and love shall be with you. Farewell.

J. CASTLEBERRY, Mod.
J. G. WILLIAMS, Clerk.

The Maine Old School Baptist Association, in session with the church at Jay, Franklin Co., Maine, September, 1870, to the churches of which she is composed, to them that are sanctified in Christ Jesus, called to be saints, with all the visiting brethren who call upon the name of the Lord, both theirs and ours; grace be unto you, and peace from God our Father and from the Lord Jesus Christ.

Again it becomes our duty and privilege to address you this our annual epistle of love, and in so doing we will call your attention to the following declaration of scripture: "Endeavoring to keep the unity of the spirit in the bond of peace."—Eph. iv. 3.

The apostle in the commencement of this chapter besought the saints to walk worthy of the vocation wherewith they were called, with all lowliness and meekness, with long-suffering, forbearing one another in love. This admonition still holds good, and is binding on the church of God at the present day, and it becomes us as the members of the body of Christ to walk according to this rule.

"Endeavoring to keep the unity of the Spirit." This is called the unity of the spirit, because it is a a unity of spirits, or a spiritual union, or the uniting of lively stones, which are built up a spiritual house. To be united outwardly, or merely in form or name, will not answer the demand of the apostle.

There is a vital and living union between the Father and the Son, between God and his people, between Christ and his members, and between saints and saints; and the bond of each union is love. "Love is the golden chain that binds the happy souls above." We have often beheld with joy and admiration how good and how pleasant it is for brethren of the same family to dwell together in unity. And we have also beheld with sorrow how unbecoming and unpleasant it is for brethren to live together in disunion. The saints are united under one head, the great Head of the church, and are members of one and the same body, and should be of the same mind and judgment, and should be perfectly united in spritual affairs, in the spiritual exercises of religion; because it is affected by the spirit and power of God, by whom they are all baptized into one body. And to every one of us is given grace according to the measure of the gift of Christ. When he ascended up on high, he gave gifts unto men. He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. This is for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the *unity* of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Every building is united together by some means. Charity, or love, which the saints are to put on above all things, is the bond of perfectness, and is that which joins and unites, knits and cements them together as one body. If that which unites the building together be removed, it will sooner of later fall to pieces. If love be absent, or if it be not the grand incentive which controls us in our intercourse with one anoter, we may reasonably look for and expect bitterness, anger, clamor and evil speak-

ing to make their appearance among us. But these things, brethren, should be put away from us, with all malice. For every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. But we should be kind one to another, tender hearted, forgiving one another; if any man have a quarrel against another, even as Christ forgave you, so also do ye. We speak not thus, dear brethren, to condemn you, but our object is rather to stir up your pure minds by way of remembrance of certain truths which have alreaiy been taught you by the Holy Spirit, and because we should always, under all circumstances, endeavor to keep the unity of the spirit. And this Spirit is no less than the Spirit of Christ. And if we have not the Spirit of Christ, we are none of his. And it seems that the apostle would have us to keep the unity of the spirit, even if old self should have to be denied, and the old man crucified and put off. Now to endeavor or study to preserve this union, supposes that it does already exist, that it is very valuable, and of great importance as making much for the glory of God, the mutual comfort and delight of the saints, and is worth taking some pains about, and that it is very difficult to secure and maintain, there being so many things which frequently arise and break in upon it, through the devices of Satan and the corruptions of our depraved nature. But although it may be difficult to keep, and may sometimes seem almost impossible, yet it becomes the saints to be diligent, ever striving to keep the unity of the spirit in the bond of peace, which they may be said to endeavor after, when they abide with one another, and do not forsake each other upon every occasion, when they perform all offices of love to one another, and stir up each other to the like. But do not suppose even for a moment, dear brethren, that such a union can be preserved through jealousy, or by treating one another with cold neglect, or by strife and contention, or by the use of clubs, stones or staves. For there is only one way that it can be kept, and that is *in the bond of peace.* By maintaining peace among ourselves, by seeking after those things which make for peace and spiritual edification. If we mistake not, the word *bond* in this case signifies to knit, join and bind together, because it is of a knitting and uniting nature. Now, so to act is to walk worthy of our holy and heavenly calling, and agreeable to it. Peace is what the saints are called unto in effectual vocation, and what is suitable to God, who is the God of peace, and to Christ, who is the Prince of peace, and to the Holy Spirit, whose fruit is peace, and to the gospel, which is the gospel of peace, and to the character which the saints bear, which is that of sons of peace. And while we endeavor to keep the unity of the spirit in the bond of peace, we shall feel like praying for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For our brethren and companions' sake we will now say, Peace be within thee.

Finally, brethren, farewell for another year. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

H. CAMPBELL, Mod.
A. B. MACOMBER, Clerk.

Corresponding Letters.

The Lexington Old School Baptist Association, in session with the church at Gilboa, Schoharie Co., N. Y., September 7th & 8th, 1870, to sister associations with whom we correspond, sendeth christian salutation.

BELOVED BRETHREN:—We have been favored in the kind providence of our God with another season of social intercourse with our kindred in Christ, not only in the assembling of the Elders and messengers of the churches of this association, but we have been favored also with the company of your messengers, whom we have received with joy, and whose messages of love have been refreshing to our spirits. We desire a continuance of your correspondendence, and we will, so far as in us lies, reciprocate.

Our next meeting is appointed to be held, if the Lord will, with the church of Olive & Hurley, to commence at ten o'clock a. m. on the first Wednesday in September, 1871, when and where we hope again to receive your messengers and epistles of love.

LOREN P. COLE, Mod.
AHAZ COLE, Clerk.
R. W. SANFORD, Ass't Clerk.

The Sandy Creek Association of Regular Predestinarian Baptists, now in session with the Ebenezer church, in Grundy Co., Ill., to the sister associations with whom she corresponds, sends christian salutation.

DEAR BRETHREN:—Through the goodness of him who is exalted a Prince and a Savior, we are constrained to say that we were made glad by your epistles of love and the coming of your messengers, laden with messages from the King of kings and Lord of lords, insomuch that we still desire to enjoy your correspondence.

You will see by our minutes who we have appointed to meet with you next year, as also our time and place of meeting, where we hope to hear from you again. Till then, may the God of love be with you and us, is our prayer for his sake. Farewell.

W. A. THOMPSON, Mod.
R. F. HAYNES, Clerk.

The Salem Association of Regular Predestinarian Baptists, now in session with the Middle Creek church, in Hancock Co., Ill., to her sister associations with whom she corresponds, sends christian love.

DEARLY BELOVED BRETHREN:—Through the tender mercies of that God who directs all things according to the counsel of his own will, we have been permitted to meet in an associate capacity, for which we desire to thank our heavenly Father, and that we poor worms of the dust are still not only allowed to live, move, and have a being, but now more, that we have been allowed to meet with the lovers of Jesus, and, as we hope, sit together in heavenly places in Christ Jesus our Lord. Our hearts have been made glad, and our minds greatly refreshed by the coming of your Elders and messengers among us; for truly your Elders came laden with gospel truth, speaking with one accord, which was not only edifying, but also comforting to the tender lambs of the one fold under the one Shepherd, who is the keeper of his Israel.

Dearly beloved brethren, the churches composing this association report that peace, love and fellowship abound amongst them. Some report refreshing seasons, while others complain of coldness and a barren time in religion.

Brethren, pray for us, while we sincerely desire a continuance of your christian correspondence. You can see by referring to our minutes who met with us, and how our business has been transacted, and where and when our next meeting will be held.

And now may peace, love and fellowship abound amongst us all, so that we may live to the glory and honor of our Lord and Savior Jesus Christ, our great Redeemer. Dear brethren, Farewell.

J. CASTLEBERRY, Mod.
Attest, J. G. WILLIAMS, Clerk.

The Elders and messengers composing the Maine Old School Baptist Association, to the associations, meetings and churches with whom we correspond, sends christian love and fellowship.

BELOVED BRETHREN:—Again we have been permitted to hold another anniversary meeting of our association, and we feel to say of a truth it has been a great meeting unto us. Of this you may be assured when we inform you that the Head of the church, the great Shepherd of the sheep, met with us, and presided at our feast, giving to each of his little ones their portion of meat. He also gave us a good supply of the bread of life, a cool and refreshing drink from the well of salvation, and wines in abundance. Jesus also brought along with him three of his stewards, (brothers J. L. Purington, Wm. Quint and F. A. Chick,) to pass round their rich and soul-strengthening blessings, and with much meekness and humility did they faithfully perform their duty, and we can say truly that unto us it has been a feast of fat things full of marrow, of wines on the lees well refined. We were thankful to receive your messengers and minutes, and still desire to be favored in the same way.

We have appointed our next association to be held with the church at Whitefield, to commence on Friday before the second Sunday in September, 1871, where we hope to meet you again.

H. CAMPBELL, Mod.
A. B. MACOMBER, Clerk.

ORDINATIONS.

ASHLAND, Newaygo Co., Mich., April 2, 1870.

BROTHER BEEBE:—Please publish the following in the "Signs of the Times," for the information of brethren and sisters of our faith and order.

The Old School Predestinarian Baptist church of Ashland, met according to appointment, and was opened by singing and prayer.

Brother Bassett Carpenter being chosen as a deacon, it was thought to be full time for him to be set apart to that office by solemn ordination, by the unanimous will of the church. The ordination prayer was offered by Eld. Jacob Gander, with the laying on of hands, in a very solemn and impressive manner.

THOMAS WYMAN, Mod.
A. B. BREES, Clerk.

In compliance with a call from Elbethel church, Lowndes Co., Miss., a presbytery composed of Elders J. J. Halbert, A. J. Coleman, S. C. Johnson and John H. Oden, met the church in her regular church meeting, on the second Sunday in August, 1870, to take into consideration the propriety of ordaining brother Wm. C. Smith, of Monroe Co., Miss., to the gospel ministry.

1. The presbytery organized by choosing Eld. S. C. Johnson Moderator, and Eld. A. J. Coleman Clerk.

2. The experience and call to the ministry of brother Smith was elicited by Eld. J. J. Halbert.

3. Examination by Eld. A. J. Coleman.

Brother Smith having given a satisfactory display of his christian experience and call to the ministry, and soundness in the faith, he was brought under the imposition of hands by the presbytery.

4. Ordination prayer by Eld. J. H. Oden.

5. Charge given by Eld. J. J. Halbert.

6. Extended to brother Smith the right hand of ministerial fellowship.

7. Turned brother Smith over to the church as an ordained minister of the gospel of Christ, who was received and given the right hand of fellowship.

Benediction by the candidate.

S. C. JOHNSON, Mod.
A. J. COLEMAN, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1870.

REPLY TO W. L. WILLIAMS, ON SABBATH SCHOOLS, &C. (page 121)

We admire the candor of our correspondent, and will not allow ourself to doubt the sincerity of his desire to know and embrace the truth, and to seek after it as for hidden treasure; but we are somewhat surprised that he, being a subscriber to, and reader of the "Signs of the Times," should have to enquire what are our objections to *Sabbath Schools*. For a statement of some of our objections we will refer him to number 15 of the current volume. A careful perusal of our article headed, "The National Baptists and their idols," will probably convince him that we regard them as being unscriptural and idolatrous.

If we regard the scriptures as a record of the wisdom of God, and the New Testament as a complete and perfect rule of faith and practice to the church and people of God, we must regard every thing that is not therein enjoined, as positively forbidden. How fearful are the judgments written against any man who shall add to, or diminish from the words of the book of this prophecy. See Rev. xxii. 18, 19. An inspired apostle has informed us that the inspired scriptures are given for our instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. —2 Tim. iii. 16, 17. No works therefore can, in a religious sense, be good in the sight of God, for which instructions are not found in the holy scriptures. Sabbath Schools are not taught, or enjoined by precept or example in the scriptures; they are therefore forbidden. That Sabbath Schools, so called, are a modern invention, unknown to the primitive apostolic saints, and that they are now held to be a nursery to the church, and an efficient means of saving souls from hell, and of conducting them to heaven, see the extracts in the article referred to in our number for August 1, 1870, copied from the published proceeding of the "First National Baptist Sunday School Convention of the United States," held at St. Louis, Mo., Nov. 2–4, 1869, and published by the "American Baptist Publication Society," at 530 Arch St., Philadelphia. If it be idolatry to ascribe the salvation of souls to any but the true God, then Sunday Schools, as held by the National Baptists of the United States, themselves being judges, is idolatrous. When Aaron set up a golden calf, and ascribed tc it the temporal salvation of Israel from Egypt, the anger of God was provoked, and he threatened to destroy them. Is it not still more presumptuous to ascribe the eternal salvation of lost sinners to a Sunday School, or to any thing else short of the saving power and grace of God?

Whatever may have been the original object of Sunday Schools, for teaching children to read, that object is now but secondary, or of minor importance. They are now devoted to the salvation of souls; for in their report, page 25, they say that their work as Sunday School teachers is a failure if their scholars are not saved. They not only teach, but thousands and millions of children are induced to believe in, and to rely upon them for salvation—while the eternal God has declared in the most positive terms that he is God, and beside him there is no Savior.

Beside the abominable idolatry of the institution, the pernicious effect of their delusions on the infant and rising generation is truly appalling; Nursed up in self-righteousness and pharisaic zeal, they become bitter persecutors of the people of God, and two-fold more the children of hell than their teachers.

Let what we have written suffice in regard to our objection to "Sabbath Schools," we will pass to notice some other portions of our correspondent's letter. He sincerely believes that both the Missionary and the Old Baptists are in some respects in error. He admits that the "former have drunken too freely of arminianism." In what does their arminian intoxication more glaringly appear than in their Sabbath School arrangements? Can arminianism go any farther than to place the final salvation of millions of our children in the hands of Sunday School teachers, very many of whom themselves have never professed any experimental knowledge of the true God and eternal life?

The error charged on the Old Baptists is that they repudiate works, and the advancements of the age in which we live. Well, be it so. If to oppose all religious works except what Christ has enjoined, and all works, as a ground of salvation, and to be behind the age in regard to religious improvements, is to be in error, then we stand convicted. We have no ambition to avail ourself of any of the modern religious improvements of this adulterous age, but desire rather the primitive simplicity and apostolic purity of the faith and order of the gospel, as it was once delivered to the saints by Christ himself and his inspired apostles. And we hold ourslves bound by a solemn charge, if any man, saint or angel, shall teach otherwise than did the apostles, or any other gospel, to let them be accursed. And if any man come to us, and bring not the doctrine which was preached by Christ and his apostles, we are forbidden to receive them into our houses, or to bid them God speed, lest we be partakers of their wickedness. We are perfectly content with the primitive faith and order of the church of God, as it was established at the day of pentecost. We have no fellowship for those who would make void the law or institutions of God our Savior, by their own traditions which they call advancements.

Our friend demands, "Why do you oppose paying the preacher?" &c. We are not opposed to paying our debts. If any preacher has any just demand against us, to the extent of our ability we are ready and willing to pay him. But we are opposed to making merchandise of the gospel of Christ. Nor can we encourage any to preach for filthy lucre's sake. But we will challenge the world to point out to us any order of people on earth who are more ready to contribute, in any scriptural manner, to the loosing of the hands, and feet and hearts of God's ministers, to go and preach the gospel of Christ, and feed his sheep and lambs, than are the Old School or Primitive Baptists. But we insist on doing all this in obedience to our Savior, and in the way and manner he has commanded.

There seems to be some obscurity or want of clearness in the declaration of our friend, when he says, "We believe that salvation is wholly of grace. We believe also that when our blessed Lord said, Go ye into all the world and preach the gospel, he meant what he said." Who does he mean? Paul says, "If it be of grace, it is no more of works." Does Mr. Williams mean to say that the Missionary Baptists believe that salvation is wholly of grace, and in no sense, and to no extent in anywise of works? If so, let him compare his declaration of their faith with their own, as published to the world by their delegates from twenty-eight States, in their late publication, in which they as positively affirm that the work of saving souls depends on "Sunday School workers," and that "No other aim can so infuse the souls of Sunday School workers with the spirit of earnestness and consecration to Christ, as this. This *work* of saving souls is more than enthusiasm of humanity." If they believe that salvation is wholly of grace, and not at all of works, lest any man should boast, why do they publish to the world that they believe otherwise? Why do they tell us that "To bring them (children) to Christ is the primary aim of the Sunday School worker?" If Mr. Williams means to say that the New School Baptists believe that salvation is wholly of grace, why does he charge them of having drunken deeply of arminianism?

That Christ meant just what he said to the apostles, whem he commanded them, saying, "Go ye into all the world and preach the gospel," is most certain. He meant no more, nor did he mean any less, and so they to whom the command was given understood him; for they went every where preaching the word, not organizing Sabbath Schools, or Mission Societies, as a more efficient way of saving sinners. Nor did they wait for a commission from some humanly devised board of Missions, to provide them an outfit, or to collect funds for their support. It is also conceded that the inspired writer meant just what he said, "But we see Jesus, who was made a little lower than the angels for the sufferings of death, crowned with glory and honor, that he by the grace of God *should* (not had) taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering," &c. This we believe, because thus it is written. But we have not been able to find in the bible any place where God has said, "Come unto me all ye ends of the earth, and be ye saved." We believe that God always means just what he says, and therefore if he says unto Israel, as in Isa. xlv. 22–25, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength; even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." All this is said, and was doubtless all meant; but as God evidently means just what he says, no man has a right to change the words which have gone out of God's mouth in righteousness. God's Israel, though scattered to earth's remotest bounds, shall hear his voice, and shall be saved in the Lord with an everlasting salvation. God has also said, in the same connection, "I have not spoken in secret, in a dark place of the earth. I said not unto the seed of Jacob, Seek ye me in vain. I the Lord speak righteousness, I declare things that are right." But, why must they look to God for salvation, from the ends of the earth? Because he is God, and in all the earth there is no other Savior. If salvation could be obtained from Sunday Schools, or from "Sunday School workers," there would be no necessity for all Israel to look alone to God for salvation; but as God alone can save a sinner, he has commanded them all to look to him for it, and to look away from every thing else for it. And this he has not said in vain, for he has sworn by himself that his word shall be effectual in the complete salvation and justification of all the seed of Israel; for he said not unto them, Seek ye me in vain.—Isa. xlv. 19.

As our friend has proposed his questions, not in a spirit of controversy, but for information, we have designed to reply respectfully, and sincerely hope he will accept what we have written in the spirit of love and of a sound mind, and if any light shall be elicited we shall not have labored in vain.

Obituary Notices.

DEAR BROTHER BEEBE:—I have to announce to you the death of another one of your subscribers. My beloved sister in the flesh, and sister in the Lord, **Katy Godfrey**, has laid off her armor, and, I trust, has gone home to glory. She died Sept. 3, 1870, aged 79 years, 5 months and 4 days.

She was taken more than three months previous to her death, with sciatic rheumatism, which rendered her helpless, terminating in dropsy of the chest, and general dropsy. During the earlier period of her sickness she was in a low state of mind, but was not destitute of a goodly degree of confidence in God, as I am informed, but not as bright and as strong a hope as she desired. For more than a week previous to her death she was not only fully reconciled, but anxious for the time to come when she might depart and be at rest.

She was baptized in March, 1816, by Eld. Luke Davis, then pastor of the Thompsontown church, Sullivan Co., N. Y., owing, it is believed, to the age and infirmity of Eld. Benjamin Montanye, the pastor of the New Vernon church, where she placed her membership.

She lived in the vicinity of New Vernon about ten years after her baptism, when she moved to Genesee Co., N. Y., where she united with the Stafford church, before the introduction of false gods. But, when these were brought into the church, she, with her husband and one son, declared non-fellowship with them, and were excluded. She never after lived near an Old Baptist church, but remained firm in the fellowship and in the doctrine of God our Savior, as believed and practiced by Old School Baptists, and would have esteemed it a privilege to be numbered with them. She died at the residence of her son-in-law, Jacob Rhines, in Sandstone, Mich.

W. B. SLAWSON.

Des Moines, Iawa, Sept. 13, 1870.

DEAR ELDER BEEBE:—It becomes my painful duty to record the death of our dear old sister, **Pamelia Baker**, consort of Dea. David Baker. She departed this life on the morning of July 12th, 1870, very suddenly; was the evening previous, to all appearance, in usual health for a person of her age, which was nearly 61 years. She had partaken of the evening meal in company with her husband and Eld. James A. Bullock, after which she lighted her pipe, and started to milk the cows in a yard near by. When she had been gone, as brother Baker thought, long enough to have returned, he being otherwise engaged went to the house, expecting to find her there, but failing to do so, called her, but received no answer. He went in search of her, and found her near the gate, lying upon the ground, where she had fallen. She raised her head, and breathed only two or three times. Neighbors soon came at the call of brother Baker, who conveyed her to the house. But life had fled, and her happy spirit had passed from the turmoils of this life, to the enjoyment of that rest prepared for the children of God. The sadness of the stroke came near being too much for tender cords which support the feeble frame of our dear old brother, so that it was with difficulty the brethren and friends who were present could keep up animation by rubbing, and other attention, he being taken with a very hard chill, caused by the excitement, and being some sixty-six years old, and quite frail, having but a few months before been, to all human appearance, near the gate of death, but it pleased the Lord to again raise him to moderate health, to witness and bear more afflictions. For many are the afflictions of the righteous, but the Lord delivereth him out of them all.

Our dear old sister Pamelia had been a sound and consistent Old School Baptist about forty years. I first became acquainted with her in the state of Indiana, in the year 1829. She united with the Little Raccoon church, Parker Co., where my membership then was. In the year 1830, was baptized by Elder Aaron Harlan, who was the pastor of said church. And I can truly say that during those years she was an ornament to the christian character, although young. She was born on the 22d day of September, 1809, and was the eldest daughter of brother Aaron and Julia Wade, who also were members of the same church. She was married to Mr. John Pulliam, Aug. 11, 1831, who died March 1, 1842, leaving her a widow. She then emigrated with her children to the state of Iowa, in the year 1855, and united with the Three Forks of Nodoway church, in Page Co. In the year 1859 she was united by marriage to brother David Barker, and in the year 1862 they removed to Keokuck Co., Iowa, and joined the Rock Creek church, and in the year 1865 emigrated to the state of Oregon, and united with the New Hope church, Washington Co., where I became again a living witness of her christian deportment, and can say she was truly a mother in Israel. We have many brethren and sisters among us who can attest the same of her during her sojourn in the state of Iowa. Our association was this year held with the New Hope church, near her house, July 1st, 2d & 3d, and many brethren, sisters and friends will long remember her kind attention to all who made her house their home, for both her and brother Baker seemed never to tire in urging for company, and doing all they could to render their guests happy. How few of us then thought that so short a time would intervene before she would be called home to join that great association above, where parting will be no more, and where sorrow, sickness and death will never come. We desire to say with the poet,

"By thy hands the boon was given,
Thou hast taken but thy own.
Lord of earth and God of heaven,
Evermore thy will be done."

We hope the good Lord will be with and support our old brother in his bereavement, and cause him to lean upon that arm of strength that is underneath him, and enable him to look forward to that day of his deliverance from the afflictions and turmoils of this life, and to know of a truth,

That soon the joyful news will come,
Child, your Father calls, come home.

JOHN T. CROOKS.

DIED—At the residence of her son-in-law. A. T. Thompson, in this village, Sept. 13, **Mrs. Lois Cox**, relict of the late Jeremiah Cox, aged 79 years, 7 months and 4 days. Our departed sister received a hope in the Redeemer in early life, and united with the Old School Baptist church, we believe more than fifty years ago, and has been a firm advocate of the faith of the gospel, ever contending that salvation is of the Lord. To her, death and the grave had no terrors, for her hope had entered into that immortality which is within the vail. She leaves two daughters, with their families, and one brother, with numerous relatives and friends. "To live is Christ, and to die is gain.

Two Days Meetings.

A two days meeting will be held at the O. S. Baptist meeting house in Fairfield, Lenawee Co., Mich., eight miles south of Adrian, commencing on Friday before the last Saturday in October.

Those coming by rail will come on Thursday previous, to Adrian, where they will be met with conveyances to places of entertainment, and to the meeting.

Brethren of our faith and order are cordially invited to attend with us. We expect brother J. A. Johnson of Indiana to be with us.

SAMUEL CARPENTER.

There will be a two days meeting held at Deerfield, Lenawee Co., Mich., commencing on the Tuesday following the Fairfield, at the school house 1 1-2 miles north of the village of Deerfield, and 16 miles east of Adrian.

Brethren, come and see us; we are few in number, yet we love the truth as it is in Jesus, and long for a few crumbs as they fall from the Master's table.

By order of the First O. S. Baptist church of Deerfield.

SAMUEL CARPENTER.

Associational Notices.

The Battahatchie Association will convene with the Sulphur Spring church, Monroe Co., Miss., on Friday before the second Sunday in October, 22 miles north of Columbs.

Oconee, to meet with the Black Creek church, in Madison Co., Ga., twenty miles north of Athens, on Saturday before the second Sunday in October, 1870.

Salisbury will, be held with the Salisbury church, Wicomico Co,, Md., (Eastern Shore) beginning at ten o'clock a. m., on Wednesday before the fourth Sunday in October, 1870.

I desire, through the medium of the "Signs," to extend to the brethren and friends, particularly ministering brethren abroad, a cordial invitation to attend the next meeting of our association, to be held with the church at this place, beginning on Wednesday, Oct. 19.

Those coming by way of Philadelphia will take the cars at Broad and Prince depot, at 8.30 a. m., on Tuesday, the 18th, and arrive at Salisbury at 3.00 p. m. Those coming through Baltimore will take the cars at the Philadelphia depot, at 7.25 a. m., on Tuesday, getting through tickets to Salisbury, where they will arrive at 3.00 p. m., or, which would perhaps be preferable, they can take the steamer Maggie, South Street warf, at 6.00 p. m., on Tuesday, for Crisfield, where they will connect with the Eastern Shore R. R., and arrive at Salisbury about 9.00 a. m, on Wednesday, in time for the meeting.

GEORGE LOWE.

The Juniata, to meet with the Sidling Hill church, in Fulton Co., Pa., on Friday before the third Sunday in October, and continue three days.

Those coming from the east by the Balt. & Ohio Rail-road, should take the train which arrives at Hancock, Md., at 2:20 p. m., and those from the west, on the train due at Hancock at about 11 a. m., on the day preceding the meeting, they will cross over the river to Hancock, and remain there until the arrival of the 2:20 train, and they will be met and cared for by brethren and friends.

JOSEPH CORRELL.

YEARLY MEETINGS.

With the 1st Roxbury church, on Saturbefore the fourth Sunday in Sept., 1870.

With the Lexington church, on the first Wedneiday and Thursday in October.

With the South Westerlo church, on Wednesday after the third Sunday in October.

With the Olive church, on the first Wednesday in November.

With the Schoharie church, on Wednesday after the third Sunday in Nov., and continue two days.

With the church at Otego, on the third Wednesday in Nov., and the day following.

Providence permitting, the editor of this paper will attend the meetings at Lexington, Olive and Otego.

BROTHER BEEBE:—Please publish in the "Signs" that there will be (God willing) a yearly meeting held with the church at London Tract, Chester Co., Pa., commencing on Friday before the third Sunday in October, (Oct. 14) at two o'clock p. m., and continue three days.

We affectionately invite brethren, sisters and friends to meet with us. They know how good it is to speak and hear of the glory of Christ's kingdom, of his power to save the lost, yea, the chiefest of sinners. We wish our ministering brethren to remember our situation.

Those coming by rail-road will be met at Newark Station, on the arrival of the morning trains, and taken to the place of meeting.

JOSEPH HUGHES.

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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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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 desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, tninking 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 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. 38. MIDDLETOWN, N. Y., OCTOBER 15, 1870. NO. 20.

POETRY.

"WE ARE SURE THOU KNOWEST ALL THINGS."

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to thee for rest;
Cares of to-day, and burdens for to-morrow,
Blessings unimplored, and sins to be confessed—
I come before thee at thy gracious word,
And lay them at thy feet. Thou knowest, Lord.

Thou knowest all the past. How long and blindly
On the dark mountains the lost sheep had strayed;
How the good Shepherd followed, and how kindly
He bore it home, upon his shoulders laid,
And healed the bleeding wounds, and soothed the pain,
And brought back life, and hope, and strength again.

Thou knowest all the present. Each temptation,
Each toilsome duty, each foreboding fear;
All to myself assigned of tribulation,
Or to beloved ones than self more dear;
All pensive memories, as I journey on;
Longing for vanished smiles and voices gone.

Thou knowest all the future. Gleams of gladness,
By stormy clouds too quickln overcast;
Hours of sweet fellowship and parting sadness,
And the dark river to be crossed at last.
Oh! what could hope and confidence afford,
To tread that path, but this: Thou knowest, Lord!

Thou knowest not alone as God, all-knowing;
As man, our mortal weakness thou hast proved,
On earth with purest sympathies o'er flowing,
O Savior! thou has wept, and thou hast loved;
And love and sorrow still to thee may come,
And find a hiding place, a rest, a home.

Therefore I come, thy gentle call obeying,
And lay my sins and sorrows at thy feet,
On everlasting strength my weakness staying,
Clothed in thy robe of righteousness complete;
Then rising, and refreshed, I leave thy throne,
And follow on to know as I am known.

CORRESPONDENCE.

DAWN, Mo., Sept. 24, 1870.

"And deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 15.

DEAR ELDER BEEBE:—As my mind has been greatly exercised on the foregoing verse, you will see by perusing Elder Vanmeter's very excellent letter, I have asked him for a solution of it; and as he has so kindly elucidated it, I thought perhaps it would bring comfort to the sorely tried and tempest tossed mourners in Zion, were it published. I have ventured to leave it to your better judgment, at the same time asking brother Vanmeter's pardon for not sending it earlier, as I prize it very highly. For,

"My thoughts on awful subjects roll,
Destruction and the dead;
What horrors seize the guilty soul
Upon a dying bed.

Lingering about these mortal shores,
She makes a long delay,
Till like a flood, with rapid force,
Death sweeps the wretch away.

Then swift and dreadful she descends
Down to the fiery coast,
Amongst abominable fiends,
Herself a frightened ghost.

There endless crowds of sinners lie,
And darkness makes their chains;
Tortured with keen despair they cry,
Yet wait for fiercer pains.

Not all their anguish and their blood
For their own guilt atones,
Nor the compassion of a God
Shall hearken to their groans.

Amazing grace that kept my breath,
Nor bid my soul remove,
Till Christ who saved me by his death,
Revealed to me his love"

Yes, beloved Elder Beebe,

"'Tis not the whole of life to live,
Nor all of death to die;
Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years,
And all that life is love.

There is a death whose pang
Outlasts the fleeting breath;
Oh! what eternal horrors hang
Around the second death."

And ah, wo is me, for I am undone. I am one of unclean lips. I cannot think one righteous thought, nor do one righteous deed. I am all unclean, am leprous, foul and filthy. O wretched one that I am, who is to deliver me from the body of this death? The heart is deceitful above all things, and desperately wicked, a cage of unclean birds. The poison of asps is under the tongue, a sword is in the lips, and the throat is an open sepulchre, full of rottenness and dead men's bones. There is none that doeth good, no not one. They are all together gone astray. Dead in trespasses and in sins. Now, child of God, where is thy boasted works? the good deeds that can save thee? Can the dead work? Can the blind see? Can the deaf hear? Nay. Is not thy boasting vain? But is there no balm in Gilead? Is no healing Physician to be found to heal a sin-sick soul? (for all diseases are light compared with sin.) Alas! no earthly physician can be found. For in sin's benighted mazes we live a guilty distance from our God, and love that distance well. But let who is he that cometh from Bozrah, his garments dyed in blood, glorious in his apparel, traveling in the greatness of his strength, speaking in righteousness, mighty to save? His own right arm brought salvation for fallen men. He trod the winepress of his Father's wrath alone, even down to the lone valley of death, and the long dark night of the tomb. Hence he rose a mighty conqueror, led captivity captive, triumphing over sin, death, hell and the grave, and has ascended to the right hand of the Majesty on high, where he ever lives to make intercession for us, and show our feet the way, that where he is we may be also.

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

We are redeemed with his blood, we are bought with a price, we are a chosen people, a royal priesthood, yea, he makes us reign as priests and kings.

"Who is he that looketh forth,
Fair as the blooming morning,
Fair as the moon, clear as the sun?
'Tis Jesus Christ's adorning.

Jesus can clothe my naked soul;
Jesus for me hath died;
And now I can with pleasure sing,
My wants are all supplied."

Dear Father Beebe, I have been conversant with "our paper" almost from early childhood, and owing to your many cares and laborious duties I have never presumed to intrude on your precious time, to ask you for instruction, and never having seen your own experience of grace in the "Signs," I have greatly desired to see it published, and I believe there are many of the "little ones" as will as myself would like to peruse it. And are there not many dear saints of our Father's family who will join with me in wishing to see the dear pilgrims of Zion, the aged fathers and mothers in Israel, those who are passing away like a shock of corn fully ripe, leave their testimony on record for us and their children, like the good old patriarch Jacob, (and well the patriarch knew,) how the Lord found them in a waste howling wilderness, how he has led them about and instructed them, and declare with the sweet singer of Israel how he has taken them up out of a horrible pit and miry clay, and placed their feet upon a rock, our Rock Christ Jesus, and put a new song in their mouth, even praise to our God.

And now, beloved Elder Beebe, and all the saints who are both near and afar off, I subscribe myself, as ever, the least of all,

NANCY SHIELDS WITHEROW.

MACOMB, ILL., Feb, 17, 1870.

MRS. NANCY S. WITHEROW:—Dear sister in Christ, your very interesting letter of the 21st ult. came to hand on the 27th, inclosing one from your mother, both of which gave me much pleasure in perusing. They both seem to breathe holy spiritual unction, such as rises from hearts purified by grace. Your flattering expressions respecting myself, however, I feel to be undeserved. A multiplicity of engagements have prevented me from replying to you sooner, and I hope you will excuse me.

You request my views, either through the "Signs" or privately, on Heb. ii. 15, and although I have no objection to having my views examined by the Lord's children, on any of the truths of the bible, when I have any views with which I am satisfied, yet I do not feel sure I have an understanding of all the points in the immediate connection of the above text.

Paul, in this chapter, presents the character of man in his earthly character and relation, being made a little lower than the angels, crowned with greater glory and honor than the rest of the works of God, and set over all his works, to subject and subdue all things under him. But Paul admits, or testifies that we "see not yet all things put under him,"—verse 8. "But we see Jesus, who was made a little lower than the angels [just like man, or *the children*] for the sufferings of death," that he should taste death for "every man" included in the "many sons" (verses 9 & 10) that should be brought to glory. Now he brings to view the

unity or oneness of Christ and his people in their fleshly relation, the sanctifier, (Christ) and the sanctified, (the many sons, or the children) "are all of one." All *of one*, not only made by one Creator, but made *of one flesh*.—Verse 11. Hence Christ is not ashamed to call them brethren, saying, "Behold, I, and the children which God hath given me." —Verse 13. The children of God, given to Christ, the elder brother, in the covenant of grace before time began, before either he or they had a fleshly existence. "Thine they were, and thou gavest them [to] me." —John xvii. 6. In the eternal purpose, choice and foreknowledge of God, the children were seen, known and chosen in Christ before the foundation of the world, blessed with all spiritual blessings in him, grace given them in him in covenant, before the world was, and both he and they are spoken of and recognized by the infinite wisdom of him who "calleth those things which be not, as though they were."—Rom. iv. 17. "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them."—Psa. cxxxiv. 16 But now the children, the many sons of God's choice, are made and put forth in a flesh and blood condition, and in this condition or relation they are placed under law to God, and in this fleshly condition they sinned in their earthly head, Adam, and fell under the curse of the law, and in this fleshly condition were doomed to death and to dust, In this condition they are not only subject to temporal death, but are held in bondage under sin, and exposed to the inflexible claims of the divine law. But the immutable and everlasting love of God toward these children of his choice, ceases not, but follows them where they have wandered into sin and degredation; hence, to reach them and redeem them from both sin and death, he must needs assume their nature and place under the law. "Forasmuch then as the children [the chosen children of God] are partakers of flesh and blood, he [Christ] also himself likewise took part of the same" flesh and blood.—Verse 14. "The Word was made flesh and dwelt among us." —John i. 14. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his children," &c.—Verses 16 & 17. To reach the case of his children who were partakers of flesh and blood, he must be made flesh, or take part of the same, must be "made under the law, to redeem them that were under the law." It would not do for him to come in the nature of angels, for they had neither flesh nor blood to offer in sacrifice, neither was it for them that the atonement was to be made. It is important for us to notice that Christ in assuming our nature "took on him the *seed of Abraham*." Not his fleshly seed, for these are not the children of promise; but "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. The terms "every man," "children," and "many sons," in the connection of the text, are synonymous, and agree with the seed of Abraham whom Christ took on himself, and for whom he officiated as a merciful and faithful High Priest.

The great object of his coming and assuming the nature of the children, (that is their fleshly nature) is stated by the apostle, "That he might destroy him that had the power of death, that is the devil, and deliver them, who, through fear of death, were all their lifetime subject to bondage."—Verses 14, 15. Through the temptation of the devil the children became sinners, and sin subjected them to death, the fear of which subjects them all their lifetime to bondage. The deliverance of these thus subject to bondage, appears, dear sister, to be the special object of your inquiry.

I shall have to be brief. The death of Christ was designed to atone for the sins of all he took on him, and for whom he offered up himself. For these he was made to be sin, who knew no sin, (of his own) and he bear their sins in his own body on the tree of the cross. As the devil, by his works, caused the children to become subject to sin and death, the "Son of God was manifested, that he might destroy the works of the devil."—1 John iii. 8. He came to redeem them from the curse of the law, being made a curse for them. Redemption contemplates the deliverance of God's children from the bondage of sin, and also the bondage of death, consequent upon sin. The life of Christ was a complete obedience to and fulfillment of the law in its preceptive requirements, and his death fully paid the penalty of the same denounced against them, and his resurrection from the dead secured their deliverance from the bondage of death and corruption: hence through death he destroyed the devil, or his works, in behalf of his children, and delivered them legally from the bondage of condemnation, and by his resurrection delivered them virtually from death. But it must be remembered that this deliverance from sin and death of all the children of God, did not take effect at once and deliver them actually from either sin or death; but both these objects were absolutely secured, to be executed in their respective times. All his children will be in time delivered from the bondage of the law, experimentaliy and personally, from the reign and dominion and love of sin, and from the effects of death. The children of God in their fleshly condition are all their lifetime subject to bondage through fear of death, knowing they have to endure its pangs in their mortal body. They know that their earthly house must dissolve and return to dust. The flesh recoils and shrinks at the thoughts of grappling with the king of terrors, and shudders at the cold and gloomy grave, where all is silence and darkness. But Christ hath brought life and immortality to light through the gsspel. Through his resurrection a halo of light is shed on the tomb, and a rainbow of peace spans the valley of death. "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."—Rom. viii. 20. The creature here named I understand to be the "new creature:" "If any man be in Christ he is a new creature."—2 Cor. v. 17. This new creature or child of God is made subject to vanity, or mortality, pain and death, not of choice, but of necessity, for God hath subjected the same creature in hope of a future dediverance from the bondage of corruption, and the redemption of our body into the glorious liberty of immortality. In this tabernacle the children groan, being burdened, and subject to trials, pains and sorrows, imprisoned and bound by the fetters of mortality; but the same is subjected in hope of deliverance ere long. By this hope of deliverance and immortality we are saved from sinking under the galling yoke of this body of death, and enabled to wait patiently till our deliverer come. "So when this corruptible [body] shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—1 Cor. xv. 54, 55. Then shall you, sister Witherow, and you, mother Shields, and all the redeemed, know what it is to be delivered from not only the fear of death, but death itself; then shall we put on eternal youth and sing the song of redemption in a clime where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.

"Then shall we see, and hear, and know,
All we desired or wished below;
And every power find sweet employ,
In that eternal world of joy."

In this hope I remain.

I. N. VANMETER.

September 28, 1870.

"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. Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow."—Isa. l. 10, 11.

DEAR BROTHER BEEBE:—I am requested by Mrs. Martha E. West, of Livingston Co., Ky., a daughter of our late beloved brother, Dea. Chas. Mills, to offer a few thoughts on the above portion of divine writ. I am ever willing to accommodate my dear brethren, sisters and friends, to the extent of my poor abilities; but they seem so barren and unfruitful that I am often ashamed of them after I have written, fearing if you publish them that they will exclude more important matter. However, such as I have I am willing to communicate.

The prophet Isaiah is an eminent example of the goodness and mercy of the Lord to his church while existing under the types and shadows of the law and prophetic dispensation, being especially called of God to the office of a seer or prophet, which, in my understanding, is figurative of the true preacher under the gospel dispensation. For holy men of old spake as they were moved by the Holy Ghost.—2 Peter i. 21. He is also called by many the evangelical prophet, because, I suppose, he predicted more of the coming of Christ and the glory which should follow, than any other prophet that had preceded him. He appears to have prophesied to the house of Judah and the house of Israel, in the reigns of three different kings of Judah.—Chapter i. 1, I understand the house of Judah and Israel to be figurative of the gospel church as she existed in that day and age of the world; for national Israel was a type of spiritual Israel; hence as Isaiah was especially called of God to this work, I would not suppose that his warnings and exhortations would be believed by any but those who were specially taught of him; for we find the object of the prophet plainly stated in the fortieth chapter, first and second verses. "Comfort ye, comfort ye my people, saith your God," &c. I have no doubt that the writings of this man of God has been a comfort to the church from that day to the present. The unworthy writer sincerely hopes that he has received great and lasting comfort from them, and I hope my dear freind Mrs. West has also received the same.

The prophet, in the fiftieth chapter, appears to me to be drawing a line between national and spiritual Israel; for there were but two peopeople, religiously speaking, in that day, and there are but the same in the present day. The one was professing to stand upon a law righteousness, and the other looked alone to God for salvation. And in the present day religionists are divided and sub divided even into fractional parts; yet, properly speaking, there are but the two. In drawing the line between them, the prophet clearly shows the travel of the children of God, in the tenth verse. Where is the child of grace but what appre-

ciates the language of the man of God? How often have they been called to mourn over their darkness and their want of light. The child of God being a compound character, or in other words, in the possession of two natures, one born of God, and the other not, and consequently the warfare between the two. The nature they received from their *old father* is opposed to God, because never having been born of him. It knows nothing of his power in the regeneration, and is well content to stand at the guilty distance it is from him But now when the power of God is revealed, and he is delivered from the power of darkness and translated into the kingdom of his dear Son, (Col. i. 13) the case becomes entirely changed. Not that I understand that he sees *all* the light that belongs to that dear kingdom, for he is nothing but darkness, in and of himself, and all the light he has of divine things is but given him. A point here in my experience. I thought, when I first received a hope in Christ, (if ever I did) then in the days of my youth, that I should have a bright time all the days I should be called to dwell here. I used to hear the dear old brethren and sisters (now in eternity) tell of their doubts and fears, their spiritual darkness, their want of light, &c., and I concluded that I would try to shun those dark times; but alas, my dear friend, I have long since (I think) experienced what those dear veterans of the cross of my dear Lord told me, that these would be my lot; and though a professed preacher and follower of Jesus for many years, I still have to mourn over my darkness, and feel that outside of the Lord I have no light. Blessed be the name of our God, he has told me what to do in this emergency, and it is, "Let him trust in the name of the Lord, and stay upon his God." O the sweet consolation of trusting in the Lord. My dear friend, have you ever been there? Have you ever seen yourself all darkness and no light? Has it not driven you to his gracious side, and enabled you to see that all your light in divine things must flow from him, "the Father of lights, with whom is no variableness, neither shadow of turning?" I think, from your conversation with me, that you have, and I hope the dear Lord will enable you to cast your lot among that people that walk in darkness and have no light, that put their trust in the Lord and stay themselves upon their God,

It is true that these people are poor; they are, comparatively speaking, *very few*, and very unpopular, but still they are the only people that have the promises, and, my dear friend, they will realize them all after a while; for when this tabernacle shall be dissolved and fall, they have a building of God, a house not made with hands, eternal in the heavens.

It sometimes seems to me that I could fill a volume with my feelings upon this subject; but I think I realize the truth of the remark of the great apostle to the Gentiles, "Now we see through a glass darkly." I have not the power to see and thoroughly understand all the mystery of godliness, but if we are what we profess to be, it will not be long until we will be done with all the darkness that troubles us here, and will enter into the more perfect light of God in the New Jerusalem, for ever and ever.

I have left but a small space for comment upon the eleventh verse. It seems to me that it is so plain that any child of grace may understand it. We can behold the workmongers around us kindling their fires, (fox fire) and compassing themselves about with the sparks, (their converts) walk in the light of their fire, or upon the proceeds of their converts, for they must be well paid for creating these sparks, and they last about as long as a natural spark, soon go out, or, as they call it, lose their religion. Can we look for any thing else from natural systems? Human nature can only teach what belongs to its system; they cannot by all their wisdom find out God. Though they dig deep, and try to hide their counsel from the Lord, yet the Lord knows who they are, and tells them, "This shall ye receive of my hand, ye shall lie down in sorrow," which I believe will be as fully consummated as the joys of the righteous, when anti-christ shall be stripped of all its coverings that it has clothed itself with, and shall stand in all its own horrid deformity. May God almighty give us grace to obey the voice of his Servant, live to his praise and glory while here in the world, and finally be brought off more than conquerors through him that has loved us. Amen.

Yours in the afflictions of the gospel of the Son of God,

JOHN H. GAMMON.

P. S.—Brother Beebe, I wish to say to the brethren who have written to me upon the subject of the history of the Primitive Baptists, that I expect to commence it the beginning of next year. I wish to hear more from them on the subject. Also, I again request the Clerks of Associations to send me their minutes.

J. H. G.

WAVERLY, Ill., Sept. 12, 1870.

DEAR BROTHER BEEBE:—I have been a reader of the "Signs of the Times" a great length of time, and do not feel willing to do without them. I wish you to consider me a subscriber as long as they shall continue to be published by you. I have read with pleasure the experiences of the brethren and sisters, and I have procured the following account of the experience of sister Rebecca Jane Allen, which I herewith send to you, and request you to publish it in the "Signs of the Times."

Truly yours,

JONATHAN MEACHAM.

STIRRUP GROVE, Ill., Aug. 28, 1870.

TO BROTHER J. MEACHAM—DEAR BROTHER:—As I awoke this beautiful Lord's day morning, my first thoughts were, How I would love to be at the association to-day; but as I am not, I can think of no way in which I can spend the day more agreeably than to talk of the goodness of God to me. And if our heavenly Father will give me light and liberty, I will comply with your request, by giving you an account of my experience in passing from death unto life.

In the year 1867, when I was in my seventeenth year, I first saw my lost and ruined condition. It was while I was sitting under the preaching of brther White. His text was Psalms xlviii. 12, 13, and O such a text it was to me! Suddenly I was stricken down, and plainly saw myself a lost and ruined sinner, a wretch condemned to die, and what to do I knew not. Every word seemed to be directed to me, and no tongue can tell the distress of my soul. I thought I had committed the unpardonable sin, and that there could be no mercy for such a wretched sinner as I was. I sat there awhile, and began to shed tears, and could only say, Lord, be merciful to me, a sinner. I felt as though every one in the house were gazing at me. Oh, if I could be away from there, I thought, I would feel better. My very thoughts appeared to me to be sinful, and I verily thought if I should live to get away from that place, I would never go there again. After meeting I returned home, feeling that I was a lost and ruined sinner, without hope, and without God in the world, and I verily thought I was surely about to die. I tried to read the bible, but it seemed only to condemn me. I felt truly wretched, and too unworthy even to say, Lord, be merciful to me, a sinner. I felt that I must sink down in endless wo. I would go about day after day, trying to plead for mercy, but felt as though my prayers availed nothing. I continued in this way for some time, and at length I began to want to hear preaching; but I felt too unworthy to go, or to be in any one's company. I would go to meeting, but Oh, such a wretch as I, to be in the company of so good a people as I regarded the Old School Baptists to be. Thus I continued for some time, and then began to think it was only trouble of my own make, and resolved to try to get rid of it. I began to go into wild company, and tried to be as I had been; but, my brother, I could not throw off my troubles. Every thing I had ever done would come up before me, and tell me I was too vile to be saved. If ever a poor sinner tried to pray, I think I did. It really seemed to me that I had never thought a good thought, in my life. I sensibly felt the need of prayer, and would gladly have asked some one to pray for me, but I felt too unworthy; and when I tried to pray, my words seemed to be unheard. I thought, Surely no one ever felt their lost condition so plainly as I do. I seated myself one day to write to brother A. W. Murray, for I felt as though if I could see and converse with him it would afford me relief; but before I commenced to write, something seemed to say, Why ask counsel of men? I arose and walked away, feeling that I had not a friend in the world, and that even God was an enemy to me. I thought I would once more try to pray the Lord to forgive me. I tried to pray, but my prayers seemed to be all in vain. I continued in this way until after a time my trouble seemed to abate, and in 1870 I was at a party, trying to enjoy myself as others seemed to, when all at once something seemed to say to me, Where will you spend eternity? O what thoughts at that moment filled my soul, no tongue can ever tell. My dear brother, I then and there felt my need of a Savior more than I ever did before. I came home, but I could not sleep that night. My mother came to my house the next day, and I told her that I had something to tell her, but I dreaded to. She insisted, and I told her that I had been to a party, and that I felt so bad about it I could not rest until I had told her. She seemed to feel bad about it; but she had not such thoughts as I had, for I felt like a lost and ruined wretch, and I promised her that if I kept in my right mind I would never go again. I felt truly tired of sinning. By that time I could scarcely refrain from gushing tears. I did not let my mother know what were my feelings. She and my father were Old School Baptists. I retired to a place by myself, to try to wear off my feelings, but soon came back to the house and tried to talk with my mother; but I was no more company for her that day. My distress became so great that I could scarcely eat or sleep, and I thought I must surely die. One day as I was busy at my work, (I shall never forget the time) I thought I would retire to some place and ask the Lord to have mercy on me, and save me. I tried to pray, and besought the God of all grace to give me grace, and save a wretch condemned to die. O I felt willing to have my convictions deepened, and to bear double the distress, if I could only have a hope of eternal life; for what were all my sufferings compared with what Christ suffered when nailed to the cross? I felt willing to be anything or nothing, if I might have eternal life. But O, my prayers seemed to be in vain. I tried to go about my work, but I could not work. One night I went to a prayer meeting. They sung, and then requested those who desired their prayers to come forward. I desired their prayers, but felt too unworthy to go up. I sat still, but was almost dying. After a while I

went up to the seat to be prayed for. While there the inquiry arose, Am I worthy to be prayed for? I feared that my prayers were only from my lips, and I felt worse than ever. I returned home and went to bed, I told my husband how I had felt, but he could say nothing to comfort me. I traveled on in this way until the Wednesday before the first Sunday in April last. I arose that morning feeling awfully bad. Yes, feeling that my doom was sealed. I could neither work nor sit still. I was made to acknowledge the justice of God in my condemnation. Every thing looked dark and gloomy, and my constant thoughts were, Lord, save, or I perish. My husband went off to his work, and I was alone. I thought my time had now come to die, and I must sink down to perdition. I went to the door to call my husband, but I could not. I turned and went to the bed and laid down, and felt certain that I should never rise again. I felt that I was sinking into the pit. Every thing seemed dark and gloomy, and I once more tried to raise my heart and eyes to God, and said, Lord, take me as I am, I can do no more; when, O my soul! my burden was gone, and I was made to leap from my bed and shout, Glory to God for his goodness and mercy to me. It now seemed so plain that I thought I could tell every body. I looked around, and O how beautiful every thing appeared. Every thing seemed to be praising God. I then thought I was the happiest being in the world. I felt that I loved the Lord, and that he had taken me up out of the horrible pit. O what a happy day that was to me. Now I thought my troubles were all over and gone, and happiness would be my lot alone. I wanted to talk to some one, and tell what great things the Lord had done for me. I went over to my father's the next day to tell him and my mother, but when I got there I felt fearful that I was deceived, and I returned home without naming it to them. But when I got home I could not rest. I must talk with some one. But when Saturday came, it was the church meeting day of the Old School Baptist church, and I wanted to go, and still I did not want to go. I stayed at home and suffered all the day long. I sent for my mother, for I felt that I could not stand it without telling some one before I went to meeting the next day. But she did not come. O such a night as I had, it seemed to be the longest night I ever witnessed. I thought if I were only at meeting I could tell it to ten thousand. When morning came I still desired to talk with my parents, and I went over to their house, and had been there but a few moments when my father asked me if I had got to loving the things that I once hated. I told him I had, and I related to him my exercises from the first to the last, as well as I could, and when I got through I felt like a new creature; but still I did not feel satisfied, for I desired to unite with the people of God, for I loved God and his dear people. I went to the meeting that day, and when the invitation was given, I went forward and related my experience to the church, and was received into their union and fellowship, and O what a happy day it was to me. I went home rejoicing. I took my bible and sat down by the window to read. Every thing I read seemed plainer to me than ever before. Even the little birds which were flying seemed to be praising my heavenly Father. I continued rejoicing all the week until Friday, when I began to doubt, fearing that I was deceived. I was afraid I had been in too much haste, or perhaps it was because I had put off my baptism until the next meeting, and I feared that I had done wrong; for I felt that it was my duty to be baptized. I went on, sometimes hoping and sometimes doubting, until the May meeting. O what a glorious meeting it was to me, to see so many of the lambs of the fold coming forward to unite with the Lord's people. I felt truly that the Lord was with us from the beginning to the end, and I walked down into the water with brother Murray, who baptized me, and every one around me seemed to be rejoicing, and when I arose out of the water I wanted to praise God, for every thing seemed so lovely. I wanted to praise God and give him all the glory.

Now, brother Meacham, I have tried to comply with your request, by giving you an account of my deliverance from the power of darkness, and translation into the marvelous light of the gospel. Still I have some doubts and fears, and I have often felt and said, If I am one of God's little ones, why do so many things come in my way? But I do love the Lord's people, whether I am one of them or not; and I hope I love them with an unfailing love.

Brother Meacham, do with this as you think best, and when it is well with you remember your unworthy sister in the Lord, if I am one at all,

REBECCA JANE ALLEN.

P. S.—The number baptized with me was seven. R. J. A.

NEAR RUTLEDGE STATION Ga., Sept. 4, 1870.

ESTEEMED BROTHER IN CHRIST:—Again in the order of providence I am permitted to address you a few lines for your valuable paper, provided you see proper to insert them; if not, you may feel assured that I shall not in the least be hurt; for rather than I should write one word or sentence to hurt one of the least of my heavenly Father's family, let my pen cease to move, and my tongue cleave to the roof of my mouth. If I know my own heart, I have no aspirations to any thing fleshly, but I do desire to express a few things with my pen, which perhaps may afford some small comfort to some poor trembling, halting child of grace. I shall have to follow the leadings of my mind, and if I should be led by the Spirit of God, I do not fear of offending in the least any child of God.

For the last two weeks or more, I have thought of the security of the christian. And to bring it home to our mind, an expression of Paul to the Collossians, (Col. iii. 1—4) "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."

This language will not apply indiscriminately to the world of mankind in a general sense, but to a specific class, and that class is styled christians, and are those for whom Christ died, and for whom he has ascended to, and now sits at the right hand of God, which is the safe place where christians are seated. This language is as applicable to the saints of the present time, as it was to the Collossians, and will be to all that are now, or ever will be saved by grace. No other plan has ever been provided to rescue fallen men and women, but by grace. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." The plan to save sinners was provided in wisdom, and blessed be God, such poor unworthy creatures as we are were not consulted; for the plan was settled before time began. For proof, see Titus i. 2. And the scriptures are full of testimony to establish the fact. Then, considering the assurance christians have, they can rely with implicit confidence on its full accomplishment, and the beauty and excellence of it is, that it was not left depending on man; if so, man would have whereof to boast. To put a veto on this, it is emphatically declared, "Not of works, lest any man should boast." So we see at once no christian can claim salvation on the plan of works. But glorious thought, grace reigns; and when it does reign, and the poor desponding soul that once thought that by works of his own he could obtain salvation, I say, when such as depended upon works for salvation, and verily thought they could so obtain it, when Christ appears in all his beauty and excellence to the poor soul, and speaks peace, by some sweet portion of scripture, or an expression of the poet, or some heaven inspired desire, the poor soul is made rich. Such are unexpectedly taken from all works of their own which they had so tenaciously clung to, and the filthy rags were taken away; then they are made rich in the blood of the everlasting covenant, and are risen with Christ, and all their desires for the present are heavenly and divine. Some are more elated than others, their evidences are very clear, while others, as it were, can barely claim the promises. I have often desired to have as bright an evidence as Paul had. At the same time, that does not argue that because I have not, I am not a child of God. God has a purpose in all he does. But when grace reigns, and we are sufficiently humbled, we are as quiet and docile as a lamb. Then we are risen with Christ. It is alone for what he has done, and for no worth or merit on our part, but alone in and through the merit of Jesus Christ. And not one of his children shall ever be lost, for whom Christ died. It is impossible for one for whom Christ died to be lost, for the body must be complete in him. Then we should set our affections above. Yes, dear saints, perfection dwelleth there. When we set our affections on things of the earth, which are perishing in their nature, we are not having them set in the right direction. We should, as men and women, try to the best of our ability to work faithfully with these natural hands of ours, and try with the help of God to provide things for our families; this is right and commendable in the sight of God; and it is wrong if we do not provide for our families. But we should not set our affections on them to the exclusion of the things of more importance.

"For ye are dead." The christian is both dead and alive. He must be dead to any thing that he can do, as a means, (pardon this expression; for I am as much opposed to means of man's devising to save himself, as any person can be.) There are no means that we can bring that will avail us any thing. There was a time in our experience when we thought that by doing certain things we would bring God under many obligations to save us, and we resolved in our own mind to pray a certain number of times a day, and other good things that we thought we could do. And God suffered us to work ourselves ont of tools and timber, when it is well pleasing in his sight to save us by his grace. We then could see that all our works were an abomination in the sight of God. Our filthy rags were exchanged, and a robe of righteousness given to us, and put upon us.

"This vesture never waxes old,
No spot thereon can fall;
It makes the christian brisk and bold,
And dutiful withal.

This robe put on me, Lord, each day,
And it shall hide my shame,
Shall make me fight, and sing and pray,
And bless my Captain's name."

"And your life is hid with Christ in God." What a sure life the christian has—hid with Christ in God.

Of course then it is hid from the wise and prudent, and revealed unto babes in Christ. Then what manner of persons should we be, to have the assurance that we are his by regeneration, and the spirit of adoption, whereby we cry, Abba, Father, or, My Father. Then the connection is inseparable, and it is based upon the wills and shalls of Jehovah. Then sure enough, when Christ is our life. How personal, our life. If we cannot claim him in that life, the evidence is against us. We either must admit him as being altogether sufficient for just such as we, for what he has done, or he is not sufficient. Then if the latter, we cannot by him cry, Abba, Father. Christ is either a comple Savior, or no Savior. If we are christians, we are a component part of his body, the church, and there is no possibility of one of his members being lost. If there was, then he must have died in vain, and then we would be yet in our sins. He is all my hope for life and salvation, and if I were left to myself even for one moment, I should of all men be the most miserable.

When we come to speak of heavenly principles, our minds soar far above man, whose breath is in his nostrils. And we are told, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The word *ye* in this passage can with equal force apply to *we* in the present day, if we are christians. Then if we are his children, we are commanded to take up our cross daily and follow Jesus in whatsoever he has commanded us. We are commanded to go to the King's household and there declare what good things he (not we) has done for our souls; and all the duties of the household are plainly laid down in the word of eternal truth, and they are not grievous, but joyous. But too often is the case with the christian, My evidence is so little, I am no christian, and the things that are seen are often troubling them. Old Satan is often setting traps and gins in the way, and they often worry along for years, and some never put on Christ by profession, all the time living in disobedience, halting between hope and fear, in disobedience are often corrected, and sometimes afflictions are sent upon them severely. All the time they are in neglect of duty they are deprived of the ordinances of the house of God. Such trembling, halting ones need good nursing, and none but a christian can console such an one. The poor doubting child of grace, when he is looking at the things that are seen, and hunting for the dead body of Moses, is not in a proper frame of mind to enjoy the light of his divine countenance. But God does not suffer him to remain all the time there. Paul, when he had cried thrice to have the thorn taken out of his flesh, was reminded that the grace of God was sufficient for him. And if not greatly deceived, I saw a time in my experience when I was, it appeared, as miserable as a man could be. I do believe I felt angry with God. I had been tossing to and fro in my bed. I had occasion to get up with our sick son, and I opened the door with as awful feelings as any poor soul ever did. My eyes involuntarily were elevated to the top of the trees, and such a sweet promise as "My grace is sufficient for thee." The sick child, and all my troubles that had been loading me even to the earth, were gone, and I could say, Thank God for redeeming grace and dying love. It does seem to me like the Lord has been better to me than all my fears.

I do hope, brother Beebe, you will pardon me for troubling you so often. I have not wrote from mere choice, but of necessity. I have merely glanced at a few things. My feelings are indescribable, and I know that in me, that is in my flesh, dwells no good thing. I want you to use all candor with me. I do not want to trouble you so often. Perhaps, for fear this will crowd out better matter, as soon as you read it, it would be best to commit it to the flames; or if you are so crowded that you do not have time to read it, please see the signature, and consume without the trouble of reading. I do not wish to darken counsel.

I remain one of the most unworthy, in much tribulation,

D. F. P. MONTGOMERY.

OCCOQUAN, Va. Sept. 3, 1870.

ELDER BEEBE:—It is comforting to the saints in their pilgrimage here below, to reflect upon the precious promises to themward contained in the sacred word, and as at times our way appears completely closed by darkness, how precious is that faith which enables us to trust in him who has sworn, saying, "I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Are there not times, christian pilgrim, when weary of the momentous affairs of life, having no enjoyment in the giddy amusements of the world, you turn, longing for something, you know not what, and endeavor to free your soul from the burden of sorrow that appears to press so heavily upon it. You retire to some secluded spot, remote from the eyes of this dark and sinful world, to bow in prayer to God, and, O God! be merciful to me a sinner, is the burden of that prayer. The old Adam in you clinging tenaciously to its mother earth, the immortal principle or seed implanted within you by the power of the Most High, earnestly desiring some spiritual food from its heavenly home. Thus situated, you are a witness to the declaration of the apostle Paul, made in his letter to the Romans, "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." When surrounded by darkness to us almost, if not quite impenetrable, when bowed beneath a sense of our own depravity, how completely do we realize our utter helplessness and God's omnipotence; and when thus apparently groping in darkness, how helpless are we in our own sight; how completely are we forced to trust in the Lord. Truly at such times, indeed I should say at all times, we can put our trust in nothing save in him.

If it were not for the knowledge that God directs all the events of our life, how miserable we should feel; but we know that the way of man is not in himself; it is not in man that walketh to direct his steps. When we are enabled to feel that he is with us in clouds as well as in sunshine, that his almighty hand sustains us in times of deep and sore distress, how calmly can we walk the course set before us. When faith imparts to us the sweet assurance that he is our strength, we find no troubles too difficlt to encounter, no temptation too strong to resist.

I write upon this subject to-day, hardly expecting that aught I write will be of much, if any comfort to a single person except myself. It is comforting for me to reflect upon this subject. The helplessness of the creature, the omnipotence of the Creator, the safty of those who trust in the Lord. My mind has been for some time in a dark and bewildered condition, and in this dark condition I humbly hope that I have derived some of the consolation that flows from our being enabled to trust in the Lord. And may we ascribe praise unto him who alone can impart to us faith to trust in the Lord. As a free gift from him we receive this faith, and it echoes back to him again. When we were first brought to a knowledge of our sinful condition in nature, we worked dilligently, endeavoring to find some principle within ourselves upon the merit of which we might stand justified in the sight of God; but after having exhausted all of the measures within our reach, standing as guilty culprits beneath the shade of Sinai, we could seemingly hear the sentence pronounced from its summit, "Cursed is every one that continueth not in all things written in the book of the law to do them." It was in this hour of dark despair that we were compelled, like the children of Israel upon the banks of the Red sea, to "Stand still and see the salvation of the Lord." It was then that we were experimentally taught to know that "salvation is of the Lord." It was then that we were enabled to trust in the Lord. Our daily experience teaches us that all earthly things are vain and impotent, that in the Lord alone we have deliverance from, or in the trials through which we pass in our journey here below — and may we be enabled to look unto him for a supply of all that we need, temporal as well as spiritual, remembering that "the Lord is good, a strong hold in the day of trouble — and he knoweth them that trust in him."

The above rambling remarks upon a truly interesting subject, are submitted to you, Elder Beebe, to be disposed of as you think best.

Yours truly,

PILGRIM.

NEW BALTIMORE, Va., Sept. 20, 1370.

VERY DEAR FATHER IN ISRAEL:—As you expressed a desire to hear from me, when we parted at the close of the Corresponding Meeting, I will try to add my feeble testimony to that of God's dear ones, in speaking of the mercy of God to such a vile worm of the dust. I often feel that if my brethren knew myself, they would not desire my acquaintance. I know that in me, that is in my flesh, dwelleth no good thing. When I would do good, evil is present with me; and I am often led to exclaim, "O wretched one that I am! Who shall deliver me from the body of this death?"

I feel constrained to tell how I was built up while listening to the voices of God's dear ministers, proclaiming the gospel in its purity. It was all of Christ and him crucified. I felt that it was good to be there. I felt to say, "I sat down under his shadow with great delight, and his fruit was sweet to my taste." And never can I forget the kindness and hospitality of those by whom I was entertained while there, nor the many dear brethren and sisters I met with from all parts of the country, many of whom I had seen before, but those whom I met for the first time did not seem as strangers; every one felt near and dear to me, and I hope it will be my happy privilege to meet them often while we are tabernacling here below. Nothing would give me more pleasure than to welcome each one to my own home. But still I feel that if they had any knowledge of the depth of iniquiy in my heart, they would not desire my acquaintance. When I view my own nature, I am forced to conclude that there is not another creature in the world with a nature so depraved; and when I hear any dear sister or brother speak of indwelling sin, I always feel that they have no knowledge of a nature such as mine. Indeed, I feel that I grow worse instead of better, appear to have less control over my passions, and yield more easily to temptation than I did before I had a hope. But there is great consolation even to the chief of sinners. Jesus is able to save to the uttermost. It is very encouraging to me to know that Jesus has all power in heaven

and in earth, and is able to save the *chief of sinners.* What hope could *we* have if Jesus was not an *all* powerful Savior? If he had only made our salvation possible, depending upon our own good works, how could that benefit us, who know that we can do no good thing? How precious to us to know that Jesus finished the work he came to do. "Jesus cried, It is finished, and gave up the ghost." What consolation to poor sin-burdened souls, to know that Jesus finished the work the Father gave him to do." "He looked and there was none to help." Then it was his own arm that obtained the victory. And how comforting to know that all the Father hath given him *shall* come unto him; and we do not want any others to come; we would not, if we had the power, derange the plans of our heavenly Father, not even if we were sent to hell; for we know that justice and judgment are the habitation of his throne. O, the mercy of God is great in bringing one so vile from darkness into the light and liberty of his dear Son Jesus Christ. I feel that I had rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness.

"Lord, forever at thy side
Let my place and portion be;
Strip me of my robe of pride,
Clothe me with humility."

I know that if I am saved, it is all of grace, free grace.

"Self-sighteous souls on works rely,
And boast their moral dignity;
But if I lisp a song of praise,
Each note shall echo, Grace, free grace."

In Christ does all our fullness dwell. He is our righteousness, our sanctification and redemption. He is all and in all. "And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."

I feel that there were a number of God's dear trembling lambs attending the association, who have not yet taken his yoke upon them, because they feel unworthy to be among God's people, feeling that they have nothing good to tell. Let me say to such, that it is to them we can extend the right hand of fellowship. What confidence could we have in one who would come telling us of how much good they had done, and how worthy they felt to join the church? No, it is not such as they, but the dear trembling little ones, that we can welcome to all the joys and sorrows of our Father's house. If you feel that you love the brethren, that is evidence enough. "We know that we have passed from death unto life, because we love the brethren." "Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor."

Dear father, I have tried to write some of the exercises of my mind, but I am a bungler at best. May you long be spared to speak good tidings to the meek and lowly, and may you be blessed with all needful blessings. Do with this as you think best, and all will be right with your little sister in hope,

ANNIE FRANCIS.

HILLSVILLE, Va., Sept. 16, 1870.

BROTHER BEEBE:—The communications of the brethren and sisters published in the "Signs of the Times," have induced me to pen a few lines for their reading, and thus cast in my mite into the treasury. My education is so limited that I cannot write what I feel, nor understand but little, except by experience. When I hear preaching according to the words of man's wisdom, unaccompanied by the Spirit, I am not edified. But when it comes in a plain and experimental way, I rejoice to know that my Redeemer lives, and "feeds his flock like a shepherd." When I hear from the brethren and sisters, I feel thankful to know that the gift of everlasting life is imparted to so many, by the which they are able to impart unto each other some spiritual gift, that they may be comforted by the mutual faith of both. The Spirit expressly teaches that they are led by the Spirit of God, which Spirit itself beareth witness with our spirit that we are born of God. I have often tried to tell my experience, but at best leave many things untold which the brethren and sisters pick up and carry along in their detail, which accords with my own, if I could express myself. My light seems to cast a similar reflection, but not with such brilliancy. I have been a professor about thirteen years. and have not yet attained to the stature of a christian, that I once thought I should. I once thought that I would know I was a christian before I ever made a profession, but was some deceived. I only knew from evidence that I had experienced a change. I was comforted by these words, "We know that we have passed from death unto life, because we love the brethren," which I thought I did. This for a time gave me comfort, but soon began to doubt, fearing that my love was not pure. I desired yet other evidences, when the words in Judges xi. 36–40, concerning the dew on the wool, &c., came into my mind, which gave me to understand that I had evidence after evidence, and to know that the grace of God was sufficient, and that if I was the least of all saints it was enough, and that my profession was not in vain. Although my evidences seemed small, and my faith weak, I was burdened with a duty to perform. When I sat down at the table, I felt that I ate not at all, for I gave not thanks to God; and this was a task. But I finally endeavored to comply, when yet I was burdened again. I felt that I could not sleep unless bowing the knee when about to retire. But Oh! unworthy me, from step to step to proceed, when I had never attained the years of grace, strength and wisdom of the fathers, who were worthy and able to lead in this way. I remembered how worthy their grey heads appeared, and looked at the great contrast between them and myself. Although the cross was great for one so weak as myself, I must bear it; but my backwardness often prevented me from visiting my neighbors, for fear they would invite me to exercise these gifts. I often remained at home when otherwise I might have went. I have finally taken up the cross, and am endeavoring to follow whitersoever the Spirit may lead, and try to keep clean hands, that I may wax stronger and stronger. I find that the nearer I live up to the requirements of this leading Spirit, the more light and strength I enjoy. I often wonder, is there any one like me in these things? If so, I would exhort them to obey the teachings of the Spirit; it is the same, according to my understanding, that moved Abraham to manifest his faith by his works. Others fulfilling their duties does not discharge ours. Darkness will overshadow us when we are negligent of our duty to serve the Lord. I write as though others are as I have been. I believe the Baptists are a people more or less given to such. Look at the calling of the prophets, what excuses they framed; but all could not prevent the purpose of God. They must, like Jonah, cry, "Salvation is of the Lord." The faith of God's elect is a living faith, and will produce living works.—James ii. 18. "Show me thy faith without thy works, and I will show thee my faith by my works." We understand that faith being alone is dead. "For as the body without the spirit is dead, so faith without works is dead also."

Cheer up, believer, and perform the good works to which ye were afore ordained, and save yourself of many a stroke of chastisement that you would receive while remaining in disobedience. Set your candle where it will give light and be of use to them who are in the house, (church) and prove your love to Jesus by showing forth his praise.

Brother Beebe, do with this as you think proper, and all will be right. In hope of eternal life,

ISAAC WEBB.

MACOMB, ILL., Sept. 19, 1870.

BROTHER BEEBE:—Since the publication of my pamphlet entitled, "Walking About Zion," I have been inquired of, both by letter and verbally, whether I was the author of those interesting letters published occasionally in the "Signs," under the caption of "Walks and Talks About Zion;" and I take this method of saying to your readers, No, I have no knowledge of "Sojourner," further than what I hope I have learned by the teaching of the same Spirit that appears to have dictated his letters, and I fain would claim to be a brother of his in the Spirit. I hereby request "Sojourner" to give me his Post-office address, and I will send him one of my pamphlets, as I still have a good supply of them on hand. Your unworthy brother,

I. N. VANMETER.

Inquiries After Truth.

SCOTLAND NECK, N. C., Aug. 16, 1870.

DEAR ELDER BEEBE:—Will you be so kind as to give one whose heart is deeply troubled, a few words of explanation on the following words: "Let not your heart be troubled; ye believe in God, believe also in me." About four weeks ago I lost the dearest friend I had on earth. Just before she died, I felt as if my trouble was more than my feeble body could bear. I knew no where to go, but to my bible, for consolation. I opened it, and my eyes fell on the above passage, and from that time until she died, it seemed to continually ring in my ears. But at the same time, I did not derive the comfort from it as I then thought I ought. Thinking that a few words from you on the passage will give me consolation, is what induces me to write to you.

Your friend, and I hope brother in the Spirit.

(*Editorial reply on page* 235.)

YELLOW RIVER, Ga., Aug. 17, 1870.

ELD. G. BEEBE:—I have for some time been favored with the privilege of reading the "Signs of the Times," and find in its columns some able opinions given upon the sacred scripture. I therefore respectfully request your views on Jonah iii. 10, which reads thus: "And God saw their works, that they turned from their evil way. And God repented of the evil that he had said that he would do unto them; and he did it not." If it is not convenient for you to comply with my request, please ask Eld. J. L. Purington to do so.

I am sir, with much respect,

D. A. REID.

(*Editorial reply on page* 235.)

DARDANELL, Ark., Aug. 28, 1870.

DEAR BROTHER BEEBE:—If it will not be asking too much of you, please give your views, through the "Signs of the Times," on Acts ix. 7, and xxii. 9. As many are contending that it is a contradiction of the scriptures, I would like to have your views on the subject, and you will oblige your unworthy friend,

JOHN J. PENDERGRASS.

(*Editorial reply on page* 236.)

Change of Residence.

Sister Jemima J. Wheeler having changed her residence and Post-office address from Hillsboro Oregon, to Pleasant Hill, Cass Co., Mo., desires to be informed by some kind friend, of the locality of the nearest Old School Baptist church to her present home, as she desires to enjoy the privilege of a gospel church and gospel ministry. Of the nine professed churches in the town where she lives, she finds none that she can recognize as the church of Christ.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1870.

REMARKS ON JOHN XIV. 1. REPLY TO ENQUIRY FROM A FRIEND IN SCOTLAND NECK, N. C.

How peculiarly appropriate were the words of encouragement and admonition addressed to the disciples in the most solemn and trying time ever experienced in all the history of the church. The hour was approaching when their dear Lord, in whom they trusted for life and immortality, and who was nearer and dearer to them than any earthly friend or relative, was to be arrested by an armed band, into whose hands he was to be betrayed by one who had been numbered with the apostles, and be led away to Pilate's bar, and finally to be delivered up to die the ignominious death of the cross, amidst the insulting jeers and abusive execrations of an enraged and infatuated multitude.

Although the disciples had been told that for this cause came the Son of God into the world, yet they seemed to be quite unprepared to witness the terrible scene which was now about to be realized. If the Savior's own soul was straitened till this baptism of suffering was accomplished, is it strange that the trial should be most crushing to his disciples? But they were not only to feel the dreadful shock, of witnessing the sufferings of the holy, harmless Lamb of God, but in such a manner as would be calculated to severely try their faith in him as the true Messiah. This is implied in the admonition, "Ye believe in God, believe also in me." They verily thought it was he that should redeem Israel; but when the powers of darkness had seemed to prevail, their confidence in him was shaken, and they were sad and desponding, until assured of his resurrection. Dark and gloomy as all things must have seemed to them when they had witnessed his painful death, and the consignment of his body to the tomb, and remembered that it was the third day since these things had transpired, yet not more firmly stood the eternal throne of the Father, than stood the perfect and complete success of the Mediatorial work of the dear Redeemer, and therefore notwithstanding all the darksome appearance of things, they are encouraged to believe as firmly in him as they believed in the Father.

The trial for which our Savior was now preparing his disciples, was to be more peculiarly calculated to shake their confidence in him as the true Messiah that was to come and redeem Israel, than it was to diminish their faith in God, as the Creator and upholder of all things. Their firm belief in God is admitted. "Ye believe in God." Not only were they believers in God, being rationally convinced by the evidence presented to their natural minds by the external demonstrations seen in his wonderful works in which are displayed his eternal power and Godhead, but, as the subjects of his saving grace they were taught by the Spirit, and did know him as the true and living God; and the same faith to which his being and perfections were manifested, is that which must also recognize in Christ, the "Only Begotten of the Father, full of grace and truth."

His words seem to imply that he was just as assuredly the true Messiah, of whom Moses and the prophets had written, as the God in whom they believed was and is the supreme and eternal God. Therefore they were admonished to "let not their heart be troubled."

We infer, that whaterer confidence we may have in the existence of the eternal God, we can have no true comfort until we can find that God in whom we believe, revealed to us in the person of our Lord Jesus Christ. Watts has justly said,

> "Till God revealed in flesh I see,
> No comfort can I find;
> The holy, just and sacred three,
> Are terror to my mind."

A knowledge of the true God as he is revealed to us in his holy law, in the absence of faith in his dear Son, as our Day's man, or Mediator, would fill us with terror and dismay; for how could we hope to stand before him with acceptance, if we did not believe also in Christ Jesus as the "one Mediator between God and men," and as the only name under heaven given among men whereby we must be saved? To secure the heart from trouble, we must believe in Christ as our Mediator, even as we believe in God, as the Father of our Lord Jesus Christ, and the Father of our spirits in Christ.

The dispondence of the disciples when Jesus was taken by wicked men and crucified, and laid in the grave, was such as the disciples of Christ even to this day feel, when their faith loses the sight, or the sensible presence of their dear Redeemer; for in his absence how can we approach unto God and not be consumed? He is the way, and the truth, and the life; and no man cometh unto the Father but by him. As Christ and his Father are one, even so Christ and his church are one. As Christ is in the Father, and the Father is in him, even so Christ is in his church, and the church is in him. How then could we be saved from trouble in believing in the Father, if we believed not also in Christ?

This subject may afford comfort to our afflicted friend in North Carolina. He certainly believes in God who in his inscrutable providence has has recently called from him his dearest earthly friend. What now can calm his troubled heart, or relieve the anguish of his spirit, and cause him to rejoice even in his tribulation, and "Midst changing scenes and dying friends," short of faith in Jesus Christ his Lord? If we believe in him, that faith will assure us that although we as sinners as exposed to the judgments of a holy God, yet believing also in Jesus as our Advocate with the Father, we find him our very present help in every time of trouble.

REPLY TO D. A. REID.

Repentance in a scriptural sense differs widely from the traditional sense in which it is commonly understood. Even our standard lexicographers have failed to define it in harmony with the scriptures. Webster says it is "sorrow for any thing done or said: the pain or grief which a person experiences of the injury or inconvenience produced by his own conduct, &c." The scriptures make a distinction between even a godly sorrow for sin, and repentance, and show that the former is productive of the latter. The preaching of repentance, and baptism of repentance, preached and administered by John the Baptist, very evidently signified *a change* from Judaism to christianity, "Saying unto the people that they should believe on him that should come after him, that is on Christ."—Acts xx. 4. The case of Esau shews a wide differenee between sorrow or regret, and repentance; for while overwhelmed with sorrow and regret, he could find no place for repentance, which he sought carefully and with tears. He could not change, or recede from the transaction in which he sold his birthright to his brother Jacob, nor alter the last testament of his father Isaac, so as to reverse the order of the birthright blessings. The Gentiles by sorrow or regret could not change their deplorable condition, until God granted them repentance, their condition was hopeless. A change from death unto life, from law unto gospel, from sin unto salvation, is the repentance which is preached with remission of sins, in the name, and by the authority of the risen Savior, who has removed the legal impediments out of the way, by himself bearing the sins of his people in his own body on the tree.

Certainly when the word repent, or repentance, is applied to the immutable God, who is of one mind and changes not, who worketh all things after the counsel of his own will, we are not at liberty to so construe the word as to contradict the declarations, Num. xxiii. 19. "God is not a man, that he should lie; neither the son of man, that he should repent. Hath he said, and shall he not do it? Or hath he spoken, and shall not make it good?" Or that in 1 Sam. xv. 29, "And also the Strength of Israel will not lie, nor repent; for he is not a man, that he should repent." God does not repent in the sense in which men understand the term; for he says, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. Therefore when it is said, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart," Gen. vi. 6, or in the passage on which our views are called for, Jonah iii. 10, "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not;" in neither case are we to conclude there was the least change or shadow of turning, in any of the essential attributes or perfections of the immutable God, but a change only in the dispensation or administration of his dealings with the subjects of his power and providence, and that change of dispensation in the strictest harmony with what he had purposed in himself before the world began. Can any one who has any knowledge of God, for a moment supppose that he did not know what would be the sinful state of man, before he created the world? Why was a Savior provided before the foundation of the world to save his people from their sins, if God who made that provision did not know that the wickeduess of man would be great in the earth, and that every imagination of the thoughts of his heart would be only evil continually? Or can it be supposed that God, who has declared the end from the beginning, did not know what would be the effect of the preaching of Jonah to the Ninevites?

The allusion made by our Lord Jesus Christ to the prophet Jonah, when he said to a wicked generation that no other sign should be given them, attached a wonderful importance to the whole book of that prophet. A sign, a type, a similitude, is presented, pointing to a generation involved in guilt, against whom God, in his holy law, had uttered the sentence of wrath, which doomed them to utter destruction. Jonah, as a type of Christ, at least, so far as related to his being in the deep for three days and three nights, and then emerging from the deep, set forth in the figure, how God can be just, and the justifier of sinners. God's holy law, and God in that holy law had said, "The soul that sinneth, it shall die." But the crucified, buried and risen, and exalted Savior, has brought to light the way in which the truth and justice of God is perfectly sustained in all its jots and tittles, and still they who were by the righteous sentence of the law condemned to deetruction, are saved from that utter destruction and perdition through the redemption that is in Christ Jesus.

If then we admit, and we cannot deny, that God did set forth by the wickedness of Nineveh, and the sen-

tence pronounced against her, the lost and ruined condition of those who were condemned by his righteous law, and that salvation which should result from the death, burial and resurrection of our Redeemer, was signified by Jonah being three days and three nights in the whale's belly, then how preposperous to say or think that the Lord changed his mind, or was by any power or influence out of himself induced to recall the sentence which Jonah was commanded to preach to the Ninevites.

We presume that every saint has experienced substantially what is set forth in the whole figure. We were made to see, and feel, and confess that we were sinners of the deepest dye, and the word of the Lord came to us, in the law, saying we must die. The effect of the preaching of Jonah on the people of Nineveh, but faintly describes the effect of the entrance of the word of the Lord, when the commandment came, and sin revived, and death with its terrors compassed us about on every side. The flaming sword turned every way, and met us at every point. How God could maintain his truth and justice, without executing the sentence of his holy law upon us, was as difficult for us to see, as to see how Nineveh could be released from her dreadful doom. But when the "sign of the prophet Jonah" was explained to us, and we saw it fulfilled in the resurrection of our Redeemer, who had died our death, and arisen for our justification, then was our life and immortality brought to light.

Although Nineveh was not destroyed in forty days from the time of Jonah's prophesying, according to our computation of time, yet according to what is regarded as authentic history, that city was utterly destroyed in about two hundred years after that period, in fulfillment of the prophecy of Nahum.

It is not our intention to anticipate whatever brother Purington, or any other brother, may have to say in reply to our friend D. A. Reid; we shall be pleased to publish whatever light he may have on the subject.

REPLY TO BROTHER PENDERGRASS.

Skeptics and infidels seem fond of caviling with the scriptures of truth, and like some, who in our day, with "optics rare," profess to have discovered spots on the sun, they also claim to have detected discrepance, or contradiction in the sacred volume of inspired truth. The former may flatter themselves that they have wisdom enough to suggest some improvement on the sun, and if they had power perhaps would put it out, and light the world with gas. The latter as vainly imigine themselves wise enough to make great improvements on the holy scriptures. On neither class would it be wise in us to waste our ink, were it not that some of the children of God are sometimes worried and perplexed by those "vain talkers and deceivers, whose mouths must be stopped."

A careful reading and comparison of Acts ix. 7, and Acts xxii 9, will satisfy every honest enquirer after truth that there is no disagreement either expressed or implied. The one statement is made in these words: "And the men who were with him, [Saul or Paul] stood speechless, hearing *a voice*, but seeing no man." The other passage reads thus: "And they that were with me saw indeed the light, and were afraid; but they heard not the voice *of him that spake to me.*" The first statement is made by Luke, in narrating the circumstances connected with the remarkable conversion of Saul, and the latter is Paul's own statement of the same circumstances. Both statements taken literally as they are recorded, simply assert that the men that were with Saul when he was arrested, *heard a voice*; but did not hear *the voice* of him that spake to Saul.

Saul heard the voice of him that spake to him, and he heard and recognized it as the voice of God. But they that were with him, though they heard *a voice*, did not hear it as the voice of God, nor were they conscious of its being the voice of God speaking to Saul.

A very similar demonstration is recorded, John xii. 28, 29, wherein, respondent to the prayer of Jesus, "There came a voice from heaven, saying, I have glorified it, [his name] and will glorify it again. The people therefore that stood by, and heard it, said that it thundered; others said, An angel spake to him." They did not hear it as the voice of God speaking to his dear Son; for they could not distinguish what they heard from thunder, or from an angel's voice.

To hear the voice of God, in a scriptural sense, implies a recognition of it as the voice of God, and an understanding of what is uttered by it, and a submission to it; not merely to hear a sound which we cannot distinguish from thunder, or from an angel's voice. Moses prophesied thus: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken."—Deut. xiii. 15. This prediction is quoted Acts iii. 22, 23, and "Him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people." To *hear*, in a scriptural sense, is to hearken, to listen to, and to obey. As the voice which came out of the cloud, identifying Christ as the Son of God, said, "Hear him." Jesus has said, "The hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."—John v. 25. Again, "My sheep hear my voice, and I know them, and they follow me." The sheep of Christ hear their Shepherd's voice, not only when first called as was Saul, but they recognize his voice in the scriptures, and in the ministration of the gospel. Others may hear the gospel preached, with their natural hearing, but they do not hear it or read it as the voice of him that calls his own sheep by name, and leadeth them out.

"Let all the heathen writers join,
To form one perfect book;
If once, great God, compared with thine,
How mean their writings look."

Circular Letter.

The Maine Old School Baptist Yearly Conference, held with the O. S. Baptist church at North Berwick, York Co., Maine, Sept. 16th, 17th & 18th, 1870, to all the associations and churches with whom we correspond, sendeth greeting in the Lord.

DEARLY BELOVED IN CHRIST:—Another year with all its events, as the wheels of time revolve, has passed into eternity, and while thousands within that space of time have been called to experience the reality of the things contained in death, we are blessed with another opportunity to assemble for a yearly conference, to worship God in singing, praying, speaking of his goodness and talking of his power; also to transact business pertaining to the visible church of God on earth; for which we have reason to be thankful. We will now speak of the only thing that fits man for the true worship of God and eternal glory, viz: the new birth; for except a man be born again, he cannot see the kingdom of God.—John iii. 3. Man with only his natural birth is in the state of nature, and has no mind but that which is fleshly and carnal; and as the stream can never rise any higher than its fountain, "he is wise to do evil, but to do good he has no knowledge."—Jer. iv. 22. "So then they that are in the flesh cannot please God.—Romans. There never was, nor ever will be such a thing as a man in the state of nature seeking after God, or having one spiritual desire. A corrupt tree that *cannot* bring forth good fruit, is brought to view to represent man in that state. Again, "As it is written, There is none righteous, no, not one. There is none that understandeth; there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one."—Rom. iii. 10–12. Then, as the natural man receiveth not the things of the Spirit of God, for they are fooolishness unto him, neither can he know them, because they are spiritually discerned, (1 Cor. ii. 14) how evident it is that with his carnal mind, which is enmity against God, not subject to the law of God, neither indeed can be, (Rom. viii. 7) if he could be placed in heaven while in that state, that it would be a hell to him. Finally, man with only his natural birth is no more capacitated to enjoy heaven, or to have any right conceptions of what heaven is, than we had of the world previous to our being in it. Then a man must have a home birth in the kingdom of God before he can see it, love it, or enjoy himself there. The spiritual birth being altogether supernatural, it is not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John i. 13. Then when a man is born again, "old things are passed away, behold all things are become new;" for he then sees in heaven's light that shines above the light of the natural sun, with his new spiritual eyes, that God's law is holy, and the commandment is holy, just and good, but that he himself is carnal, sold under sin, (Rom. vii.) so that he cries out, Wo is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.—Isa. vi. 5. Now all things in nature look different to him than they ever did before; for he now sees that he has no continuing city here, all is vanity and vexation of spirit.—Prov. i. 17. He is made to hate his life, because the work that is wrought under the sun is grievous unto him, so that he hates life; yea, this world with all its enjoyments is nothing to him, for he is now crucified unto the world, and the world unto him, so that he has suffered the loss of all things. He also with his spiritual ear hears what the law of God says, "Cursed is every one that continueth not in all things written in the book of the law to do them."—Col. iii. 10. "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all." And being ten thousand talents in debt, and not one farthing to pay, and fearing that his sins will sink him lower than the grave, he feels to curse his day.—Job iii. 1. But he now having a broken heart and a contrite spirit, hungering and thirsting after righteousness, he falls at the feet of mercy and smites upon his breast, saying, God, be merciful to me a sinner. Finally he is brought to a stand still place, hemmed in on every side, like as Israel was at the Red sea, *all hope* of being saved is taken away, but just here, in a way he knew not, Christ appears the end of the law for his salvation, saying, "Blessed is the man unto whom God imputeth righteousness without works."—Rom. iv. 6. And, "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." Then this glorious sound comes to him, "We know that we have passed from death unto life, because we love the brethren." He now for the first time sees that he has the witness in himself that he is born of God; so much so, that he receives a hope in Christ as an anchor of the soul, both sure and steadfast. So, being confident that where God begins a good work, he will carry it on until the day of Jesus Christ, and seeing such a beauty in all the commandments of Christ, he is constrained to take up his cross and follow him, feeling that he had rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness. Now for a little season he may think that his troubles are all past; but he soon learns that God has chosen his people out of the world, in the furnace of affliction, and that they that will live godly in Christ Jesus shall suffer persecution. And as all things work together for good to them that love God, to them who are the called according to his purpose, in the end he will be glad that that he was counted worthy to suffer for Christ's sake.

Dearly beloved in Christ, we will inform you that our meeting passed very pleasantly, for the ministering brethren came to us in the fullness of the gospel of Christ, being determined to know nothing among the people save Jesus Christ and him crucified. And while they rightly divided the word, giving each one their portion in due time, it was evident that God opened the hearts of his people to receive it, as he did the heart of Lydia to receive Paul's preaching.

Our next yearly conference, if God will, will be held at North Berwick, York Co., Maine, commencing on Friday after the second Monday in September, 1871, and we still wish to continue our correspondence with you all.

WM. QUINT, Mod.
F. A. CHICK, Clerk.

The Licking Association of Particular Baptists, in session with the Mount Gilead church, Mason Co., Ky., to the churches of which she is composed.

VERY DEAR BRETHREN IN THE LORD:—The annual meeting of your messengers in their associate relation, affords another opportunity, which we gladly embrace, of communing with you by letter. We are especially indebted to the author of our holy religion, for the very comfortable, and, as we trust, profitable interview which we have enjoyed. Simplicity, godly sincerity and brotherly love have characterized our meeting, and we sincerely hope no one has had cause to regret the assembling of the saints on the present occasion.

We have been blessed with the presence of the servants of our God from different parts of our common country, who have broken the bread of life to us, and caused us to feed on fat things, "wine on the lees well refined," while our hearts have been made to burn with love, and to exclaim, It is good to be here. The season has been one of peculiar interest, and one we hope and believe will not soon be forgotten. While sitting under the droppings of the sanctuary, feeding on the bread of life, and drinking from the wells of salvation, we have been constrained to cry, "Lord, evermore give us this bread."

God's people have been a separate and distinct people in all ages, and we think we realize the reason why they should not be numbered among the nations of the earth. Those nations hunger not for the bread, nor yet thirst for the water of life. Theirs is "another gospel, yet not another; but there be some that trouble you, and would pervert the gospel of Christ." They exclaim, "We will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach." While we feel entirely dependent on our dear Savior for every preparation whereby we may be enabled to serve him acceptably with reverence and godly fear, while on earth, and reign with him when time shall be no more, we daily realize the truth of the saying, "Without me ye can do nothing," and that "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." We feel that "it is not in man that walketh to direct his steps," and assured that "a good man's steps are ordained by the Lord." We daily realize that "in us, that is in our flesh, dwelleth no good thing; for to will is present with us, but how to perform that which is good we find not;" and hence we plead, Lord, work all our works in us. But poor, and helpless and dependent as we feel, we rejoice at the recollection that "bread shall be given them, and their waters shall be sure." How joyfully does the psalmist's declaration fall upon our hearts, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." May we not join the prophet and say, "Good is the word of the Lord?"

While we mourn the low estate of Zion, and lament that so few attend her solemn feasts, we do not forget that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," and any attempt on our part to hasten the birth of the heirs of promise would only result in the manifestation of a brood of persecuting Ishmaelites, between whom and the new born heirs of God is no more affinity, agreement or fellowship, than between Christ and Belial, or the temple of God and idols.

We think that we have long since obtained our own consent to dwell alone, rather than have our churches crowded with the children of the bond woman, whose employment has been to mock and persecute the children of the free woman. Have we forgotten, dear brethren, the consequences resulting from the unlawful marriages contracted by the Jews, the favored people of God, nationally? Allow us to remind you. "In those days saw I also Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, but could not speak the Jew's language; but according to the laguage of each people." Have we not abundant evidence of the confounding of language among professors of religion in our own country? Should we not take warning? And yet, how anxious are these people to amalgamate with the people of our God. They come with their siren song, "Let us build with you, we worship your God, even as ye also worship him. But Zerubbabel, and Joshua, and the rest of the fathers of Israel, said unto them, What have we to do to build with you? We ourselves together will build unto the Lord our God, according to the decree of king Cyrus, king of Persia."These adversaries of Judah and Benjamin very soon show their regard for the children of the captivity, or rather their hatred for them when foiled. They hire counsellors to appear against them in the courts of Cyrus, Darius and Artaxerxes, and throw every obstacle in the way of rearing the temple, so that before its completion the workmen hold their weapons of defence against their *loving, special friends.* and rear the walls with the other hand.

Brethren, must not the children of God have lost sight of their duty to God, and their own best interests, when they desire communion and correspondence with them, seeing they have nothing in common with those enemies of the cross of Christ? "Their rock is not as our Rock, our enemies themselves being judges." Remember, "The hands of Zerubbabel have laid the foundation of this house; his hands also shall finish it." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

It has been reserved to this, the nineteenth century, for a number of *learned infidels*, to attempt to despoil our God of the attribute, "*infallibility*," and to appropriate it to a poor, falled, depraved and presumptuous mortal. Well has an apostle said, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Do we not witness in this impious proceeding the fulfillment of prophecy? "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 worshiped, so that he as God sitteth in the temple of God, showing himself that he is God." How just the warning! How palpable the fulfillment!!

But, dear brethren, we can discover no essential difference in th e blasphemy and turpitude of Roman Catholic anti-christ, as disclosed in the Ecumenical Council convened in Rome, the boldness with which these *learned infidels* publish their presumptuous and unscriptural dogmas, and Protestant infidels, in presuming to originate and publish schemes and plans for evangelizing the world, and building the church of God, unknown to the bible, and utterly unsustained by its teachings. We have been taught to look to God for spiritual teachers, and for success to attend their labors. But what is the plan of modern infidels? Let us see. Let each church send to and support at least one young Timothy or Titus at Georgetown College, and whatever denomination in Kentucky are supplied with ministers, send the remainder out into all the world to proclaim the glad tidings of salvation." Again, "Highly honored is the church in the present age, inasmuch as all christians may become coworkers with God himself in laboring for the salvation of an apostate world, and that none are so humble as to be debarred from participating in this noble work." And yet again, "Our Sabbath School during the past year has greatly increased in numbers, and the members of the church have exhibited an interest in this institution, which we believe to be one of God's own establishments, and which we regard as a pillar to the church." Let us add the following from the same quarter. "If all Bible and Missionary Societies were now to stay their efforts, and leave the matter to others, how would they go about it? and how many hundreds of centuries would pass before the gospel could be preached or the bible read in one hundred of the three thousand tongues, and how many even in our own country might perish for the lack of knowledge." Once more. "If the church shall fail to contribute to the extent of her resources to furnish the millions in pagan darkness with the scriptures, may not their blood be found at her door when their voices shall rise against her in judgment?" We ask, What is the difference between Baptist infidels, claiming to be Old, or Primitive Baptists, who publish to the world the foregoing abominations, and Roman Catholics? And yet these people in by gone days asked union, correspondence and communion with, and were very indignant at our "refusal to commune with the churches and brethren generally."

When we have asked bible authority for their unscriptural dogmas, we have met with the charge, antinomianism, fatalism, opposed to the spread of the gospel, &c., &c. Have we forgotten the stipulations of that

new and better covenant, dear brethren, which is ordered in all things and sure, guaranteeing to the heirs of promise the sure mercies of David? "For this is the covenant I will make with house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Hence we see these blind guides assuming a prerogative which belongs to the King of Zion. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." "It is written in the prophets, And they shall all be taught of God. Every one therefore that hath heard and learned of the Father, cometh unto me." When the children of God have been bewitched, and caught in the meshes of these false teachers, under Satanic influence, the Lord is saying to them, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Tell the adversaries "we have not so learned Christ;" and if you had been "taught by him as the truth is in Jesus," you would seek the "path of the just, (that) shineth more and more unto the perfect day." O christian, look for instruction "into the perfect law of liberty," and take warning. "In that day seven women (seven branches of anti-christ) shall take hold of one man, and shall say, We will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach." In that day, as in the present, to profess religion and deny Christ altogether, was considered a reproach. If we compare the doctrine and practice of an overwhelming majority of professors at this day, we shall find them, as then, concerned alone *for the name.* Such is not the case with us, if we have been taught by the Spirit of God to know our destitution of any good, that "we are poor, and wretched, and blind, and miserable," that we are hungering for the bread of life, and thirsting for the waters of salvation; that all our righteousnesses are as filthy rags, and that

"None but Jesus, none but Jesus,
Can do helpless sinners good."

Having been brought to realize salvation flowing to the guilty and the vile, through his rich atoning blood, and spotless righteousness, you join the poet and sing,

"Should worlds conspire to drive me thence,
Moveless and firm this heart should lie,
Resolved, for that's my last defence,
If I must perish, here to die.

But speak, my Lord, and calm my fear,
Am I not safe beneath thy shade?
Thy vengeance will not strike me here,
Nor Satan dare my soul invade."

Dear brethren and sisters, listen to the peace-speaking voice of that Savior who loved you and gave himself for you. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Fear not, I am with thee, O be not dismayed.
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.
The soul that on Jesus has leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

May we not exclaim, "Lord, it is enough?"

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you now and ever. Amen.

Done by order of the association,
THOMAS P. DUDLEY, Mod.
J. W. ROYSTER, Clerk.

The Mad River Predeslinarian Baptist Association, to the several churches composing her body, sendeth greeting.

DEAR BRETHREN:—We are again permitted to meet in an associate capacity, and mingle our voices in the praise of that God who has called us out of nature's darkness into the light and liberty of the gospel.

Dear brethren, we are glad to hear that you are at peace among yourselves, and are still contending for that faith which was once delivered to the saints. Dear brethren, let brotherly love abound, for love is the bond of union between Christ and his people, and his love was so strong that he took upon him our sins, and bore them on the cross. He suffered for us, that we might go free. O what love! Think of it, brethren. Was there ever love like this! Then, dear brethren, if Christ so loved us, ought we not to love one another? Let us therefore put away all malice, and all envying, and live as the children of God.

And now, brethren, may God keep us, and guide us by his grace, while here in time, and finally receive us home to himself, where we shall ever praise him in that world that has no end. Farewell.

H. MORRIS, Mod.
J. G. FORD, Clerk.

AGENTS WANTED.

We have quite a list of agents who have our book of editorials for sale, as may be seen on our last page, but we would like to enlarge the number in order to dispose of the remainder of our first volume so as to get at the second during the coming winter. We therefore will mail a limited number of books to such responsible persons as may be kind enough to take an agency.

Corresponding Letters.

The Licking Association of Particular Baptists, in session with the Mount Gilead church, Mason Co., Ky., to the associations and corresponding meetings with whom we correspond.

BELOVED BRETHREN IN THE LORD:—In view of our shortcomings and unworthiness, we feel under solemn and renewed obligation to thank and adore the name of our heavenly Father, that we have been spared through another year, and are permitted again to assemble in an association, in which unanimity and brotherly love have abounded to an extent never surpassed even in our own association. We have felt in our hearts to exclaim, It was well for us that we were here. Your messengers and correspondence contibuted much to the comfort and consolation of God's dear children, in building them up and establishing them in their most holy faith, verifying the declaration, that he fashioneth their hearts alike. Our ministering brethren spoke as with one heart, one mind, one hope and one aim. And as sure as the declaration of holy writ is true, we have witnessed an unsurpassed manifestation of a passage from death unto life, in the unfeigned flow of brotherly love from breast to breast.

Brethren, we desire a continuance of your correspondence, and an increase of your messengers. Our next association, the Lord willing, will be held with our sister church at Elk Lick, Scott Co., Ky., commencing on the second Saturday in September, 1871.

May the Lord bless and prosper you, and revive his work, if consistent with his will, throughout his entire border, is the prayer of your unworthy brethren.

THOMAS P. DUDLEY, Mod.
J. W. ROYSTER, Clerk.

The Mad River Predestinarian Baptist Association, in session with the Jennings Creek church, in Van Wert Co., Ohio, September 9th, 10th and 11th, 1870, to the associations with whom we correspond, sendeth greeting.

DEAR BRETHREN:—Through the goodness and mercy of our heavenly Father, we have been permitted to meet in an associate capacity, where we have had the privilege of receiving your letters and messengers, which we gladly welcomed, and rejoice to hear that you are still contending for the truth as it is in Jesus. Your ministering brethren have come to us in the spirit, all, as it were, seeing eye to eye, and speaking the same things, all testifying to the grace of God.

The letters from our churches do not speak of any great ingatherings, but that harmony prevails. Brethren, we have nothing to discourage us, for Jesus said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." We solicit a continuance of your friendly correspondence.

Our next association, by divine permission, will be held with the Sugar Creek church, Putnam Co., Ohio., cummencing on Friday before the second Sunday in September, 1871.

H. MORRIS, Mod.
J. G. FORD, Clerk.

ORDINATIONS.

Proceedings of a presbytery called by the church at Shiloh, Johnson Co., Ill., on Saturday before the third Sunday in September, 1870, for the purpose of examining into the qualification of brethren D. J. Hutton and Harvey I. Little, as candidates for the gospel ministry, and if found orderly and orthodox, to ordain them to the same.

The presbytery present being,

From Muddy River Association, Elders John Pearch, Richard Faulkerson, John Gibson, Jas. Tate and Isaac Moore.

From Skillett Fork Association, Elders David Stewart and James Murphey.

From Bethel Association, Eld. Josiah Harris.

From Original Little River Association, Ky., Eld. John H. Gammon.

The presbytery formed by choosing Eld. Richard Fulkerson Moderator, and Eld. John H. Gammon Clerk.

2. Read the qualifications of a gospel minister, from 1 Tim. iii., and inquired of the church if the brethren filled the requirements thereof, and the answer of the church being satisfactory,

3. Called on the brethren for a relation of their christian experience and call to the ministry, which was satisfactory.

Then proceeded to ordain them, according to the rules laid down in the New Testament.

4. Ordination prayer by Eld. Richard Fulkerson, and laying on of hands by the presbytery.

5. Charge to the candidates by Eld. John H. Gammon.

6. Right hand of fellowship by Eld. Isaac Moore.

7. Benediction by Eld. David Stewart.

On motion, it was ordered that Elder Gammon send a copy of these proceedings to brother Beebe, for publication in the "Signs of the Times."

The presbytery then adjourned.
RICHARD FULKERSON, Mod.
JOHN H. GAMMON, Clerk.

HOW SHALL I SEND MONEY?

Is an inquiry we frequently receive, and in reply to which we would say, those who can obtain post office orders had better do so, *always making them payable at Middletown and not New York City*, but those who cannot get orders had better either procure bank drafts or get their letters registered.

Obituary Notices.

BROTHER BEEBE:—After writing obituaries of two of our departed friends, and mailing them to you, the ink had scarcely dried on my pen before intelligence came of the death of another.

DIED—On Thursday morning, Sept. 1, of typhoid fever, **Mrs. Fanny Cloud,** in the 79th year of her age. Sister Cloud has for many years been a prominent member of the church at Bryn Zion, and was truly a mother in Israel. The younger members all loved and venerated her as a mother, and she always found a home and a welcome among them, as with her children. Few of our sisters have enjoyed a more extensive acquaintance among the brethren abroad, and her praise has been in all the churches. We all feel that this little church has suffered a very severe loss, and a general sadness and gloom has been felt. When will these breaches be made whole?

Sister Cloud was distinguished by an unusually clear and vigorous mind, and steadfastness in the faith and order of the gospel. Enjoying the fullest confidence of the brethren, beloved and respected by all that knew her, she came to her grave in peace, even as a shock of wheat is gathered in its season. Her faith was triumphant in death, and perfectly conscious to the last, she awaited with composure and resignation the approach of the messenger, being rather desirous to depart. There are four children and several grand-children among the mourners, but none sorrow without hope.

E. RITTENHOUSE.

BROTHER BEEBE:—By the request of my bereft brother, Eld. David Caudell, I forward to you for insertion in the "Signs," an obituary notice of the demise of our dear sister, **Hannah Caudell**, his late companion.

Sister Caudell was born June 13, 1821, and died Aug. 1, 1870, being 49 years, 1 month and 18 days of age. I baptized sister Caudell amid the winter's ice, on the third day of Jan., 1844, and she proved to be truly a worthy, faithful, sound and consistent Old School Baptist until the time of her departure from this world of sore trial. Her house was an agreeable home for the brethren, sisters and friends, who were always made welcome, and she delighted in rendering them happy and comfortable. She lived the life of the righteous—lived to him who died for her and rose again. No doubt, to die was gain to her, while she left a husband and large family of children to lament the sad bereavement. May the Lord sanctify the loss to their good, and sustain them under the sore trial.

Your brother truly,

J. F. JOHNSON.

LINES COMPOSED BY HANNAH CAUDELL.

O Lord, prepare me for to die,
And leave this world of sin;
And waft my soul to heaven on high,
To dwell with Christ therein.

My soul would leave this world of wo,
And rise above the skies,
Where sin and sorrow never go,
Where pleasures never die.

O Lord, prepare us all to meet—
To meet and part no more;
To meet and worship at thy feet,
On heaven's celestial shore.

O, when we reach that happy place,
O, what a heaven above;
To sit and sing of saving grace,
In that "sweet home" of love.

BROTHER BEEBE:—By the request of the bereaved widow, I send you for publication the obituary notice of brother **Thomas Kelly,** who departed this life Nov. 7, 1869, aged 63 years, 6 months and 1 day.

Brother Kelly was a member of the Middletown & Halcott church for many years, and was a firm believer in the true doctrine of the gospel. He bore his sickness with christian fortitude, trusting in that God that overrules all things after the counsel of his own will. He leaves a widow and four children, with many relatives and friends, to mourn their loss. We have reason to believe that our loss is his eternal gain. May the God of all grace sustain the aged widow, our beloved sister in Christ, through all the troubles, trials and afflictions that await her here in time.

ALSO,

The obituary notice of **Chauncey Kelly,** the last son of five, of brother Thomas Kelly, who departed this life Dec. 31, 1869, aged 37 years, 3 months and 18 days. He leaves a beloved wife and two children to mourn their loss. And may she put her trust in that God that has promised to be the widow's God and gude to all that put their trust in him.

JAMES T. STREETER.

DIED—At Red Bluff, Cal., of lung fever, September 1, 1870, **Barnette Newkirk,** aged 70 years, 11 months and 10 days. He was born in Clark Co., Ky. In early life he married Miss Martha L. Dawson, and joined the "United Baptists" in 1828, moved to Calloway Co. Mo., 1n 1831 or 2, removed thence to Audrian Co. Mo., and united with the Davis Fork Old School Baptist church at Mexico, remained with that church in full fellowship until 1860, then moved to California, and in 1861 united with the Old School Baptist church at Santa Rosa, where he continued until death. He was an earnest and able defender of the doctrine of salvation by grace, and retained his senses to the last. Being asked two or three days before his death concerning his hope, he replied that Christ crucified alone was all his hope. A few minutes before he breathed his last, he was asked if Christ was precious to him then, he replied, Yes, and will be. I asked him if he knew me, and he said, Certainly I do. His sufferings for ten days were intense, but he was perfectly willing and desired to depart. He bore his sufferings with great patience. He leaves an aged widow, five sons and one daughter, a number of grand-children, with many friends, to mourn their loss, but not without hope.

Yours in hope,

I. N. NEWKIRK.

DEAR BROTHER BEEBE:—It has become my painful duty to send to you for publication a notice of the death of my dear and loving companion, **Barbara Weaver,** who departed this life July 24, 1870, after a lingering illness, which she bore with christian fortitude. She was perfectly resigned, and never expressed a wish to recover. She said if it was the Lord's will, she did not want to stay here and suffer any longer. Her disease was an affection of the liver. She was in the 52d year of her age. She received a hope in Christ, and was baptized in the fellowship of the Nettle Creek church, about the year 1841, by Eld. S. Williams, and remained a worthy member until the year 1850, when she took her letter and moved to Van Wert Co., Ohio, and united with the Sugar Creek church, Putnam Co., Ohio, where she walked with that church until the year 1856, when she took a letter, and was with others constituted into the Jennings Creek church, Van Wert Co., where she remained a worthy member until her death. She was a firm believer in salvation by grace alone, and her seat was seldom vacant in the church meetings. She was a faithful member about twenty-nine years, and an ornament to her profession. She was a kind and affectionate wife, and truly a kind mother to my motherless children, and was beloved by all who knew her. She leaves behind her a bereaved husband, an aged mother, brother and sisters, and other relatives, to mourn their irreparable loss, but not as those that have no hope, for we firmly believe that our loss is her eternal gain. May the Lord reconcile us to our sad bereavement, and enable us to say with one of old, "The Lord gave; the Lord hath taken away. Blessed be the name of the Lord." Her funeral was preached by Elder Henry Morris, from Rom. viii. 15, 16, to a large and attentive congregation.

"Death like an overflowing stream
Sweeps us away, our life's a dream;
An empty tale, a morning flower,
Cut down and withered in an hour."

In deep affliction your unworty brother,

MICHAEL WEAVER.

DIED—At her residence in Clarke Co., after a long and painful illness of dyspepsia, **Mrs. Polly,** relict of the late Richard Warnall, being 66 years old on the day of her death, August —, 1870. Sister Warnall was a most estimable woman, much beloved for her kind, affectionate disposition, by those who were intimately acquainted with her. She was of rather a retiring disposition, but warm in her attachments. She had been a member of the Particular Baptist church at Friendship, for many years, but when that church joined the apposition to the circular on the "Christian Warfare," she took a letter and joined the church at Mount Carmel, where she was much beloved, and is deeply lamented, as a devoted christian. She left no descendents but one grand-daughter and three great-grand-children.

We confidently believe she rests from her labors in the bosom of that Savior who loved her and gave himself for her.

ANOTHER.

Benjamin Franklin Payne died suddenly at his residence, near Georgetown, Scott Co., Ky., about three o'clock in the afternoon of Wednesday Sept. 28, 1870.

Brother Payne had eaten a hearty dinner, after which his nephew, with whom he lived, remerked, "I wish to sow some rye this evening." Brother Payne replied, "I will come on after a while." He appeared in good health, and in a short time left the house, but very soon returned, complaining of being sick. His nephew was called to the house, and finding him suffering from cramp cholic, as was supposed, sent in great haste for a physician, but before the physician reached him he had closed his eathly career.

Brother Payne was in his 65th year. I baptized him many years since at Georgetown, of which church he continued a member up to his death. But he has gone to his reward in heaven, as we humbly trust, leaving many sorrowing friends, with the church at Georgetown, to mourn their loss.

Most truly and affectionately your brother in hope of eternal life,

THOMAS P. DUDLEY.

Two Days Meetings.

A two days meeting will be held at the O. S. Baptist meeting house in Fairfield, Lenawee Co., Mich., eight miles south of Adrian, commencing on Friday before the last Saturday in October.

Those coming by rail will come on Thursday previous, to Adrian, where they will be met with conveyances to places of entertainment, and to the meeting.

Brethren of our faith and order are cordially invited to attend with us. We expect brother J. A. Johnson of Indiana to be with us.

SAMUEL CARPENTER.

There will be a two days meeting held at Deerfield, Lenawee Co., Mich., commencing on the Tuesday following the Fairfield, at the school house 1 1-2 miles north of the village of Deerfield, and 16 miles east of Adrian.

Brethren, come and see us; we are few in number, yet we love the truth as it is in Jesus, and long for a few crumbs as they fall from the Master's table.

By order of the First O. S. Baptist church of Deerfield.

SAMUEL CARPENTER.

Marriages.

By Eld. L. Gass, at his residence, Mr. Hiram Gurnsey, of Schoharie, to Miss Mary VanWie, of Cobleskill, Schoharie Co., N. Y.

By Eld. Philander Hartwell, at his residence, Sept. 10, 1870, Mr. J. Livingston Pittenger, and Miss Annie T. Crance, both of West Amwell.

By the same, at the residence of James H. Hill, in Hopewell township, Sept. 24, 1870, Mr. Nathaniel H. Shepperd, of West Amwell, and Miss Harriet I. Harle, of Hopewell.

Snpt. 18, at the house of the bride's father, in Otego, N. Y., by Eld. A. St. John, Mr. Wm. VanName, and Miss Sarah J. Bundy both of Otego.

At the same time and place, by the same, Mr. Henry G. Bundy, and Miss Harriet L. Whitney, all of Otego.

Aug. 30, at the residence of the bride's father, in Livingston Co., Ky., by Eld. W. M. Wood, Mr. W. H. Edwards, to Miss Ann E. Sivells, both of Livingston Co.

YEARLY MEETINGS.

With the Olive church, on the first Wednesday in November.

With the Schoharie church, on Wednesday after the third Sunday in Nov., and continue two days.

With the church at Otego, on the third Wednesday in Nov., and the day following.

Providence permitting, the editor of this paper will attend the meetings at Lexington, Olive and Otego.

Subscription Receipts.

New York:—Mrs Jas Dolloway 2, Mrs D Johnston 2, Wm McBride 2, Z Signor 2, S G Pittinger 4, Mrs M Forshee 2, Mrs Sarah Farrand 2, Levi Jenkins 2, Eld S Moore 2, Eld L P Cole 3 50, Eld I B Whitcomb 2, Jas Blish 1 50, D Bassett 1, J J Jones 2, Wm P Kirk 2, Mrs Harriet N Vail 1, J Geo Bender 2, J A Lyon 2, Ira L Harding 2..... $39 00

Maine:—Eld Wm Quint 9, Hugh Ross 2..... 11 00

New Jersey.—Wm Golden..... 2 00

Pennsylvania:—Wm H Crawford... 2 00

Delaware.—B C Cubbage..... 2 00

Maryland.—Mrs Judge Baseman.... 1 50

Virginia.—Jas M Jennings 2, Mrs L Borden 1 25, Mrs E A Leachman 2, Eld J L Purington 2..... 7 25

North Carolina.—Eld C B Hassell 3 50, Mrs C E Ward 2, Mrs P Coffield 2..... 7 50

Georgia:—Eld Wm L Beebe 5, D F P Montgomery 4, Carter Newsom 6.. 15 00

Alabama:—Jesse Zachery 13 50, Jas M Gray 2..... 15 50

Arkansas:—Thos Moss 4, W F Thomason 2, Eld L Purifoy 1 50..... 7 50

Florida:—Job E W Smith..... 3 00

Mississippi;—N P Beaman 1 50, Mrs Ann N Brown 10..... 11 50

Texas:—Eld John C Hunton..... 2 00

Tennessee.—Eld W W Simmons.. 2 00

Kentucky:—Malinda Askins 1, Eld J F Johnson 2, Wm R McGrew 2, E H Parish 2, Eld W M Wood 2, Eld T P Dudley 2..... 11 00

Ohio:—Lewis Seitz 2d 1, J G Ford 1 50, Mad River Association 11, Ruth W Culy 2..... 14 60

Indiana:—Geo Ringo..... 5 00

Illinois:—Chas Reed 2, L Linton 2, J Huchisnon 2, Elisha Dorsey 2, Eld G W Payne 17 10, W S May 5, Mrs Sarah Dewey 2..... 32 10

Missouri:—Squire Willard 1 50, Jno Witters 2, A Louderback 2..... 5 50

Iowa:—Henry J Philpot..... 2 00

Nebraska:—Maria Loomis..... 2 00

Wisconsin:—Wm Blackman..... 2 00

Total..... $204 85

AGENTS FOR THE EDITORIALS.

ALABAMA.

Wm. M. Mitchell, Opelika. F. M. Taylor, Auburn, Lee Co. S. G. McLenden, Troy. Wm E. Freeman, Olustee Creek, Montgomery Co.

ARKANSAS.

J. J. McElroy, Lisbon, Union Co. D B Almond, MtMaria. Eld. T. J. Foster, Calhoun, Columbia Co. Thomas Peterson, Holly Springs, Dallas Co. A. Tomlin, Monticello Drew Co. Jas S Guynes, Sylersville, Monroe Co.

DELAWARE,

Eld. E. Rittenhouse, Chippewa, NewCastle Co.

FLORIDA.

W. S. Harris, Stark, Bradford Co.

GEORGIA.

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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 desease 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 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. 38. MIDDLETOWN, N. Y., NOVEMBER 1, 1870. NO. 21.

POETRY.

(From "Thoughts for weary hours.")

RECONCILED.

O years, gone down into the past!
What pleasant memories come to me,
Of your untroubled days of peace,
And hours of almost ecstacy!

Yet I would have no moon stand still,
Where life's most pleasant valley lies,
Nor wheel the planet of the day
Back on his pathway through the sky.

For though when youthful pleasures died,
My youth itself went with them too;
To-day, ay, even this very hour,
Is the best hour I ever knew.

Not that my Father gives to me
More blessings than in days gone by,
Dropping in my uplifted hands
All things for which I blindly cry.

But that his plans and purposes
Have grown to me less strange and dim;
And, where I cannot understand,
I trust the issues unto him.

And, spite of many broken dreams,
This I have truly learned to say,
Prayers which I thought unanswered once,
Were answered in God's own best way.

And though some hopes I cherished once,
Perished untimely ere their birth,
Yet I have been beloved and blest
Beyond the measure of my worth.

And sometimes in my hours of grief,
For moments I have come to stand
Where, in the sorrows on me laid,
I felt the chastening of God's hand.

Then learned I that the weakest ones
Are kept securest from life's harms;
And that the tender lambs alone
Are carried in the Shepherd's arms.

And sitting by the wayside, blind,
He is the nearest to the light
Who crieth out most earnestly,
"Lord, that I might receive my sight!"

O feet, grown weary as ye walk,
Where down life's hill my pathway lies,
What care I, while my soul can mount
As the young eagle mounts the sky!

O eyes! with weeping faded out,
What matters it how dim ye be!
My inner visions sweep untired
The reaches of eternity!

O death! most dreaded power of all!
When the last moment comes, and thou
Darken'st the windows of my soul,
Through which I look on nature now;

Yea, when mortality dissolves,
Shall I not meet thine hour unawed?
My house eternal in the heavens
Is lighted by the smile of God.

CORRESPONDENCE.

NEAR LEXINGTON, Ga., Oct. 17, 1870.

DEAR BROTHER BEEBE:—Having attended the last association for this season, in our southern country, which have all been in peace, with warm evidences of brotherly love and christian fellowship, I feel inclined to write again, and herewith send you a letter writter to me by my third daughter, Martha Emily, or, Mitty, as we call her, which you will please publish. When she speaks of "Burr," it is in reference to her brother-in law, M. B. Brooks, and cousin to her husband, Wm. Brooks. They live in Gorden Co., Ga., about one hundred and seventy miles from me. Also I send a letter signed "Pilgrim," (over which signature I find a letter in the "Signs" for Oct. 1st) which you will please publish, as "Pilgrim" desires my views through the "Signs," on Luke iv. 4 & 43. I am at a loss to know who the writer is, but feeling assured that whoever it may be, he is acquainted with the language of Zion, or the doctrine of salvation by sovereign grace, I feel disposed to offer a few thoughts in connection with the verses, which read as follows: "And Jesus answered him, It is written that man shall not live by bread alone, but by every word of God."—Verse 4. "And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent."—Verse 43. The answer made by Jesus in the fourth verse, was directly to the devil. The time and circumstances under which it took place are worthy of notice. It was soon after Jesus was baptized by John, his forerunner, that he was tempted forty days of the devil, and had ate nothing, and began to be an hungered for natural food. when the devil took occasion to try him, and said, "If thou be the Son of God, command this stone that it be made bread." This same tempter came to our mother Eve in the garden, with a lie in his mouth, and deceived her, and through her Adam did eat the forbidden fruit knowingly, and so brought death and ruin upon his natural family, so that the chosen people of God were equally involved, and were by nature children of wrath even or exactly as others. But Jesus, the Second Adam, the Lord from heaven, being eternally united to his bride in the covenant of redemption ordered in all things and sure. As Eve had her natural life and being in Adam, even before taken from his side, even so the church of Christ, the Lamb's wife, had her eternal life in Jesus Christ, the Second Adam, before it was bestowed upon, or manifestly communicated to the vessels of mercy, (or his chosen people) which God had afore prepared unto glory. And as Adam the first (who is the figure of him that was to come) took knowingly of the forbidden fruit, even so the Second Adam came down from heaven and took on him, not the nature of angels, but the seed of Abraham; took part of the same flesh and blood with his chosen people, and in that body grew up, and in it was baptized by John, and in it he hungered, wept, and went a mourner all his days; in it he was crucified, and in it rose triumphant over the grave, and ascended where he is exalted a Prince and a Savior, for to give repentance unto Israel, and remission of sins, and to intercede for his redeemed. In his body he was tempted of the devil, who knew nothing of any support but that which was natural; and just so to this day, his ministers, who transform themselves into ministers of righteousness, (1 Cor. ii. 13–15) know only natural religion, obtained by works, advanced and supported by the use of *means*, men, money, education, &c. Young believers in Jesus Christ, before and after baptism, and all through their pilgrimage, are subjects of temptations from the same arch enemy, who presents his suggestions to the natural reasoning of the saints, (for that is all he can operate upon) that they must support themselves by good qualities, or good works; and teachers of anti-christ are plentiful, and always ready, proclaiming the importance of the use of means, as they say, for the salvation of the world, such as Theological Schools, Bible, Tract and Temperance Societies, Missionary Boards, Conventions, Sunday Schools, paying preachers high and stated salaries, conforming to the world in fashionable show, even in religious devotion, all of which is not only without scriptural authority, either by precept or example, but by that good book is positively forbidden. Read Rev. xxii. 19.

Dear Pilgrim, God commands you and me, and all that love our Lord Jesus Christ, in the following language, Col. ii. 21–23. "Touch not, taste not, handle not, which all are to perish with the using; after the commandments and doctrines of men; which things indeed have a shew of wisdom in will worship, and humility and neglecting of the body, not in any honor, to the satisfying of the flesh." Which all looks beautiful to the carnal reason, even of the saints, and often too many of them follow their natural reasoning on this subject, and unawares are enticed to unite with the church of anti.christ, and invariably it is the case with them that they realize a famine in that country, and they begin to be in want, not for natural food or teaching, but for the sincere milk of the word; and with the treatment they receive, they are perishing with hunger, and no *man* gives to them. And though their natural appetites would fain fill themselves with the husks which the swine (or natural religionists) do eat, yet no *man* gives to them, until stern necessity causes them to remember that in their heavenly Father's house (the church of God) there is enough and to spare, and they are reminded of the only rule of faith and practice for the saints, the New Testament, and of the precious promises of God to his children, who sees them though far off. When they realize that man shall not live by bread alone, but by every word of God, they determine to arise and go to their Father's house. It is the truth, that while natural life is sustained by natural food, the spiritual life and happiness of the believer is sustained by the power of God, the truth of his infallible word, and the believer's steadfastness therein, and conformity thereto. Many of God's little ones who have been unawares led off by false teachers, are of late returning to their Father's house, (the church of God) which has continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers; and truly there is rejoicing and making merry. O that God would deliver all his dear children from the power and influence of anti-christ, or Babylon, (confusion) which is so apparent in this day of delusion. But I must proceed. Jesus in his Mediatorial, representative character, met and overcame the tempter in all these varied temptations, including (when properly noticed) every temptation that ever has or can be presented to the saints in their pilgrimage here, and for them has forever put the tempter behind

him, and consequently behind them. For proof, read 1 Cor. x. 13. "But God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it." Also Heb. ii. 14, 15. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Again, Heb. iv. 15, "We have not a High Priest which cannot be touched with the feeling of our infirmities, but was tempted in *all points* like as we are, yet without sin." While Jesus Christ in his Mediatorial, representative, subordinate character came down from heaven, not to do his own will, but the will of his Father which sent him, and became obedient even unto death, yet in him dwelt all the fullness of the Godhead bodily; and he had power over all devils, men, angels, principalities and powers, in heaven and upon earth. Then, beloved Pilgrim, it is said to Zion, and is equally applicable to every humble believer in Jesus, "The eternal God is thy refuge, and underneath are the everlasting arms." "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." ReadIsa. liv. 17.

The 43d verse referred to the necessity of Jesus preaching the kingdom of God to other cities also, for therefore was he sent. The preaching of the kingdom of God was that of the new covenant or gospel system of salvation by grace, independent of the works of men, all the fullness of which dwelt in Jesus, which was proven by the extraordinary miracles he was performing, and which caused so much excitement, and gave him such notoriety, that the kingdom of heaven was suffering violence, and the violent were taking it by force.—Matt. ii. 12. That is, they were so well pleased with the King, because of the natural cures he effected, and the many miracles he performed, and the great notice taken of him, and the literal exploits he performed, curing the sick, casting out devils, &c.; not that they knew and loved him, and the doctrine he preached, and his reign, as a spiritual King, but externally they were pleased with him, because he was so beneficial to them literally. Hence they fell in with, and crowded him, and did not want him to leave Capernium. On another occasion, when he had fed such a multitude with a few loaves and fishes, they desired to take him by force and make him an earthly king. But he departed from them. And some who saw the miracles, and ate of the loaves, voluntarily and violently took shipping and went over the sea to Capernium, seeking for Jesus, and when they found him, soon became offended at his doctrine, a portion of which we will notice: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37, 44. "No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day." And when he spake of his flesh and blood, as being bread and drink indeed, and that except they ate and drank thereof they had no life in them, this had a spiritual meaning about it they could not understand; and putting all he had taught them together, these voluntary disciples were so offended that they said, "This is a hard saying; who can hear it?" Jesus told them, "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life." They went back, and walked no more with him.—Verse 66. To this day, all such as voluntarily go seeking religion, and violently make profession in times of protracted, or rather distracted meetings, where all fleshly motives and passions are roused up to see the great advantages of worldly gain, popularity, and of going to heaven and escaping hell, all such being actuated by selfish motives, cannot endure the doctrine of the cross of Christ, for it is offensive to them. Hence we hear so many in this day saying that the doctrine is too hard, and those who believe and preach gospel truth are, by way of reproach, called HARD SHELLS. Well, be it so. The Judge of all the earth will do right, and the time draweth near when it will be realized. But all such as God calls by his grace, and draws with the cords of his love into the kingdom of his dear Son, are made sweetly to hope in his mercy, through a dying and risen Savior, not violently or voluntarily, but of stern necessity, they trust in the name of the Lord, and stay upon their God, and never will be offended at the doctrine of sovereign grace, according to God's eternal, unchanging purpose, which he purposed in Christ Jesus before the world began, and which he accomplished independent of the works, means or plans of men. If the question were put to such, as it was to the twelve, "Will ye also go away?" they of necessity would reply, as did Peter, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Dear Pilgrim, I have just touched on some things that appear to me be consistent with the verses you suggested, and I hope it may be satisfactory. And I greatly desire that ere long you may be able to come out openly, and distinguish yourself with the poor and afflicted people of God, in gospel order; for I hope and believe you have, like Moses, been made to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Peace be to all them that love our Lord Jesus Christ. Amen.

D. W. PATMAN.

CALHOUN, Ga., Sept. 25, 1870.

MY DEAR PAPA:—As you are so kind, and write so encouragingly to me, I will endeavor to express some of my past exercises of mind, though I feel a delicacy in so doing. A feeling of unworthiness has kept me silent a long time. It was in August, 1866, when I first became so deeply concerned about my own condition. I began studying about the different doctrines that were preached in the world. It could not be that all were right, but I concluded it would not be profitable to question any one on doctainal points, and expose my ignorance, and I tried not to let it trouble me. I tried to banish the subject from my mind, but before I was aware of it, it would force itself upon me again. But finally, after comparing the doctrines I had heard preached, I was forced to acknowledge that the Old Baptists had told my thoughts and feelings as no others had told them, and far better than I could express them myself. But then I could not believe in the doctrine of election. I did not want to believe that. I could not believe that God, who is so kind and merciful, is a partial being. To me it seemed that it was not consistent or reasonable. Although I never spoke to any one on the subject, I was always willing to listen to every word I could hear on the subject. When alone, I would try not to think of it, but it would force itself upon me, with the impression that it must be true. Then I would conclude my case was a hopeless one. I could not think of any thing I had ever done worthy of esteem; to the contrary I felt condemned. It troubled me more than I can ever express. I could hardly bear to hear it spoken of in public or private, and yet it continually occupied my mind. I read the bible every chance I had, for the purpose of refuting it. Upon the whole I could read only of contradictions, and while trying to clear up one difficulty, I became involved in another. I found passages which declared, as I thought, the possibility of falling from grace. I wanted to ask your views upon the subject, but for fear you would think I was inquisitive, and that you might suspect, or find out my feelings, I refrained from asking. I kept all to myself, hoping to be enlightened on the subject soon, when one day Burr [Brooks, her brother-in-law, and cousin to her husband] and you were talking on the subject of election, and I heard you give your views, which convinced me it was right. Although I never spoke one word during the conversation, I rejoiced in my heart. The whole mystery was made plain, the clouds of darkness and unbelief were rolled away, and the doctrine of election shone forth as bright as the midday sun. What was once so annoying and troublesome, was now a source of comfort. I had before felt that I was the most miserable and wicked creature living, and found no relief in all the feeble prayers I tried to offer up. I felt like there was no hope for me. But now sorrow was turned to rejoicing. I felt that it was so clear I could explain it to the smallest and most ignorant child, and they could understand it. My thoughts were carried so far above earth and earthly things, that I thought I would go and tell you my feelings; but before an opportunity occurred, this thought seized me, that I was mistaken, and I might not be one of that many who were chosen in Christ before the world began. But the thought did not spoil the beauty which I discovered in the glorious plan of salvation. I felt to leave my case in the hands of God, who is too wise to err, and too good to be unkind, knowing that the destiny of all are in his hands and he will do his pleasure among the inhabitants of the earth. My way now seemed clear, and I felt at times greatly impressed upon the subject of baptism. I thought it the duty of all believers to be baptized, but it seemed to me to be too sacred an ordinance for one so sinful as I. But still I am not satisfied. The subject occupies my thoughts day and night. The Old Baptists are my people of choice, but I dare not think of aspiring so high as to become one of their number. I feel unworthy of their notice, they are so far above me. I know that if I am saved, it will not be for any thing good that I have ever done to merit it. When I would do good, evil is always present. It seems that instead of doing better, I plunge deeper and deeper into sin. I have shed many bitter tears lately. I am alone so much, I have time for reflection, and often find myself in tears. I have thought so often of writing, but until to-day could not get my consent, and now have written but enough to give you a distant idea of some of my feelings. I could write more, but for fear you will get tired, and would like something more interesting, I will close. I would be very glad to see you, and hear you preach. Be sure and write as soon as you get this.

Your affectionate daughter,

MITTE BROOKS.

WALKS AND TALKS ABOUT ZION.

DEAR FATHER IN ISRAEL:—If you and our compations in Zion will still hear me, I have something more to say about the commandments of our King; for they are highly important to all Zion's pilprim children, because he has said, "If they keep *not* my commandments, then will I visit them with the rod and with stripes." But, on the other hand, he has said, "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." Therefore I know you will give me your attention, nor think it idle talk to speak often one to another of our Master's commandments. Now, to proceed, he has said, and it stands written in the record book of the kingdom, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." His authority, as a yoke, binds us together, and submitting ourselves thereto, we thus unitedly yield allegiance to him, to obediently follow him, as a band in brotherhood, wheresoever he leads.

The keeping of his solemn and expressive ordinances, as they were delivered to his kingdom, is essential and of primary importance; but besides these, the glorious King of Zion has given holy commandments to his kingdom, and he has charged his twelve princes with the sacred work of teachings his subjects to observe all things whatsoever he has commanded them. This they have faithfully and truly done, as the statute book of the kingdom will show. And now, in observing these commandments of their King consists the *work* of the children of the kingdom. Their obedience to his commandments is known and approved as "*good works*" and so distinguished from all things which he has not commanded, which are called the works of the flesh, and rejected as reprobate silver. Hence I find that the people of this kingdom are very particular about all that they engage in, to see that they have the word of the King authorizing them to do so. And in this is seen a marked peculiarity of the people of this kingdom, for which they have ever been hated and derided by other people. Because their King has given the kingdom to them that love him, and has said "it shall not be left to other people," and has forbidden them to form any alliance with any other people, therefore the fleshly children of other nations think them a bigoted, close and selfish people; but for no juster reason, that I can see, than that the children of Zion love their King, and hearken to the gracious words of his sacred lips, and will not turn away from his doctrine and commandments, after the doctrines and commandments of men. For I find the people, in every place where I have been in my walks round about Zion, not only condescending and meek, but likewise merciful and charitable. Yea, such genuine, unselfish charity, I have not found with any other people. But it is true that this peculiar people are too close in their attachment and fealty to their beloved Prince to pay homage to the gods of the nations of earth, or to aid them in their idolatrous works. And hence their enemies say of them, that they are opposed to good works; and the princes of this kingdom even were accused of saying, "Let us do evil, that good may come;" and this slanderous report is still current, I find, among the enemies of this people. But so far from they themselves either feeling or saying so, they, one and all, earnestly inquire of their King, saying, "Lord, what wilt thou have me to do?" And their humble, sincere and fervent prayer to him is, that he will "Make them perfect in every good work to do his will, working in them that which is well pleasing in his sight." And he, in answer to their prayer, says, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." Again, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love." Now how delightful must this kingdom be, where all their work is love, and all their service is praise! Yes, both delightful and a sweet resting place I have found it. In entering here, each one ceases from his own works, and enters into rest. Coming away from their heavy toils and huge troubles in the land of Bozrah, they enter into the delightful service of their gracious King, and his rest is glorious. He puts a new song in their mouth. The song is, *Praise to our God.* Now with melody in their hearts to the Lord they sing,

"Sweet is the work, my God, my King,
To praise thy name give thanks and sing."

Now they enter upon the work of faith and the labor of love; for it is God that worketh in them both to will and to do of his own good pleasure. And forasmuch as they know that their labor is not in vain in the Lord, they desire to always abound in his work, loving and ministering to his children in Zion, and believing and rejoicing in his name. And to assure them that their blessed King remembers them in all this acceptable service, one of their princes has written, saying, "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." The work in Zion is then to minister to the saints, and to do this is not only the work and labor of love, but it is also shewed toward the name of God, and hence herein he is glorified. "Herein is my Father glorified, that ye bear much fruit." "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 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. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, 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*." Therefore, in doing these things unto our Lord's brethren, we keep his commandments, and his love is fulfilled in us "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." This appeal and loving admonition is by one of the twelve princes, and it shows that the love of the Father in the hearts of the children is something more than word; for it is *active.* and ready both to do and suffer, moving the Son of the Father to lay down his loving life for us; and in its operation in our hearts it will, therefore, be manifest in *deed* and *truth.* And so I have seen and do testify that the love of Christ in the hearts of his people leads them to active obedience in keeping his commandments in Zion, and is thus fruitful in good works. Hence these good works are the fruits of the law of the Spirit of life in Christ Jesus, and have their source in love. And therefore love is the first fruit of the Spirit of holiness, and the chiefest ornament of every heir of the kingdom, yea, the diadem of beauty in the immortal crown of the King of glory!

It is this comfort of love and fellowship of the Spirit that so sacredly unites and sweetly endears the people in Zion to their exalted Head and to one another, and makes Zion so delightful a dwelling place. Never, till I came here, could I find such comfort in love and sweetness in fellowship, as it has been my joy to participate in since walking here. For the everlasting Father of this people is himself their Prince of peace, and having loved them with an everlasting love, therefore with loving kindness he draws them. Thus drawn with the cords of love, they run after him and keep his commandments. In the consecration and unselfish devotion of this heaven-born love, the ministers in Zion go forth in their labor and work of love, ministering in spiritual things to the brotherhood of God in Zion's solemn assemblies. And in the same sanctifying influence and power and love, the heaven-born saints are gathered together in the name of their ascended King, who is in the midst of them; and they also minister to their ministers, and to one another, in temporal things, and in mutual faith and love, out of their abundance, that there may be no lack among them, but that they may be mutually comforted together and edified in love. Now in this mutual and reciprocal work of faith and labor of love, the people in Zion bear one anothers burdens, and so fulfill the law of Christ, their King. Therefore, as members together, they all have a place and a work in the kingdom, and in continuing in the perfect law of liberty, as doers of the work, they are blessed in their deed.

This blessing it has been my happiness to share in, and with gladness I can witness with you all, in honor to our King, that his commandments are not grievous, and that his yoke is easy, and his burden is light. How honored and delightful is the work of ministering to the dear pilgrim saints on earth, both in spiritual and temporal things, as of the ability which God giveth, and as good stewards of the manifold gift or grace of God; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

In this holy and blessed work of obedient love, the dear, suffering Son of God devoted his holy life in the flesh. He ministered to his people, and gave his life a ransom for them. He said, "As the Father gave me commandment, even so I do." And to his people he says, "A new commandment I give unto you, That ye love one another; *as I have loved you,* that ye also love one another."

Hoping that you, my dear pilgrim brethren, may ever enjoy the blessing of doing his commandments, I will for the present walk on, bidding you a loving adieu.

SOJOURNER.

ALEXANDRIA, Va., Sept. 30, 1870.

DEAR BROTHER BEEBE:—I do not feel that I can write anything which will be profitable to the saints, but a sort of necessity seems to be laid upon me in that direction. It is a source of satisfaction to me amidst a sense of my corruptions, vileness and besetting sin, that I have an Advocate with the Father, Jesus Christ

the righteous. Also that he is the propitiation, or atoning sacrifice for my sins; and not only so, but that he is the atoning sacrifice for the same class of sinners here, and elsewhere, and that there is no atoning sacrifice any where else; for Jesus Christ, our precious Redeemer, is the only propitiation that can be, or that God the Father hath appointed. A sense of my own corruptions, vileness and besetting sin, nearly destroys me at times, so that I involuntarily cry out and say, *I shall perish off out of the land of the living.* Yet while I feel this way, I dare not invalidate or weaken my testimony to the truth of the everlasting gospel, that Jesus Christ came into the world to save sinners, and that in truth I can say like Paul, "Of whom I am chief." I dare not weaken my testimony to the God of truth, by calling in question the work of grace in me, simply because I am so loathsome, so full of depravity in my flesh, or carnal mind. I am prepared by the wickedness of my fleshly mind to cry out, Lord, I am oppressed; undertake for me. I am afraid to dispute that God has opened my mind, or in other words, given me a new heart and a new mind, whereby I love him, his word and people, and to abhor myself through a view of my own corruptions. Sometimes the glory of God as revealed in Jesus Christ in the salvation of sinners, fills my soul with unutterable wonder and joy. But such seasons continue only a short time, and I am left in a state of gloominess and sorrow. I could pass on in a more extended description of my exercises and travel of mind, which might perhaps be interesting to some of the saints; but I have so little confidence in myself, in fact none at all, that I cannot bear to say much respecting myself. These lines I have penned with a cloud on my mind, while seated in my room, suffering from a billious attack.

I returned a day or two since from a trip to Maine, being absent a little more than three weeks. I experienced much satisfaction while among the brethren and sisters there. I attended an association at Jay, which was very pleasant indeed. The Conference at North Berwick was also very pleasant. Thirteen years had passed since I attended either the Association or Conference. Many of the old brethren and sisters had passed away within that time. At one place where I was on the fourth Sunday and Saturday before, in this month, I found some of the Lord's children who, I think, have been cut loose from the abounding abominations of this fanatical age, and manifest a desire to live with the Primitive Baptists on gospel principles. My tenderest sympathies were awakened in their behalf, and still continues. They are in Gardiner, Maine, only a few miles from where I passed through the same dreadful ordeal, about thirty years since. I met, and was in company with Elders H. Campbell, J. A. Badger, F. A. Chick and W. Quint, gospel laborers in Christ's vineyard, while in Maine.

I have written in haste, not feeling well in body, but hopeful in mind, with the cheerful reflection that the God of salvation will be, or is our God forever.

J. L. PURINGTON.

P. S.—I have baptized ten of the Lord's dear children since I removed to Virginia last March. I am encouraged to believe that the Lord God of salvation has opened an effectual door of utterance before me in these parts, and that no man can shut it. God be praised. I am nothing, but God is all in all.

Being requested to write, I have penned these few lines. I trust I shall be willing to leave this world when God calls me away.

J. L. P.

ALEXANDRIA, Va., Oct. 11, 1870.

DEAR BROTHER BEEBE:—Having finished the business portion of my letter, I will pen a few lines for publication. I am compelled to believe that God is at work by his blessed Spirit in the hearts of his people in these parts. I speak particularly in reference to the gathering into his visible church of such as shall be saved. Since my letter to you of the 30th ult., I have baptized twelve persons, all white persons but one, who came of their own accord, three to Bethlehem church, (Manassas) six to Quantico church, lower part of Prince Wm. Co., Va., and three to Ebenezer church, Loudoun Co., Va. It was rather a season of rejoicing to each of those churches. I speak of this to the praise and glory of God's grace in the salvation of sinners, and not to the praise and glory of the creature. The ordinance of the Lord's Supper was administered at Quantico and Ebenezer churches, and on the whole it is verily believed we experienced a refreshing from the presence of the Lord. It is not in a whirlwind, an earthquake, or a fire, that the Lord appears to his people, but by a *still small voice*, out of the hearing of the natural ear, but heard, understood and felt by those who have circumcised hearts and ears to know and receive the gospel's joyful sound. It is God our Savior that is preached. While many self-righteous men in our day require a sign that may be tangible to the natural senses, like the ancient Jews required, and many, like the Greeks of old, seek after wisdom, yet Christ and him crucified is preached among the Primitive Baptists, to the self-righteous fraternity of this deluded age it is a stumbling-block, like as it was with the Jews of old, for it demolishes the whole system of creature righteousness, with its numerous inventions and institutions, and presents the righteousness of God and our Savior Jesus Christ *alone* for justification and salvation. It is foolishness to those who suppose that spiritual things, or the salvation of God, is reduced to a science, a knowledge of which is obtained by dint of study, or seeking after wisdom by human erudition, as a gentleman, not long since, a member of a popular church, who heard me preach, remarked to a friend of his, "I heard Purington preach the other day, and his preaching sounded like foolishness." But to them that are called, whether they were formerly self-righteous characters or creaturely boasters of their wisdom and human ability, Christ is the power of God and the wisdom of God to them. We speak the wisdom of God in a mystery, something beyond human intelligence, and which is known only by divine revelation, through the teaching of the Holy Spirit. And when this divine revelation or heavenly teaching is made known to a sinner, he cries out involuntarily, "Wo is me, for I am undone;" also, "God, be merciful to me a sinner." When Christ, the hope of salvation, in fact his salvation is revealed in him in the pardon of his sins, and as his justifying righteousness, he breaks out involuntarily in the glory of this salvation, and sings surprising grace. Some, who may not have a clear manifestation of this grace as they desire, still think upon his name, and love the followers of Jesus, and his gospel. The word is in the mouth and in the heart of believers; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. This people are saved by the Lord, and are the church of God.

We are all well.

Yours in gospel fellowship,

J. L. PURINGTON.

RIDGE FARM, Ill.

ELDER G. BEEBE:—Dear brother in the Lord, I wish to say to Elders P. D. Gold and Isaac S. Coons, and all others who have been captivated by the Babylonish powers, and have "come out of her," that I feel much strengthened and encouraged by their communications. I was induced to join the Missionary Baptists soon after I received an evidence of pardoned sins, when I was about fourteen years and eight months old. This was in the month of March, 1851. About three months after this I was hoeing corn in my father's field, when the language of our Savior seemed as though it was spoken to me, "Go ye into all the world and preach the gospel to every creature." This produced an awful state of feeling, which I cannot describe, and to tell all my travel on that subject would be taxing your patience. Suffice it to say, I was led to the scriptures of truth to search and learn my Master's will. In this search I found myself getting away from the Missionaries, and as there were no Old School Baptists in that part of the country, and as I had never heard one preach, I came to the conclusion that, as the poet said,

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

I asked the deacon of the church, one day, why our preachers failed to preach the doctrine embraced in our articles of faith? He answered, They do. I said, Our articles of faith say, "We believe in the doctrine of election by grace." And Paul says, "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." And again, "According as he hath chosen us in him before the foundation of the world," &c. "Why," said he, "George, if you believe that doctrine you are in the wrong place; you ought to join the Parkerites." (A name which they apply to the Old School Baptists.) I answered, I know nothing about Parkerites, but I believe that I am in the wrong place. In December 1855, I heard for the first time an Old Baptist preach, and in September, 1856, I offered myself to them, and was baptized the day following by Elder A. Stagg. In June, 1861, I was liberated to exercise my gift in public, and in December, 1867, was put forward by the imposition of hands to the full functions of the gospel ministry. And as long as I live, I expect, if God enables me to so do, to be engaged against the enemy, and in my weak way try to contend earnestly for the faith once delivered to the saints. My paper is full, and I must stop.

G. W. PAYNE.

October 4, 1870.

MY DEAR FATHER IN ISRAEL:—I have felt a great desire to tell the dear brethren and sisters of the joys I had at our glorious meeting in Alexandria, but language is too poor to describe it. I never enjoyed such a meeting before in my life. It will be long remembered by all the dear family of God who were permitted to partake of the glorious feast that was provided of the Lord for his children; for surely the Lord was with his ministers and the hearers; for it seemed to me I could almost hear him say, "Eat, O friends; yea, drink abundantly, O beloved." My poor heart was made like the chariots of Aminidab, and from all I have heard, it was the case with all the dear children. Our dear sisters, the two Miss Huntons, have made an open profession of the same. O, I was so much pleased to hear from them. Dear sisters, please write often, for your letters refresh the dear saints. Could I write like them, you all would often hear from me.

Dear father Beebe, the good Lord spoke through you, and enabled you to masticate the food so nicely that the most delicate appetice could partake and feed upon it. I mean all to whom the Lord had given a relish for gospel food. And brother Thorp's sermon from Proverbs, and all the dear ministering brethren that were there. I must tell you that our meeting lasted three weeks with me, for on the Sunday after the Corresponding Meeting I went to Wash-

ington to hear our dear brother Wm. J. Purington preach, and I try to thank the Lord for his blessings to poor unworthy me; for on that day he was pleased to give me the hearing ear and the understanding heart, as I trust; and I heard two great sermons on that day, and one experience from a lady, who was received. Then we had communion, and I was invited to a seat with the children, and felt that I was the least of all. I returned to Alexandria, and on Wenesday night heard our dear pastor, J. L. Purington. He had great liberty, and I felt like great grace was upon him. On Monday our beloved Elder St. John preached in Alexandria, on his return from Broad Run, whither he had gone with Eld. J. L. Purington, where they had a good meeting, I was told. Brother St. John is a very sweet preacher to me. His preaching on Monday night was soul cheering and heart reviving. Dear brother Beebe, your explanation of Jacob and Esau was beautiful. Old Esau behaved so quiet all through the meeting that I almost forgot I had any about me; for when Jacob said, It is time for meeting, Esau was off in a moment. I do believe there was never a time when Esau was any smaller, than throughout our meeting. All the preaching was of a piece; it was Jesus from first to last; and although it had to run through the earthen vessel, it passed so pure that there was neither smell or taste of the earthen vessel in any of them. On the Wednesday night before the first Sunday in September, brother J. L. Purington preached at his regular meeting in Alexandria. At night a lady came forward and related a good christian experience, and she was received, and on Thursday morning we all reprred to the shore of the Potomac river, and there witnessed that delightful ordinance that our Lord and Master instituted, for a pattern for his followers. I never heard any one talk more beautiful than Elder P. did at the water. On Saturday following, Eld. J. L. Purington, brother Weedon and wife, and myself, left for Manassas, where we heard two good sermons, one experience, and baptizing in the morning. On that evening I took leave of our dear Elder and pastor, and on Monday I started for home, where I found all well. But you cannot think how big Esau has got since I got home. I do believe I was out of the body for near three weeks, and I never wanted to get back any more; but alas! it is so. But Jesus has promised, "My grace is sufficient.

And now, may God bless you and all that pertains to you, and may he long spare you to cry aloud and spare not, if consistent with his will.

HARRIET R. HIXSON.

SANDERSON, Fla., Sept. 20, 1870.

ELDER G. BEEBE—DEAR BROTHER IN CHRIST:—May grace be multiplied to you and yours. I have been reading your very interesting paper for more than a year, and I wish it to be continued. The communications from the dear brethren and sisters are so comforting to my soul when cast down, although I never saw but very few of those who write, nor do I ever expect to in this life; but when I read their letters, showing their travel, they tell my own travels better than I can tell it myself. I feel sometimes that I would like to cast in my mite with the brethren, but I am such a poor writer, I am ashamed to make the attempt; for in the year 1827 I could not read a chapter in the Testament, but I began to try to read in 1826, and in September of that year I for the first time saw myself a poor lost sinner, and I began to try to read and pray, but could not do either; and if my case had not seemed desperate, perhaps I should have given over, but I had a soul which was worth more to me than the whole world. At that time I was living in a neighborhood of Methodists, who told me to join the church and I would have their prayers, and my own, and they would be a great help to me in getting religion. But I could not consent, as I thought it would be hypocritical, as I knew I was a great sinner. And I saw it so plainly, that there was so much sin mixed with my prayers, that I became fearful they were an offence to the Lord, and I would think of not trying any more; but pephaps it would not be ten minutes before my heart would be drawn out in desire to God to pity or have compassion, if possible, although I did believe he would be just in sending me to hell. Indeed mine looked like an outside case. I tried to keep the law, but failed in every point. I thus traveled with an insurmountable load of guilt and condemnation, for perhaps twelve months or more, with no hope of getting better; for it seemed to me that my case was still more doubtful. I might here state many of my thoughts and feelings, but I will only state that I got to the place where I could not go any farther, but must sink in wo and misery forever. But e'er I was aware, my guilt was gone, and it did seem to me that I never should see any more trouble. But I was sadly mistaken, for I suppose it was not more than fifteen hours before I was made to fear that I never had any genuine conviction for my sins, and I plead with the Lord that he would give me repentance for my sins. But I could not get my burden any more. My hope was so little I though it would not do to depend upon, although I was impressed with a duty to follow Jesus; but I felt so unworthy that I neglected that duty, till May, 1828, when I was received into the fellowship of the Old School or Primitive Baptist church, and was baptized by Elder Frederick Barber, and poor and unworthy as I am, I am still in fellowship with them.

Dear brother Beebe, I have only given you a few of the outlines of my travel from nature to grace, and I will now inform you that in the year 1829, or the latter part of 1828, I became much concerned about preaching; but I thought it must be a delusion, for there were none of my father's family that were preachers, and none but my mother and one sister were professors of religion. But I could not throw it off, for there were some traveling preachers that came amongst us, who preached the do and live system; that is, they preached salvation by works, and occasionally some of our members were bewitched, which added to my distress, to see division, as it were, in the church; and some nights I could not sleep on account of it, and the brethren, some how, got a notion that I ought to exercise a public gift. I thought they were deceived, and finally, in 1832, I sold my place on the Ocmulgee River, Ga., and moved to Thomas Co., Ga., and, my brother, if I did not get in the whale's belly, my darkness and distress was almost insufferable, and the brethren where I became a member began to urge me to speak in public. In October, 1833, I took the stand, and I have been trying to feed God's sheep ever since, and to defend the cause of Jesus, though in much weakness, and with doubts and fears of my call; but I could not have a clear conscience without; for wo is me if I preach not the gospel.

If I had space, I would speak of some of my tribulations and persecutions, and by those, mostly, who profess to be ministers of Christ. But I cannot speak of them now. I will only state that one great point of controversy is the gospel, and the use of it. There are other points on which we differ. You gave my views, in short, in the present volume of the "Signs," in April, I think, but my recollection is imperfect. I would like to see your views, in full, on those points, and if you can understand my clumsy and weak manner of expression, and desire it, I will give you my views, and perhaps show how we differ.

I do not expect you will publish this, as it is only hinting at the matter, as it were. Brother Beebe, I am now in my sixty-ninth year, and have been serving from five to seven churches and congregations regularly, for the last seven years, and although my constitution is much impaired, the call seems as yet equally binding.

Finally, may the same kind hand that hitherto has upheld and sustained you, still be with you, and enable you to discharge the duties assigned you, in honor to God, and to the comfort of your own soul, for Christ's sake. Amen.

Yours in hope of eternal life,

J. E. W. SMITH.

October 2, 1870.

DEAR ELDER BEEBE:—I dare not address you by the name of brother, for I am the least of all creatures on earth that ever ventured to claim a place among the Old Baptists. For fourteen years of my past life I lived among the Freewill Baptists, and surely I thought I was as good as any, for I had never been born of the Spirit; I never had seen myself undone, lost and helpless, but thought I could do many good things, such as arminians will boast of. But O how changed the scene when I came to see what a helpless worm I was, when I was shown how all my good works were as filthy rags, and that if I were ever saved it would be by grace alone. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." I had heard a great deal of this old doctrine preached in my life, but never could understand it; but I fought it with all the powers I had, until a little over one year ago. It now seems to me that I was enabled to see as I never saw before, and to hear as I never heard before. O what a wonder, what a miracle! Some say that the day of miraclas is past. They are surely mistaken; for this same doctrine of predestination that I once eated, I now love. There is that feeling within this poor heart of mine, all the way as I journey along, that I will describe as did those that had been talking with the Savior on their way to Emmaus. They said, "Did not our heart burn within us?" I will here ask a question. Is every child of grace so tossed as it were with all manner of doubts, fears, ups and downs, as I am? Why is there such a mixture of joy and trouble? Truly I want to be more pure; but I find that in me, that is in my flesh, dwells no good; the good that I would, I do not.

I will not trespass any farther on your time, for this is not worth reading. If I were capable of writing, I would like to write my experience, for the "Signs," and also to tell you who we are, and where we are. I should have to go away back to the time of my childhood, and I am so ignorant and unlearned that I shrink at the thought. I dare not, when I borrow my brother's "Signs," and there read the able communications. I dare not venture. Perhaps you will say, Why don't she (the writer) take the "Signs?" I cannot raise the means, as yet, since I have loved so well to read them.

Dear Elder Beebe, when I commenced writing I only intended to say a few words, and then ask a question, which is this: What is the duty of a deacon, and his wife? Answer through the "Signs," if you please, and quite soon, as I am anxious to know your mind.

O how I would like to tell you my travels since I was eleven years old, up to this time, which would be forty years.

The grace of the Lord Jesus Christ, and the love of God, be with you, dear brother, is the prayer of the unworthy writer,

S. W. C.

(*Editorial reply on page* 248.)

"No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day."

ELDER G. BEEBE:—I wish to offer some thoughts on the text above. A short time before Jesus used the words above, he had miraculously fed the multitude, and that multitude were still following him, not because they saw the miracles, "but because ye did eat of the loaves, and were filled." Their motives were mercinary. In all ages of the world, the pretended followers of Jesus have by far outnumbered the true. Even now it is popular to unite with some church, the offence of the cross, in a great measure, has ceased; but when the discriminating doctrine of Christ is preached, when persecution arises, the professors of popular churches are ready to say, "This is a hard saying; who can hear it?" It is still true, as then, that "*No man can come to me*, except the Father which hath sent me draw him." It matters not how pious the training, what good impressions are made on the young mind, how many means and auxilaries are brought into requisition, still all this is unavailing, except the *Father draws*. The popular doctrine of the day is, that man can come if he will. But according to our text, no man *can* come; he has not the ability, the power, nor inclination. Man, naturally, is of the earth, earthy, an enemy to God by sin and wicked works. He is satisfied with his condition. All he wishes or wants, he finds in the earth. It requires divine illumination to show him the vanity and emptiness of all things below the sun. When this is done by the Quickening Spirit, then there is a desire to *come*. But the distance is so great, and there is such utter helplessness and inability, so much guilt and condemnation, that to come, even if he had the power, would be, he thinks, but to be consumed by the wrath of God. The awakened sinner has no idea that the Father is drawing him. He believes that his sins are so great there is no mercy for one so vile; but in due time, being sufficiently humbled, realizing the exceeding sinfulness of sin, his own strength and hopes all gone, Jesus is revealed as his Savior. Faith, joy, love and hope are in exercise, and he that was in the pit is raised up above the curses of the law, no longer a servant, but a son. The doctrine taught in a large majority of pulpits, and believed by all natural men, is, that if the sinner will do good to get good, if he will pray and repent, agonize—all presupposing a living being, (when the scriptures positively assert that he is dead) that when these conditions are complied with, the Father will draw him. This is palpably absurd. "The dead know not any thing." They do not know how to perform any conditions, either good or bad; and even if they *knew*, they have no *power* to act. All that we do as natural men, results from life in us. Even our common law claims no jurisdiction over *dead* men; and does God require dead sinners to quicken themselves, as a condition, before he draws them? Do not reason and revelation both teach that sinners come to or are drawn to Christ by virtue of life, that life is the *cause*, and action the *result*? But to put it in even a stronger light: "And ye will not come to me that ye might have life." No man *can* come, because he has no ability. "And ye will not," because he has no inclination. Now if salvation depended on the power, will or ability of the creature, then none could be saved. But as it depends entirely and alone on the will of God, all are saved that he wills to be saved, be they many or few. "All that the Father giveth me shall come to me," regardless of man's will; for God takes away man's will, which was to go astray from his youth, and gives him another will, a will to come to him. "Shall come" is now softened down to mean *if they will*, making God's eternal purpose dependent upon man's perverse will. All the natural will of man is a *will not*.

"*Except the Father which hath sent me draw him.*" We have already said that man is of the earth, earthy: made of it, clings to it; it is his natural element. He is as much and entirely of the earth, as any created thing or being on the earth; no more, no less. We all know that all things on the earth are held to the earth by some power that they cannot resist, call it attraction, or what you please, the fact exists. In the very nature of things, nothing on the earth can, of itself, rise above the earth. For it to leave the earth, or to be raised above its level, all will admit that force or power must be used; it must be *drawn*. No one will take the position that it is the attraction of all the bodies on the earth that holds the earth in its place; that would be too ridiculous, and no one would say they could do so *if they would*. Reason says that the earth is so infinitely larger than any, and all bodies on its surface, that its power keeps them stationary. The power that raises or draws bodies up from the earth must be greater than the earth's attraction. Now what is it that disengages or draws any one from the earth, its affections, lusts and desires, but the Spirit and power of God? That is almighty power. Sin reigns unto death, but here is a power that reigns through righteousness unto eternal life by Jesus Christ. A strong man keeps his palace, and his goods are in peace; but here is a stronger who casts out the strong. The earthy attraction ceases the moment the drawing of the Father takes place: from that moment there is a desire for things *above:* we are drawn out in affection and desire; we long to be with Christ. This earth, our former dwelling place, which once looked so gay and fascinating, has losts its charms. The goods that we had laid up for many days to come, upon which we expected to eat, drink and be merry, are all taken from us Our beauiful garments, fit, as we thought, to appear before the King, are nothing but filthy rags. The doctrine of free will, human agency, creature merit, man's sovereignty, are all weighed in the balance and found wanting.

What a blessed consolation to be drawn of the Father! Drawn into his service, having ceased from the works of the flesh, drawn up, opposed to nature, to his visible church, finding sweet fellowship and communion with the saints. While "no man can come to me, except the Father which hath sent me draw him," none so drawn will or can refuse to come. Power is in his voice. All power is in his hands. There is willingness to be drawn, and great anxiety for fear they are not drawn. The common idea is that God stands ready to draw all men unto him, and that when the sinner will be in the use of the means, or begins to work, that draws God on the side of mercy. He was ready and willing on his part all the time to draw, but the sinner was not *willing*, and unless he becomes willing, now or soon, God will quit drawing, and leave the sinner to perish. Is not this system based upon the will of the creature, and not on the power of God? Does it not represent the sinner as drawing God?

"*And I will raise him up at the last day.*" We must necessarily be brief upon this point, and may not be correct in our views. We understand this to refer to the crucifixion and resurrection of Christ as the Head of his church. At the time this expression was used, he was not himself *raised up* in this sense. He was under the law, though fulfilling the law. When he expired on the cross, was raised up, then the law could demand no more; it was fulfilled in his body, and by his death it was satisfied. He died for our sins, but without his resurrection we never could have been justified, never could have been raised us. He says, "And I, if I be lifted up from the earth, will draw all men unto me. (This he said signifying what death he should die.)" The church is resurrected by virtue of his resurrection; he was lifted up on the cross as her atoning sacrifice; because he has ascended to his Father as the Head, the members of his body are also raised up together with him. The Father accepted the offering, justice is satisfied, the Head and all the members of his body are raised up, to be in the presence of God for ever.

Raised who up? All that the Father draws. The church in her militant state is raised far above the world and all its corruptions, having her conversation in heaven. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and *hath raised us up together*, and made us sit together in heavenly places in Christ Jesus." Our text says, "*I will raise him up*," and the quotation above says he has done it. Some say, If we will hold out faithful he will raise us up.

But our text may have more immediate reference to the final resurrection of the body, as it is called. "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 raised a spiritual body." Of one thing we are confident, that is, that the Lord will never leave his people, even in the last day, under the most severe trials, the most cruel mockings. The church of Christ is a place raised up. The world has places of honor and preferment; it has its high places; but the most feeble saint is raised infinitely higher than any position the world has to give. They are kings and priests unto God. They have promise of this life, and that which is to come. All is theirs. When the poor tempest-tossed child of God is cast down under a sense of his own unworthiness, it is the pleasure of his Father, from time to time, to appear for his raising up, enabling him to go on his way rejoicing.

Brother Beebe, this is submitted to you for insertion or rejection. I shall take it kindly from you, or any of the brethren, to correct any errors.

Yours sincerely,

WM. S. MONTGOMERY.

BRICK STORE, Ga., Oct. 21, 1870.

ATHENS, Ga., Sept. 27, 1870.

ELD. D. W. PATMAN:—When you preached up here in July, I went to hear you, and I never was more delighted, as I felt that your preaching was the "sincere milk of the word." I hope you will come again soon, for there are many here like myself, who love the precious word of truth. Your preaching was in demonstration of the Spirit, and it has caused me to have pleasant recollections of you.

Dear Elder, if you are not too much engaged in your ministering duties, please give your views, through the "Signs of the Times," on Luke iv. 4 & 43, and you will greatly oblige one who loves the doc-

the doctrine you advocate. I read your communication in the "Signs," on the christian warfare, and I felt much comforted; for it seemed while I was reading it that it was addressed to me.

May the Lord bless you, and add to your days, for the advancement of his gospel, and for the comfort of his people, the remnant who are so much hated by the world. I hope to hear from you as soon as you can make it convenient, as I never have heard any one preach from either of these verses.

PILGRIM.

REPLY.

WILLOW HILL, Ill., Oct. 19. 1870.

DEAR BROTHER BEEBE:—Since the first of August it has been my privilege to attend five associations, and a good many other meetings; and as many of the brethren and sisters with whom I had the pleasure of meeting desired to hear from me, after my return home, I will, if you please, send them a general letter through our family paper, as I cannot write to so very many in person, though I would like to do so. But I wish, as well, to write this letter to all the dear readers of the "Signs," and for the comfort of all.

The first association I attended was the White Water, held with the Salem church, the home of Elder James Martindale, in Wayne Co., Ind, the second week in August. About twenty-three preachers were present, and very many visiting brethren and sisters. Next came the Lebanon, a week later, in Henry Co., Ind., with the Lebanon church, the home of Eld. J. A. Johnson, at which there was present only about twenty-eight preachers! and brethren and sisters not a few. From White Water to Lebanon, a distance of twenty miles, we held meetings twice each intervening day, going from house to house, quite a company of us together, besides several preachers, as Elders J. F. Johnson, A. B. Nay, S. H. Durand, D. and J. Roberson, and A. D. Hite. This series of meetings on the way was very pleasant; and with one exception, both these associations were also interesting and pleasant. There was at least a seeming difference on the doctrine of the new birth. All along I have held that this is more of a seeming than real difference among the brethren; for all believe that the man—the redeemed and quickened sinner—the christian is the subject of two births, one of the flesh, the other of the Spirit; and that these two natures of the christian, the flesh and spirit, lust against each other, and are contrary the one to the other, so that ye cannot do the things that ye would. This is both the experience of all and the testmony of the scriptures; why, then, should we differ?

After Lebanon, I attended in weekly succession the Salem, the Mt. Pleasant, and the Licking, Ky., associations, all of which were well attended, well supplied with ministers, were harmonious and interesting, solemn and refreshing. I speak the feelings of many, very many dear lovers of the truth, when I say, I felt that it was good to be there. How my spirit loves to wander back again to those solemn feasts, where it held sweet communion with saints. How sad, sweet and touching was their parting farewell! to be absent a while in flesh, yet forever united and present in spirit. O how inexpressibly sweet and holy is this bond of union among the children of the heavenly King! It is the fellowship of the spirit and the comfort of perfect love.

Between those associations we had frequent meetings with the churches and among the brethren and friends, at some of which several ministers were present. At a meeting with the Stone Lick church, the day before the Licking Association, Eld. D. S. Bradley baptized a brother; and I think two or three others there will soon follow their dear Lord in the symbol of his death.

From Licking, I went with brother Montgomery in his carriage a hundred miles, to his home in Shelby Co., Ky., and filled some appointments with the Bethel and Beech Creek churches, in the latter of which it was my privilege, by request, to baptize a dear old sister Shelburne. She had been nominally connected with the New School Baptists, but felt that the Old School are her people, and could stay away from them no longer. Our dear old brother Shelburne, her husband, and her children, who are of us, and her dear brethren and sisters there, were truly rejoiced. In that vicinity a dozen, or more, perhaps, have recently left the New School and joined us, while others yet among them would fain do as the prodigal son among the swine, but, like him, will have to arise and go to their Father's house, where there is enough and to spare.

From Kentucky, I went to the vicinity of my former residence in Harrison Co., Ind., and filled one or two appointments. But on the day of my arrival there, I received a request from the friends at home to return, on account of sickness in the vicinity. Hence, although I had appointments in Shelby and Rush Counties, Ind., which I regretted to disappoint, yet I felt constrained to hasten home, where I arrived Saturday evening, Oct. 1, after an absence of eight weeks, and found my family and brethren well. But in my absence a few deaths among the children had occurred. Since my return I attended a Yearly Meeting of three days at the Little Bethel church, where Eld. John G. Sawin lives, at which I had the pleasure of seeing and hearing Eld. I. N. Vanmeter, of Ill., and Eld. W. Tyler, of Ind. This meeting was well attended, harmonious and pleasant.

On this whole tour, I met with more than fifty O. S. Baptist preachers, and hundreds of dear brethren and sisters, who rejoice in the truth as it is in Jesus, and will not bow to the image of Baal. May the Lord still bless them, with all his dear, tried people, and may they still love, serve and trust him.

In love to all,

D. BARTLEY.

WILLOW HILL, Ill., Oct. 20, 1870.

BELOVED EDITOR:—H. W. Badeker, of Adams, Ind, wrote to me some months ago for my views, through the "Signs," on 2 Cor. vi. 17, 18. "Wherefore, come out from among them, and be 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."

Mr. Badeker will excuse this delay, as I could not find time tc attend to his rquest until now, and must be very brief even now. In the preceding chapter the apostle had shown his brethren that they were delivered from the sentence and reign of death, by the death of Christ for all his people, and that they had been made alive in him, to the end that they should henceforth live unto him that died for them and rose again, and not unto themselves, as they had formerly done, before they died unto sin. Now their life is in Christ, who lives in them; therefore they are new creatures: old things, (as the old covenant, the law of works) are passed away; behold, all things are become new. The Lord has made with them a new covenant of life and peace. Therefore they must come out and be separate from all who are under the old covenant, who are trusting in their own works, and be not unequally yoked together with unbelievers, but be united under the easy yoke of Jesus with believers in him, according the gospel. Now this separation unto the gospel, of believers from unbelievers, is effected or made in gospel *baptism*. Baptism is a symbol or figure of death and resurrection: therefore the baptized believer in Jesus has, in this ordinance of the gospel, shown and declared that he is dead to the law and to all who are yet in their sins under the law, and that he is separate from them, as one who arises from the dead is separate from those who are left behind in the grave, or in death. So the baptized believer has arisen to walk in newness of life, and to serve the Lord in newness of spirit—has renounced or put off the world, as one who is dead and buried, and has confessed or put on Christ, as one who has been made alive from his death in sins, and now lives in Christ and to him. But unbelievers, or legalists, are under the law, under sin and under death; hence they are unsanctified, unholy, or unclean, as those who are dead are corrupt. Wherefore come out from among them, and be ye separate, friend Badeker, saith the Lord, and touch not the unclean; and he will receive you, and will be a Father unto you, and you shall be his son. For in the new covenant, the gospel, the Lord dealeth with his people as with sons and daughters. They have received the Spirit of adoption, and are his children, and he is a Father to them, and is merciful to their unrighteousness, and remembers their sins against them no more. But, on the other hand, "as many as are of the works of the law, are under the curse," and sin has dominion over them. Come out, then, from among them, on the Lord's side, and show your faith in Jesus by your works. Show that you are not under the law, but under grace. In baptism declare your faith in Christ, who loved and died for you, and who now lives in you the hope of glory. The Lord, your King, has not only commanded you to do this, but, to encourage you to come out from the ungodly world and live with his children, he has promised, by his name and power of the Lord Almighty, that he *will receive you*, and will be a *Father unto you!* O how kind and gracious and good the Lord is to us! Should we not serve and glorify him, by living to him in loving, gospel obedience?

In haste, your servant for Jesus' sake,

D. BARTLEY.

P. S. I will add that Lazarus, when made alive by the voice of the Son of God, was free from the dead, and could no longer continue in that state, or among the dead. So, those whom Christ has quickened, and who believe in him, are called to come out from among the dead; and having come out, they are forbidden to go back and serve idols, or to seek any place or any part with unbelievers or infidels.

D. B.

AGENTS WANTED.

We have quite a list of agents who have our book of editorials for sale, as may be seen on our last page, but we would like to enlarge the number in order to dispose of the remainder of our first volume, so as to get at the second during the coming winter. We will therefore mail a limited number of books to such responsible persons as may be kind enough to take an agency.

HOW SHALL I SEND MONEY?

Is an inquiry we frequently receive, and in reply to which we would say, those who can obtain post-office orders had better do so, *always making them payable at Middletown, and not New York City*, but those who cannot get orders had better either procure bank drafts or get their letters registered.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1870.

ELDER BEEBE:—Please give your views on Acts xvii. 31, last clause. "Whereof he hath given assurance unto all men, in that he hath raised him from the dead."

J. E. CARTER.

REPLY.—These words were spoken by Paul in concluding his short address to the Athenians, when he stood in the midst of Mar's Hill. Seeing the city of Athens wholly given to idolatry, his spirit was stirred in him, and he protested against their superstition and idolatry. Although the Jews had in that place a synagogue, where, we presume, Moses was read to the people every Sabbath day, and the city abounded with *devout men*, with whom Paul disputed, he could not find among them all a true worshiper of the living God; for the city was not partially, but wholly given to idolatry. The Jews as well as the Gentile inhabitants were involved in the gross idolatry in which the city was enshrouded. This pagan darkness was not however attributable to a want of literary refinement, or inert carelessness of the people to avail themselves of the light of science; for "All the Athenians and strangers which were there, spent their time in nothing else but either to tell or hear some new thing. They were renouned for their erudition, philosophy, devotion and piety, insomuch that Paul perceived that "they were in all things too superstitious," or as in the margin, "too devotional." But with all their religion, both Pagan and Jewish, they were ignorant of the true God, as proved by the inscription on one of their altars, "To the Unknown God." And they utterly repudiated the doctrine of the resurrection of the dead.

In the face of all their popular delusion, Paul declared to them the supreme God, who made the world and all things therein, and his entire control of all beings and all events, and of the accountability of all his creatures to him, as the sovereign Ruler of heaven and earth. And although the pagan idolatry of the Gentile nations had been winked at in times past, even when the most fearful temporal judgments had been visited on the people of Israel for the same idolatrous practices, now the time had come when the most terrible judgments should be inflicted upon the Gentiles as well as the Jews, for bowing themselves to any other than the supreme God who made heaven and earth. God has said, "They shall be ashamed and also confounded, all of them; they shall go to confusion together that are makers of idols."—Isa. xlv. 16. And this declaration is made in connection with the predictions of the coming of the Messiah, when he should come and save his people with an everlasting salvation, and pour out the wrath of God on all the nations "who set up the wood of their graven images, and pray unto a god that cannot save."—Verse 20. "All power in heaven and earth is given into his hands," power over all flesh. "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." And he should have power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers.—Rev. ii. 27, Psa. ii. 8, 9. All these judgments against the abominations of the nations of the earth are to be executed by that man whom he hath ordained. That man whom God has ordained to judge the quick and the dead, and which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords. This man by whom God will judge the world in righteousness, is the Man Christ Jesus, in whom dwelleth all the fullness of the Godhead. The time of his power, or the appointed day in the which he shall judge the world, was ushered in when he arose from the dead and ascended his Mediatorial throne. As the apostle says, "Whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The wonderful resurrection of Christ from the dead was in evidence that he was *that man* whom God had appointed, and to whom he has committed all judgment; for had he remained in the grave, and under the dominion of death, we should lack the assurance which we now have that he is the Judge of the quick and the dead. But not only the resurrection of his crucified body from the dead, but also the supreme glory and power of his resurrection is in evidence of his judicial power. The apostle says to the saints, "The eyes of your understanding being enlightened, that ye may know what is the hope of your 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 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."—Eph. i. 18—23. Thus in raising him from the dead and exalting him far above all principalities, powers, thrones and dominions, he has given assurance unto all men that he is the man who is "God's fellow."—Zech. xiii. 7. The man of God's right hand, whom he has made strong for himself.—Psa. lxxx. 17. We are told that Christ was raised from the dead by the glory of the Father. And thus it behooved him to suffer and to arise from the dead, and enter into his glory. For this joy which was set before him, he endured the cross and despised the shame, and is now set down at the right hand of God. God has set him upon his holy hill of Zion; and as he said to his disciples before his death and resurrection, while with them in the flesh and under the law, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats," &c.—Matt. xxv. 31, 33. All this assurance is given to all men, (Jews and Gentiles) by the resurrection of our Lord Jesus Christ from the dead.

The Athenians rejected and ridiculed the doctrine of the resurrection of the dead, and upon the gloomy supposition that there would be no resurrection, and consequently no hereafter, stood in no fear of "a judgment to come," or of the righteous retribution which awaits the ungodly in the world to come. But that there shall be a resurrection, both of the just and of the unjust, is demonstrated by the resurrection of Christ from the dead. "For if the dead rise not, then Christ is not raised."—1 Cor. xv. 16. Hence the resurrection of Christ is an assurance to all men that there will be a general resurrection, when according to his declaration, "All that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."—John v. 28, 29.

When speaking of a day of judgment appointed in the which God shall judge the world in righteousness by that man whom he hath ordained, we would not be understood to hold that it is to be like a court of investigation held by finite beings, who are to form their decisions, and make up their judgment on testimony elicited from witnesses deposing; for known unto God are all his works from the beginning, and nothing new can be added to his knowledge. The everlasting destiny of all his creatures is already determined in his mind, and the irrevokable decision is already written in his book; and he that believeth not is condemned already, and the wrath of God abideth on him. And he that believeth on the Son of God hath everlasting life, and shall not come into condemnation, but is passed from death unto life. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." He has not (like finite beings) to wait for the development of things, to ascertain the final state of men. But the day of judgment is the day when the judgments already determined shall be executed. This position is established beyond contradiction, by the resurrection of the Savior from the dead. He was put to death in the flesh, but justified by the Spirit. Under the weight of all the sins of his people, he was condemned to die, the just for the unjust; but having put away the sins of his people which were laid on him, and through death destroyed death, his judgment unto justification of life was clearly demonstrated. "And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."—Heb. ix. 27, 28.

Neither do we understand that repentance which Paul preached to the Athenians, and which he requires of all men every where, to be that evangelical repentance which works by love, and needeth not to be repented of; for that repentance which is unto life is the fruit of the Spirit of life and immortality which God's people receive when they are born of God. It is the gift of God, and is always inseparably connected with the remission of sins. "But now God commands all men every where to repent;" that is, to desist, or turn away from idols. Gentile nations are now held responsible to God, as national Israel once was, for worshiping the works of their own hands. The abominable idolatry of the nations of the old world, in worshiping the beast, and his image, and his mark, and the number of his name, for the last twelve hundred and sixty years, is now being avenged, as plainly seen in the stripping of the pope of all his temporal power. and in the general commotion and slaughter in which those nations are now involved; and which has very recently been most keenly felt in our own country.

REPLY TO S. W. C. ON THE WORK OF DEACONS AND DEACON'S WIVES.

It is much easier for us to understand what should be the character, deportment and standing of a deacon and of a deacon's wife, than to define with certainty their official duties. Paul has instructed Timothy that deacons must be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And he adds, "And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, faithful in all things. Let the deacons be the husband of one wife, ruling their children and their own houses well." &c.—1 Tim. iii.

8—12. From the qualifications required, we infer that those who, on being proved, are found duly qualified, will be led by the Spirit to make themslves useful in the church of God.

Like the bishop, (or pastor) they are to be good disciplinarians, for they are to rule their own houses well, showing that they are gifted in discipline; and as the place of a deacon is called an office, we infer that as officers in the church, the are divinely authorized to assist the pastor in the general oversight of the church. To watch over the members, and to admonish, exhort, and to reprove when necessary; to give wholesome advise to those who need it; to see that the poor of the church are not neglected, and that the pastor is not hindered in the ministry by cares which the church through her deacons should relieve him from. We judge from the qualifications of deacons that they should see that none of the members of the church neglect the assembling of themselves together for social worship, and when the pastor is not present, or the church is destitute of one, the deacons should take the lead of the meetings, and call into exercise such gifts as in their judgment are most edifying. As the members generally have a right to look to the deacons as well as to their pastors for counsel, it is highly important that their wives should possess the qualifications required of them. If the pastor, or deacon's wives are double tongued, or slanderous, or given to gossip, it would greatly embarras the members in visting them for the purpose of counsel and instruction.

The deacon's wife, if what she should be, will be of great service in the church, as they may be approached more freely on many subjects, by the female members, on subjects which they could not so well state to the deacons or pastors.

Some have supposed that the deacons were, in the absence of a pastor or evangelist, to administer the ordinances of baptism and the Lord's supper; but that is an egregious mistake, and has caused great disorder and confusion whenever the error has prevailed. None were commissioned by the Head of the church to baptize, but those who were also commanded to preach. Philip, who baptized the eunuch, was expressly called, qualified and sent to preach and baptize, and he was no where called a deacon, but he is, in Acts xxi. 8, called "the evangelist, being one of the seven." That the office of the deacon is co-operative with the bishop or pastor, and yet distinct, is clear from the titles by which they are severally designated, and the peculiar qurlifications they are required to possess, as good, sound and efficient disciplinarians, is, we think fully implied.

Circular Letter.

BY W. M. PERKINS.

To the churches composing the Texas and Louisiana Regular Predestinarian Baptist Association.

BELOVED BRETHREN:—Another year has rolled around, and opened to our view another page of the book of God's eternal purposes, and notwithstanding he is pouring out the vials of wrath at this time, upon the nations of the earth, yet his faithfulness continues the same, and shall stand fast forever. He has said, "My counsel shall stand, and I will do all my pleasure." God is faithful in all his promises, whether of grace, mercy and goodness to his people, or in the visitation of his wrath to his enemies. He is called the faithful God, and he has told us to commit our souls unto him, as unto a faithful Creator, who will take care of all our concerns, both for time and eternity. He is a God who never sleeps nor slumbers, nor ever grows weary. We are told that he rules in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, nor say unto him, What doest thou? From these and many other testimonies which might be cited, we learn that the salvation of God's people has not been left in the hands of men; for cursed is man that trusteth in man, or maketh flesh his arm. Salvation is found in no other name but Jesus'. He declares that power is given him over all flesh, and that he will give eternal life to as many as the Father hath given him. "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." "I am come that they might have life, and have it more abundantly." "All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out." Jesus has further assured us that of all the Father hath given him he should lose nothing, but would raise it up again at the last day. And, "No man can come unto me, except the Father which hath sent me draw him." Now all these scriptures bespeak the absolute authority of God, and have a definite signification, and divine veracity is pledged for their complete and final accomplishment. But these testimonies are set aside or rejected by those who are speculating upon the atonement of Jesus Christ. What was accomplished by the death of Christ, seems to be improperly understood by the greater part of the professing world. Now, brethren, if Christ by the pouring out of his soul unto death was a sacrifice for sin, was that as an offering sufficient to make ample satisfaction to an offended God and a broken law? We say, Yes, for all for whom it was offered. If it was made for all mankind, and was sufficient for the salvation of all, as some affirm, then a universal salvation will be the result. The contrary however is taught in the word of God; for we understand that the everlasting destruction of the wicked is as immutably fixed, as that of the happiness of the righteous. Then instead of being a sufficient atonement, as is contended for by the workmongers of our day, for all mankind, if all are not saved by it, it proves to be insufficient. We hold it to be true, that if the atonement was made for all the sins of all the human family, then the whole human family will be saved. If it was made for only a part of the sins of all mankind, then none will be saved. If it was made for all the sins of the elect of God, chosen in Christ before the foundation of the world, then those, and those only will be saved. It is affirmed however that Christ died for sin in the abstract, and not for the person of sinners; that he died to manifest God's holy abhorrence at sin. The last position is true, as far as it goes, but it does not stop here; for this was not the chief design in the death of Christ; for God's punitive justice is answered in the condemnation and everlasting destruction of the wicked, without regard to the death of Christ. It is further affirmed that Christ died to make the way possible and passible for men to be saved. If this position be true, what better off are those who are finally doomed to everlasting destruction, than if the atonement had never been made for them? Was the death of Christ sufficiently meritorious in itself to save from sin, and does his precious blood possess sufficient virtue and efficacy to cleanse from all sin? This truth is clearly taught in the scriptures. It is equally true that Christ died for the persons of sinners; for the apostle Paul says of Christ, "Who loved me, and gave himself for me." We are told that he bare the sins of many, and that he finished transgression and brought in everlasting righteousness. He was delivered for our offences, and raised again for our justification. And Paul further declares to the Colossians, "And you being dead in your sins, and in the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross." It is further affirmed by the workmongers of the day, that the sinner must exercise faith and repentance, or the atonement will avail him nothing. Such a position is putting the effect before the cause; for all the blessings of the new covenant, including faith and repentance, are made sure to sinners through the sufferings, death and resurrection of our Savior. In his dying agonies upon the tree of the cross, he said, "It is finished." He saw his seed, and the travail of his soul, and was satisfied. "By his knowledge shall my righteous servant justify many." "Behold I and the children which God hath given me." He saw, in his death, rising in glorious array, all that the Father had given him. He was, as the Captain of our salvation, made perfect through sufferings, in bringing many sons unto glory. The satisfaction rendered to law and justice by the death of Christ, is in every respect complete and perfect, for all the heirs, both for time and eternity. Faith is the gift of God, for it is a fruit of the Spirit. Repentance is also a gift; for Christ is exalted at the right hand of God, to be a Prince and a Savior, to give (not offer) repentance to Israel, and remission of sins. None ever possess faith only those who are born again, quickened and made alive by the Spirit of God. For the flesh profiteth nothing; it is the Spirit that maketh alive. Faith being a vital act, proceeds from a vital principle. True repentance, likewise; for godly sorrow worketh repentance that is not repented of. The bond that was forfeited by his people, has been forever canceled by Jesus, the surety. Neither the law of God nor inexorable justice can claim any more. The sins of his people are represented as a debt, and in all transactions amongst men, whenever the debt of an insolvent is paid by the surety, the party is discharged, and the payment never more demanded. Such is the case with regard to God's people; for justice and judgment are the habitation of his throne, mercy and truth shall go before his face. God the Father was well pleased with the Son in all the undertaking of the glorious work of redemption. "This is my beloved Son in whom I am well pleased."

Finally, brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord. And whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.

The Elders and messengers composing the Salisbury Association, in session with the Old School Baptist church at Salisbury, Md., Oct. 19th, 20th & 21st, 1870, to the churches whose messengers we are, send christian salutation.

DEAR BRETHREN:—In the epistle of love which it is our custom to send to you as often as we meet in the capacity of an association, we wish to present some of those precious truths which are for the comfort and encouragement of the saints, and to stir up your pure minds by way of remembrance of those things that you have heard. We live in a world that is in every particular adverse to us as saints of God. This

we are taught in the inspired scriptures, and we have learned it, and are daily learning it more fully in our experience. We not only can find in the things of the world nothing that shall minister to our spiritual life, nor any of whom we can take counsel in regard to spiritual things, but there is a constant antagonism in the very nature of all that is earthly to our spiritual comfort and welfare. We are described as strangers and pilgrims on the earth; and instead of receiving guidance in our pilgrimage from the light of this world through which we are passing, the psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." And again, in reference to the dangers that attend our way, and from which none of the wisdom of this world can preserve us, but into which it will rather bring us, he says, "By the word of thy lips have I kept me from the paths of the destroyer." And as to joy and comfort, instead of looking to this world to afford that which shall awaken singing in our hearts, he says, "Thy statutes have been my songs in the house of my pilgrimage." How precious, then, is the word to them that believe. The exceeding great and precious promises of which it speaks are just such as suit the condition of the poor and needy, for they are not given to us on conditions to be performed by us, but were given us in Christ before the world began, and are all yea and amen in him to the glory of God, by us. The salvation which the word declares is entirely different from that which is spoken of by the world, for it is a salvation of God's people from their sins, and a salvation already fully accomplished, and "ready to be revealed in the last time." The people of God are all taught concerning this salvation here in time, not by men, but by the Lord, as it is written, "And they shall all be taught of God." They are all given faith by which they see and know concerning that salvation, which they have been prepared by experience to feel their need of and greatly to desire, and they are all kept unto it by the power of God through faith. They are thus brought experimentally to find themselves a peculiar people, separate from all the world, and drawn together and united by a fellowship which the world can never create. In their individual experience, and in their experience as churches, they have varied times and seasons, sometimes walking in darkness and having no light, and sometimes reaping that light which is sown for the righteous, and that gladness which is sown for the upright in heart, sometimes trimphant in the works of our dear Savior, and rejoicing in the victories of his grace, and at others in heaviness through manifold temptations. These times and seasons we cannot foresee, nor change. Our times are all in the hands of our God, and for every different season he has abundantly and particularly provided in his word. How jealously and carefully then should we search and consider the teachings of that word, where alone we can find the instruction and comfort we need, and by which the man of God is thoroughly furnished unto all good works.

Brethren, let us also admonish one another to endeavor to keep the unity of the spirit in the bond of peace. To this end let us watch, not only over each other in love, but that no one come in among us who is not of us; for however fair and plausible of speech and character, yet unless they give evidence, not only by an orderly walk, but by an experimental knowledge of the truth, and an uncompromising opposition to the false doctrines and practices of the world, that they are born of God, there can be no unity of spirit between them and the people of God. Worldly professors would willingly join together with the people of God, and they complain of us because we will not join with them and let them go with us. It is for the saints to keep separate, and it is for them to judge with whom they have fellowship. They cannot admit the world to judge with them, though they are thus, by their exclusiveness, subject to the ridicule and anger of those from whom they keep themselves separate. Brethren, let us remember that when we are in heaviness through manifold temptations, there is a need be for it, that the trial of our faith, being much more precious than of gold that perisheth, should be found unto praise and honor and glory at the appearing of Jesus Christ. And when a season of coldness comes on in the church, instead of looking to any means to revive us, let us trust in the name of the Lord, praying unto him who answers prayer that he will revive his work.

Now may the Lord comfort your hearts together with manifestations of his love, guide you into all truth, and preserve you unto his heavenly kingdom.

G. W. STATEN, Mod.

S. H. DURAND, Clerk.

Corresponding Letters.

The Yellow Creek Old School Baptist Association, now in session with the Chariton church, Macon Co., Mo., this 17th day of September, 1870, to the several Associations with whom we correspond, sendeth christian salutation.

VERY DEAR BRETHREN IN CHRIST:—Through the wonderful goodness of our heavenly Father, we have been permitted to meet once more in an associational capacity, and to hear from our brethren and sisters composing our body, and have been made glad to hear that peace and harmony seems to abound among us, and that the Lord is still bringing some of his children home to the flock of Christ, and enabling them to take his name upon them by walking in the order of his house.

Dear brethren our hearts have been made to rejoice by the coming of your ministers among us, as we believe commissioned by our King to preach the gospel in its puriry among us. We desire a continuance of your christian and friendly correspondence.

Very dear brethren, we desire still by the grace of God to keep ourselves unspotted from the world, by standing aloof from the things of the world, and declaring non-fellowship with all the religious institutions of men, whether secret or otherwise, fully believing them to be unauthorized by the word of God, and therefore liable to bring strife and confusion among the people of God, if participated in by any of them.

Dear brethren, we desire your prayers in our behalf, that God may keep us from all the delusions and deceptions which are at this time so abundant in the world.

For the time and place of holding our next association, we refer you to our minutes.

W. SEARS, Mod.

J. W. HUTCHISON, Clerk.

The Elders and messengers composing the Salisbury Old School Baptist Association, to the associations with whom we correspond, greeting.

BELOVED BRETHREN:—Once more on the shores of time we have been permitted to meet together in an associational capacity, and to welcome your messengers, whom we trust the Lord has sent among us with their messages of love. Being for the most part destitute of the ministration of the word, these annual interviews are very precious to us, and each year we anticipate with pleasure the time when we shall meet your messengers, and hear of your travel and welfare. We are rejoiced to hear that you still continue to stand fast in the liberty wherewith Christ hath made you free, and are enquiring for the old paths, and are walking therein. May the great Head of the church preserve both you and us from the abominations which are boldly proclaimed and practiced in the world, and reveal to us his precious truth more clearly; for we believe that as the man of sin is being developed, the truth of God is and will continue to be more clearly revealed to the church of Christ.

Our next association will be held, the Lord willing, with the church at Little Creek, Sussex Co., Del., where we hope again to welcome your messengers.

Our present session has been both pleasant and profitable, and we trust your messengers may have no cause to regret that they came to see us.

G. W. STATEN, Mod.

S. H. DURAND, Clerk.

MONIES RECEIVED FOR "THE EDITORIAL."

Soseph Winborn, Miss, 13 40, Andrew Wood Miss, 13 50, Darcas Bates, Cal, 2 28, Eld G W Staten, Md, 2.—Total 31 18.

Subscription Receipts.

New York:—H J Vail 2, Mrs N D Rector 1 50, Rebecca Shons 2, Mrs A G Sly 2, S C Howell 4, Robert Baker 3 25, Wm McBride 2, Mrs C A Durland 2, Jas Smith 2, Jer Wilson 1 50, Eld Thomas Hill 2, Mrs Sally Bennett 2	$26 25
Maine:—Jos Bowley 2, W Turner 2, J C Hatch 2 17, Eld H Campbell 11 50	17 67
New Jersey.—Miss A Durand 2, Stephen Scott 5	7 00
Pennsylvania:—Catharine Kennedy 4, Wm C Brooks 2, Jane Kennedy 2, R A Garrett 2, D B Neven 2	12 00
Delaware.—Hannah Alden 2, M E Stillwell 2, S E Teresey 2, W Hastings of W 2, H D Plummer 2, Wm D Recorde 1 50, Wm Hitch 5, Maggie Barton 2, John R Reese 2, Joel Messeck 2, Peter Meredith 3 75, Edward Taylor 2, G S Hitchings 1 50, Whitefield Meredith 5	34 25
Maryland.—Hosea Henry 2, R A Pilchard 2, Eld G W Staten 2, Z Truett 2, Geo Lowe 2, Eld L Hall 2, Wm Shockley 4, Hattie Russell 1, Mrs H Bell 2, Mrs P Anderson 2, Sarah Holland 2, Wm H Jarman 2, Geo W Jarman 2, Mary S Brittingham 2, J N Laws 2, Mrs M Slater 2, John Neville 5, Mrs M E Robertson 2	48 00
Virginia.—Eld J L Purington 2, Eld J R Martin 2	4 00
Alabama:—R R Thompson 1 50, W M Archer 8	9 50
Arkansas:—A L Turner	1 50
Georgia:—Thos Carter 1, Eld D W Patman 3 50, Eld Wm L Beebe 8	12 50
Louisiana;—G Langforth 1 50, W P Bethel 1 50, W H Pierson 1 50, Thos Woodard 1 50, D W Welker 1 50	7 50
Mississippi;—John Winborn 1 50, Wm B Stuart 2. Joel J Halbert 4, W W Pool 2, Allen Glover 1. B A Beekes 2, W M Perkins 10	22 50
Tennessee.—Eld Peter Culp 3 50, W S Doughtey 4 50	8 00
Texas:—Mrs M Lindsey 4, F Odom 2, Alex Harris 5	11 00
California.—R Cummings 2 70, G A Williamson 5	7 70
Dak. Ter.—Mrs E I Elder	2 50
Oregon:—John T Crooks	5 00
Ohio:—Isaac Malone 4, Samuel Brady 1 75, Rebecca M Craft 1, A J Shamburgh 2, T W Dollison 4	12 75
Minnisseta.—Mrs J A Libbes	2 00
Indiana:—M B Portlock 2, J M Tipton 1, Samuel Brown 1 50, D H Smith 1 50, S H Smith 2, Andrew Cook 1 50, S B Luckett 7	16 50
Illinois:—Annis Eastham 3 50, Eld I N Vanmeter 4	7 50
Missouri:—E Y Berry 1 50, Eld Levi Hess 5	6 50
Iowa:—Mrs Anderson	1 50
Kentucky:—Eld T P Dudley 2, Wm T Barrenger 2 50, S Oldham 1, Capt James Dudley 2, George W Yount 1, Mrs E Mundy 2	10 50
Ontario Prov:—George Neal 5, Jas Doly 1, J A McKellar 2	8 00
Total	$302 67

Obituary Notices.

DIED—At her late residence in Bushville, in this county, Oct. 26, **Mrr. Matilda Wood**, relict of brother Janathan Wood, aged 84 years and 8 months. Her funeral was attended on the 29th, and a discourse was preached on the occasion by the editor, from Phil. iii. 20, 21.

DIED. Suddenly, at Howell's Depot, Oct. 28, 1870, of paralysis, **Mr. Otis King**, son of our late brother Joseph and sister Fannie King, in the 23d year of his age. His funeral was attended at the meeting house at New Vernon, by a very large and solemn assembly, on Sunday, Oct. 30, where, after a discourse from 1 Cor. xv. 45, his remains were committed to a grave in the New Vernon cemetery.

Brother **Abram Ware** died at his residence in this county, on Thursday morning, Sept. 29, 1870, in the 85th year of his age He had been in feeble health for some months previous, but within a few weeks of his death he seemed to rally, and appeared to have much improved in health, until about ten days before he died, when he had paralisis, and lost the use of his left side, and lingered until death put a period to his sufferings, He had been a highly esteemed member of the Particular Baptist church for a great many years, and served as a deacon of the church at Bryans for many years past. He was a remarkably active and industrious man, strictly honest and upright in his dealings with the world, and faithful to his obligations as a member of the church of God.

But he rests from the cares and turmoils of this mortal life, and as we confidently trust, has entered into heaven, where his reward awaited him. He left a deeply afflicted and sorrowing wife, one son, a number of grand-children, friends, and the church, to mourn his loss, but they "sorrow not as others who have no hope."

Most truly and affectionately your brother in hope of eternal life,

THOMAS P. DUDLEY.

DIED—At her former residence in Madison Co., Ga., on the 9th day of October, inst., sister **Lucy White**, (widow of Stephn White deceased) aged 73 years, 5 months and 16 days. She had been nearly helpless for several years, but when taken for death, went down very rapidly, bearing her affiictions with christian patience and fortitude, till without a struggle or groan she fell asleep in Jesus.

I baptized her into the fellowship of Union church, some twenty odd years ago, where she remained a consistent member until her departure from this world of sin and sorrow, as firm in the faith once delivered to the saints as any other Baptist, always at her place, until through corpulency and infirmity she became unable to get to the meeting house. Her house was always a comfortable and well supplied home for her brethren, sisters and friends. I frequently called on her after she became unable to get to meeting, and preached there, which she enjoyed with great pleasure. The day our association (the Oconee) adjourned, (Monday, the 18th inst.) I was sent for to preach her funeral at 3 o'clock p. m., immediately before interment. There was in attendance a large congregation, and truly it was a solemn meeting.

She left six children, all grown and married, (most of whom I do believe have a good hope through grace,) with many grand-children, and other relatives and friends, to mourn their loss, but they sorrow not as those who have no hope. May the Lord prepare them all, if consistent with his will, to live and die as she did, and at last meet her in a better world, where sighing and sorrow will be no more, is my earnest desire for his name's sake.

Written by request of the children.

Yours in christian fellowship,

D. W. PATMAN.

BROTHER BEEBE:—I am requested to perform the solemn duty again of preparing an obituary notice for the "Signs of the Times." The subject of the present tribute of respect was Miss. **Phebe Grace Lee**, daughter of brother M. P., and Margaret Lee, of Warren Co., Ill. She departed this life on the 19th inst., aged 19 years, 5 months and 3 days, after some months of suffering and affliction. Last spring she had an attack of an aflection of the eyes, and her grief-stricken parents and friends believe, with feelings of deep mortification, that her physicians mistook her disease, and administered drugs that undermined her constitution, and brought on a disease of the lungs which terminated in her death.

To say that Miss Lee was a respectable and lovely young woman, would not do justice to her virtues and her charms. Perhaps few of her age had so endeared themselves to their acquaintances as she had. Her modesty and virtue, her filial love and tenderness, her even temper and other endearing charms of her nature, besides the still more important graces of the Spirit of her Redeemer, all combined to render her lovely to all who knew her, who were capable of admiring what is sweet and endearing in the character of refined womanhood.

It was remarked by her intimate friends as they stood around her lifeless clay, that if they had ever known a young woman that was *faultless*, she was the one. She was not a member of the visible church, but she gave satisfactory evidence that she was prepared to fall asleep in Jesus. Her funeral was largely attended on the 21st, and were addressed by the writer from Matthew ix. 24. "The maid is not dead, but sleepeth." She leaves a doting father and mother, one brother and sister, and a host of friends to mourn.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening,
When it floats among the trees."

Yours, affectionately,

I. N. VANMETER.

Macomb, Ill., Oct. 24, 1870.

ANOTHER VETERAN OF THE CROSS CALLED HOME.

We have just received the solemn announcement of the death of our aged and very dear brother, **Elder Thomas McColl.** He died at 8 o'clock on the evening of October 17th, 1870. His friends and brethren will undobbtedly furnish us with some interesting biographical sketches of this long and useful life.

We were advised of his feeble state, and a few weeks ago received the following note from his nephew, dated,

Wallacetown, Ont., Sept. 12, 1870.

ELDER G. BEEBE:—My dear friend, I write to inform you that my uncle, Elder Thomas McColl, was taken with hemmorrhage from the stomach, about a week ago, which prostrated him so low that he can scarcely speak or move in bed. All his friends are around him awaiting his dissolution. He cannot possibly survive but a few days. All his faculties are perfect, his eye is undimmed, his hearing acute, and his judgment unimpaired. His stomach refuses almost any nourishment, and consequently his strength is rapidly diminishing. His mind is calm and serene, to all appearances. When he speaks, he speaks in his usual cheerful manner. I wish you were only to see him during these awfully solemn moments.

"The righteous perisheth, and no man layeth it to heart: and merciful men are taken away; none considering that the righteous is taken away from the evil to come.'

Yours very truly,

EBENEZER McCOLL.

A more full statement may be expected soon.

BROTHER BEEBE:—It has become my painful duty to write the notice of the death of my dear and much loved father, **Henry Ayres**, who died Sept. 22, 1870. He was born in the state of New Jersey, in 1776, and united with the Baptist chtrch in Sussex Co., in June 1812, remained there a member two years, then emigrated to the state of New York, and united by letter with the First Baptist church of the town of Hector, now known as the Burdett church, of which Eld James Reynolds was then pastor.

The deceased was a strong advocate of the doctrine of election and predestination. His house was always open to receive his brethren. His companion, who was a member of the same church, died some thirty-five years ago, and he has lived with me since, until his death. Elder A. St. John preached at his funeral, from Rev. xiv. 13. "Blessed are the dead that die in the Lord," &c. The text was given to the Elder by the deceased, some six years ago. His age was 94 years, 7 months and 22 days. He outlived all his brothers and sisters except one, and but one son, (myself) is left to mourn his departure, with the church; but they cannot mourn as those who mourn without hope.

From a poor unworthy brother in tribulation,

WM. AYRES.

Burdett, N. Y., Sept. 30, 1870.

I have spent many pleasant hours in conversation with brother Ayres. His theme was ever salvation by grace, and grace alone. He retained his mental faculties remarkably. The church has lost a good counsellor, one who was ever firm and unwavering in the doctine and truth of the gospel of our Lord and Savior Jesus Christ. We feel to drop a tear of sympathy with the bereaved friends, while we realize that our loss is his eternal gain.

A. ST. JOHN.

DIED—At his residence in the village of Burlington, Hamilton Co., Ohio, brother **John Williamson**, in the 74th year of his age Brother Williamson has been a faithful, true and devoted Old School Baptist for about forty years, having first josned the Mill Creek church, of which he remained a faithful and worthy member until his death.

Notwithstanding there have been several divisions, by the introduction of missionism, New Schoolism, and the doctrine of means, yet he stood firm, and none of these things moved him. It was his delight to talk upon the theme of salvation by grace. His only hope for life and salvation was in a crucified Redeemer. The Indian Creek Association convened this year with the church of which he was a member. He appeared to be fully impressed with the belief that his time on earth would soon close, for some months before his death, but expressed a desire, if it were the Lord's will, to be permitted to enjoy the privilege of meeting his dear brethren and sisters at that meeting, and welcoming them to his hospitalities; for his house was always a home for his brethren. This request was granted, and as soon as the association closed he began to give directions to his family to prepare for his departure, saying that he should be with them but a short time. He was afflicted with deafness for years before his death, which prevented his enjoying the conversation and preaching of his brethren, but still he continued to fill his seat, saying that it was a pleasure to see his brethren and sisters, if he could not talk with them.

A very large and solemn audience assembled at the meeting house near his residence, on Friday, Oct. 14, which was addressed by the writer of this article, from 2 Tim. iv. 6—8. He leaves an aged widow and large family, with the church and many friends, to mourn their loss. May the Lord grant sustaining grace.

Yours in tribulation,

J. A. JOHNSON.

Springport, Ind., Oct. 15, 1870.

DEAR BROTHER BEEBE:—I will try to comply with the request of the relatives of our aged brother, **Samuel Carpenter**, deceased, by writing a short account of his life and death, for publication in the "Signs of the Times."

He was born in Warwick, Orange Co., N. Y., Feb. 29, 1778. His parents were Joshua and Sarah Carpenter, his mother being a sister of Dea. James Burt, of the Warwick church. When quite young he moved, in company with his parents, near Elmira, thence to Shelby, Orleans Co., N. Y., about the year 1811, where he joined the Shelby (Baptist) church, and was baptized by Eld. Dutcher, about fifty years ago, his brother James Caapenter, then a licentiate, being their preacher. Forty years ago he moved to the then wilderness of Michigan, where he settled, on the 10th day of September, 1828, and spent the remainder of his days, (with but few exceptions) on the same farm on which he settled. For the last twelve or fourteen years he and his wife have been living with their son E. S. Carpenter, deacon of the O. S. Baptist church of Fairfield, which church they joined by experience, about two years ago. For many years he was quite blind, but was not known to murmur, though he often spoke of it with much feeling, but great resignation to the will of God. He often expressed a desire to be released from this life, that he might be in the enjoyment of the life to come, but was often heard to say, "All my appointed time will I wait till my change come." His principal pastime and enjoyment was in repeating many hymns and passages of scripture, and he would often break out in great earnestness and devotion,

"Haste, my Beloved, fetch my soul
Up to thy blest abode;
Fly, for my spirit longs to see
My Savior and my God."

He could scarcely repeat the following stanza without weeping:

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first began."

As his life was one of great activity and industry, he was strangely resigned by a special provision of grace given in his last days; and as a lamp filled and trimmed for a long and steady burning, so lived and died, brightening his life with humble honor, but fading away slowly but surely, as fades the last faint flickering light of the lamp as the oil is just exhausted, and we lay the broken bowl aside, wishing it no longer without the light that filled and gave it all its charm. His last words were spoken to his grand-son, who helped him to his seat, after rising for the morning, a usual, though with more difficulty, and being unable to sit up, he laid him down, and he said, "Good boy." Then being asked if he was cold, he said, "No," and breathed no more, passing away into the flame of celestial glory. He died at the advanced age of 92 years, 7 months and 14 days, leaving an aged widow, children, grand-children, great-grand-children and great-great-grand-children, to mourn. May God bless them as he has blessed him.

Truly Yours,

A. B. BREES.

Near Adrian, Mich., Oct. 18, 1870.

DIED. At Howell's Depot, Oct. 30, 1870 **Mrs. Annie L. King**, wife of Mr. Wm. King, aged 26 years, 2 months and 17 days. Thus in very quick succession two members of the same family circle have been called suddenly away by death. The dispensation falls heavily upon the bereaved husband, who on Sunday followed a dear brother's remains to the repository of the dead, and on the following morning witnessed the departure of his loving and youthful wife. She leaves a daughter, aged three years, and a numerous circle of relatives and friends to mourn. Her remains were interred at New Vernon, after a discourse from Job. xix. 21.

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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 desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, tninking 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 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. 38. MIDDLETOWN, N. Y., NOVEMBER 15, 1870. NO. 22.

POETRY.

From "Thoughts for weary hours."

A PSALM OF LIFE.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told.

Enough that blessings undeserved
Have marked my erring track;
That wheresoe'er my feet have swerved,
His chastening turned me back.

That more and more a providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good.

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight.

That care and trial seem at last
Through memory's sunset air,
Like mountain ranges overpast,
In purple distance fair.

That all the journey notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.

"And so the shadows fall apart,
And so the west winds play,
And all the windows of my heart
I open to the day."

Written for the "Signs of the Times."

HE BORE OUR SINS IN HIS OWN BODY UPON THE TREE.

For us in this unfriendly world
A stranger he became;
Upon his brow he wore the thorns,
And bore our guilt and shame.

He wandered lonely, hungry, cold,
To give us living bread;
At night upon the naked earth
He laid his weary head.

In agony the bloody sweat
Rolled down his careworn face,
That we in yonder shining courts
Might sing redeeming grace.

Upon his back they laid the cross,
The scriptures to fulfill;
With aching heart and weary limbs,
He bore it up the hill.

And then they reared him in the air,
And pierced his naked side;
For us his blood upon the ground
Poured in a crimson tide.

'Tis finished now, his plaintive cry,
Oh Father, now I come;
The debt is paid, the bride is free,
And I am coming home.

Thus he wrought out the righteous robe,
And wrapt her all around;
In all its gleaming folds of white,
A spot cannot be found.

Dear Savior, may I hope one day
To bow before thy seat,
My place among the least of all,
Down low at thy dear feet.

By faith, O Lord, we see thee now
Before thy Father's face;
By faith we hear the holy throng
Sing sweet surprising grace.

By faith we see the tree arrayed
In leaves of silken green,
That quiver in the air of heaven,
Beside the living stream.

O heaven of beauty, joy and love,
'Tis there we long to be,
With shining millions there to sing,
In all eternity.

LUCY C. HECKARD.

Oregon City, Oregon.

CORRESPONDENCE.

WALKS AND TALKS ABOUT ZION.

DEAR FATHER IN ISRAEL:—By the good will of our King I have yet something more to tell your readers about our beloved Zion; for in every place in this beautiful realm I behold ever-new wonders and beauties, which I desire to tell to the generation following. And now, although I have not told you before, yet this immense kingdom is one undivided, glorious city, and it is called "The city of God," and, "The perfection of beauty." For the glory of God shines in it. Yea, more! in it, its very centre, there is a most beauteous and glorious Temple, in which God himself dwells! But now, there is a vail drawn between us, who are yet pilgrims, and this most holy Sanctuary is the Throne of the King of glory, so that I cannot tell you but little about the superlative excellencies and glories of the inner temple. But, by the favor of the King, it is my sweet privilege to "walk about Zion, and go round about her; (to) tell the towers thereof, mark her bulwarks, (and) consider her palaces; that (I) may tell it to the generation following." For this wide-extended city of the great King is provided with palaces, bulwarks and towers, yea, and enclosed around with a great and high wall reaching even unto heaven! For I must not shun to tell you, not only that this kingdom has enemies, as before spoken of, but they are many and powerful, furious and artful. Hence, ever since this kingdom was set up, the deadly hate of its foes has led them to try their utmost force and skill against it, to overthrow and destroy it. And what has greatly stimulated and encouraged them in their dark designs against Immanuel's kingdom is, their great preponderance in numbers, the multiplicity of their inventions, their powerful agencies and vast resources, while the people of this kingdom are not only peaceful, but, in themselves, weak and defenceless. Therefore if the lovely yet powerful Prince had not thus securely fortified and defended his kingdom, then the weapons of her adversaries might have prospered, and the gates of hell prevailed against it; but now the happy inmates of Zion are more than conquerors through him that loved them and secured them against all their foes For never was a kingdom so securely protected against every possible approach of danger from without, and from every quarter whatever. First, the groundwork of the city, the foundation of the kingdom, is tried, immovable and sure; for it is the work of righteousness, and far more enduring, precious and resplendant than pure, burnished gold! This foundation of Zion is the King's own, and it is in the holy mountains, where nothing unholy can come. How delightful to stand upon this foundation! for those whose feet are set upon this rock of Zion find to their great joy that their goings are established, and they shall never be confounded. Next, the walls of Zion, resting upon the foundation and surrounding and enclosing the entire kingdom, are of the same indestructable nature and continuous with the foundation itself, and therefore they can neither be scaled nor broken down. All the enemies of this people, when they come up against these walls, stumble and fall, offended and confounded. Often have they come in fearful array with their black forces, and assaulted these walls with the battering rams of death and hell, with the prince of darkness for their leader, and the world for their ally; but their weapons have never prospered, nor shall ever prevail against the people whom the Lord has blessed. Therefore these walls of Zion, because all within them are thus safely delivered from all their enemies, are called SALVATION. If they had any where one flaw or crack, as an *if* or *condition*, then indeed a breach might have been made and some of the inmates lost; but both the King and his princes have assured me that no such defect exists in these everlasting walls.

Now it is true that there are gates set within these walls, that the righteous nation which keepeth the truth may enter in; but the King himself has placed these gates, and so secured them that none but the children of the kingdom can ever see it, and enter in through the gates into the city. These gates, which are twelve in number, three on every side of the city, which lieth four square, are yet so perfectly set in the walls themselves that the enemies of Zion, though boastful of their wisdom and skill, have never been able to find them; and I am assured that they never shall be able; for it is hidden from them, and is the King's secret, shown only to them that love and fear him.

Sometimes I have been made to laugh at the conceited stupidity of those blind guides, who cry, "Lo, here," and, "Lo, there," and attempt to show their deceived followers how to obtain the kingdom of God. One will tell them, "You must keep the commandments;" another, "You must be converted;" another, "You must believe;" another, "You must believe and be baptized;" and all, "You must hold out faithful." From first to last it is something that "*you must do*;" but this, after all, is only the wide gate and the broad way, wherein the many go. Come, then, and let us talk of the gates into the city of the blessed. These gates are PRAISE—praise to him who hath called us out of darkness into his marvelous light. And these gates of praise are set in the walls of salvation. *Salvation and Praise*! How glorious! Here the wisdom and love of God appears, and shines with transporting brilliancy and sweetness. We see at once that it is impossible for an enemy to enter these gates, for none that hate the Lord and his people can enter these gates of Zion—can sing the new song of praise to our God. For, as the gates of praise are set in the walls of salvation, none but those who are saved in the Lord with an everlasting salvation can know the joy of salvation, which only can transport us with praise. For the LORD is the foundation of Zion, her salvation and her praise; he opens and none can shut, and he shuts and none can open. By him the sons and daughters of Zion come to the Father; and whether they come from the east, or from the north, or from the south, or from the west, he is the salvation and the praise of the twelve tribes of the children of Israel, and by him they enter in and are saved. Therefore all the people in Zion have come in through the beautiful gates of praise—with a new song in their mouth—loving and praising their altogether lovely Savior. Truly this is a wondrous and beautiful way of entrance! and so safe, too! because through it none but the redeemed can enter. Now, at these twelve gates there are twelve angels, messengers of peace, that minister to all that enter in through the gates into the city.

After what has been said of the wall of defence round about Zion, it

would almost seem that the city stood in no need of towers; but you must know that the armies of the aliens often gather their forces to battle, and come against it and besiege it. Therefore the King has set watchmen upon the walls of Zion to watch the movements of the enemies of his people; yea, and valient soldiers too, men expert in war, to resist them, and repel their attacks. And since these true and faithful watchmen and soldiers of the King of righteousness must face the multiform enemies of righteousness, and war a good warfare against their dark forces, therefore the King has not only called them out and set them upon the walls of Zion, but he has also built towers and cast up bulwarks for them. And these, so far as I can see, are a part of and continuous with the wall itself; because they are for the salvation of all whose feet stand upon this glorious summit, and well do they answer this purpose, for none here have ever been lost. While these towers are for a sure retreat and resting place, to all that are fearful, faint and weary, and to afford the watchmen who go up thereon a wider view, they are also as an armory, whereon are hung a thousand bucklers, all shields of mighty men. Yea, and in these strong and beautiful towers is, in full supply, the armor of righteousness, for all the valiant men in Israel! And all who stand upon these walls to fight the armies of the aliens, are first required to put on this whole armor of light, which consists of shoes for the feet, a helmet for the head, a girdle for the loins, a breastplate, sword and shield, and another most important and last piece, called *prayer*. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverence and supplication for all saints." Thus furnished and panoplied, and fighting under the shelter of the mighty bulwarks of salvation, Zion's sons have ever stood invincible in the day of battle, and won many victories. But if at any time the enemy becomes too arrogant, boastful and proud, and defies the armies of Israel, the most mighty Prince of Zion girds his sword upon his thigh, with his glory and his majesty, and n his majesty rides prosperously, because of truth and meekness and righteousness; and his right hand teaches him terrible things; for his enemies fly before him, as chaff before the wind. And then, turning to his own loving people, he says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." And now they with united heart and voice respond and say, "I will love thee, O Lord, my strength. The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from my enemies." Yes,

> "Assured that Christ, our King,
> Will put our foes to flight,
> We on the field of battle sing,
> And triumph while we fight."

But, I wish I could more particularly describe to you the towers of Zion, in their sublimity and strength; for their very sight fills every one, who views them, with awe and wonder, but when one enters into these strong holds of Zion, he is surrounded with such power and glory as surpasses his utmost thought, and is enraptured with the majesty of the place! He is surrounded with a power, grandeur and glory worthy of God himself, and is filled with the fullness of God! More I cannot say.

Turning now from these sights of Zion, which for glory and strength are indescribable and over-awing, let us walk on and look at the city itself; for we have seen that her defences are sure, and her citizens safe. And, without the slightest fear, but with complacency and joy, we may now walk about Zion, and consider her palaces, and speak of her glory and beauty; for Zion is beautiful for situation.

But this I will reserve for another talk, and, mean while, walk on, or peruse the historic book of the kingdom. And will you please examine the armor of the soldiers of the Prince of peace, and put it on, and endure hardness at good soldiers of our royal Captain? Fight the good fight of faith, lay hold on eternal life, and by and by, when you have finished your course, you shall receive the crown of righteousness which fadeth not away. And when you send up your petitions to the gracious King, will you kindly remember your sorrowing brother,

SOJOURNER.

FAIRFIELD, Iowa, Oct. 22, 1870.

DEAR BROTHER BEEBE:—I have often thought of writing something for publication in the "Signs," but fearing that I would not write to the edification of the saints, or worthy of publication, I have hitherto forborne; but having been requested by some of the brethren to write, I now make the attempt, hoping the Lord may guide me in the way of all truth.

My lot is cast in the midst of a host of bitter enemies, (religiously speaking) and I sometimes think I must feel a good deal as David did when he uttered the following words: "Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war."—Psa. cxx. 5—7. For they are continually setting snares, hoping to entangle me in their meshes, (convince and convert me, as they call it,) but "thanks be to God who giveth us the victory," with his good sword of truth I have hitherto been enabled to cut loose from all their snares.

The arminians frequently say to me, "Well, if I believed as you do, I would not try to do good, but would do just whatever was the most profitable; for if I cannot save myself by my good works, what is the use for me to do them?" Poor blind mortals, how little do they understand the admonition of John, "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God."—3 John i. 11. When I hear a person speak thus, I know by the words of John that he is not born of God.—1 John v. 4 & 18.

When I speak of a peculiar chosen people, I am told that none but the Jews are ever spoken of in the bible as such. But here again the truth finds them in error; for Paul says, "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." "In whom also we have obtained an inheritance, being predestinated according to the good pleasure of him who worketh all things after the counsel of his own will."—Eph. i. 4, 5, 11, and ii. 10. "Wherefore remember, that ye being in time past Gentiles in the flesh."—Eph. ii 11. Also there is like proof in 1 Thess. i. 4, ii. 14, 15, iv. 5, and 2 Thess. ii. 13.

I am told that God has given man the power to either save or damn himself of his own free will or choice; and to prove this doctrine to me, they quote such passages of scripture as, "Save yourselves from this untoward generation;" and, "As many as received him, to them gave he power to become the sons of God; even to them that believe on his name."—John i. 12. But I think the next verse takes away all the will of man; for it says, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God." Who ever heard of the natural child of natural parents becoming such by his (the child's) own acts? Certainly no one ever did. Yet such is the effect of the freewill doctrine, when carried to its full extent. If the natural child cannot by his own acts become such, how much less can man, who is "conceived in sin and brought forth in iniquity," become, by his own act, a child of God. I think there are none who believe the freewill or free agency doctrine, who do not also believe that all unconverted men are dead in trespasses and in sins. But who ever heard of a dead man having a will, or the power to put forth his hand and partake of any thing that might be offered to him? Methinks I hear the arminian reply, that all men, or nearly all, have the written word, (the bible) and we are commanded to "Search the scriptures, for in them ye think ye have eterna life; and they are they which testify of me." And they tell us to "Seek, and ye shall find; knock, and it shall be opened unto you," &c. But who ever knew a dead man to hear, or search, or seek, or knock? If then it be impossble, naturally speaking, for a dead man to hear, search, seek or knock, how much less is it possible for the man dead in trespasses and in sins to reach forth, of his own free will, to partake of the "unsearchable riches" and "glory of God." The scriptures tell us that God is not the God of the dead, but of the living. Then it must be that man must be born again before he can hear, search, seek or knock, as spoken of by the scriptures.

"Then said Jesus, Father, forgive them; for they know not what they do."—Luke xxxiii. 34. But how could Christ have prayed thus if the arminian doctrine be true? for they had heard the word preached to them. Now I believe the term, *the word*, as it is generally used in the bible, means Christ or God. But men generally understand it to mean the bible, or the preaching of Christ, and the apostles and their followers. But I find it recorded that "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." "And the Word was made flesh, and dwelt amoug us, full of grace and truth."—John i. 1, 2, 14. Now if the bible, or the preaching of Christ and his apostles is the Word, they must have been with God in the beginning, they must have been God, and they must have been made flesh and dwelt among men. But I presume no one will believe thus. Hence I believe *the* Word is Christ, and preaching the Word is preaching Christ, as the only name that is named whereby men can be saved. All other preaching is vanity, and the height of vanity. In the language of brother Thomas Cole of Ohio, I cannot look upon the bible in the light of a mere school book, that all men may read and understand. If it was intended that all men should read and understand the scripture, it seems to me that there is at least one portion of it that should read very different to what it does. It is the portion that says, "All scripture is given by inspiration of God," &c., "that the man of God may be perfect, thoroughly furnished unto all good works." It seems to me that it should read, The man of the *wold*, or, that *all men* might be made perfect, thorughly furnished, &c. But, my dear brethren, I rejoice with exceeding great joy at the thought that the salvation of God's children does not depend on

the unprofitable works of poor sinful man; for if it did, I should have no hope; for I find that in me, that is in my flesh, there is no good works. If I know my own heart, with my mind I wish to serve and obey God in all his commands. If I a am saved or blessed here or hereafter, it is of the Lord, and not of myself, neither do I deserve it. I must say, Thine, O Lord, be the kingdom, the power and the glory, for ever and ever. Amen.

My sheet is full, and imperfectly written and composed as it is, I submit it, brother Beebe, to your better judgment, to be published or not as you see fit, and which ever it be, all will be well.

CYRUS G. PUGSLEY.

GARDNER, ILL., Oct. 30, 1870.

DEAR BROTHER BEEBE:—At your convenience will you publish the following letter in the "Signs of the Times," and oblige yours in gospel bonds,

SAMUEL BRADBEER.

To the brethren, sisters and friends who attended the Sandy Creek Association, at Ebenezer church, Grundy Co., Ill., Sept. 10, 1870.

MY DEAR BRETHREN:—When you left, I was lying on a bed of sickness, and in reply to your anxious request to hear how my illness terminated, a promise was given that I should write to the "Signs," as the best way to reach you all. I should have done so sooner, but have been waiting for my afflictions and darkness to be less, and my light, peace and consolation to be more, which, with a reluctance to occupy the columns of our paper with my complainings, and with a consciousness that without the Spirit's aid I can say nothing to profit the church, has caused me to put off writing from time to time. Many a time I find within me such murmurings against God's providence, such questionings why the ungodly prosper, that I feel, should I write what passes through my mind, I should offend again the generation of his children. What shall we see in the Shulamite but the company of two armies—the flesh lusting against the Spirit, and the Spirit lusting against the flesh. Here is the conflict. The flesh loves ease and prosperity. The Spirit says, "Wo to them that are at ease in Zion." The flesh says, Why does the Lord afflict you so if you are one of his? What profit is there in all your religion? You deserve better at God's hand than all this. Look at this ungodly neighbor, who has health, and brings all his plans to a successful issue. Look at that wicked wicked man, who fears not the Lord, and yet adds house to house, and field to field. He is not plagued or troubled like you. If the Lord gave you health and prosperity, you would be more free from care, be able to think more of heavenly things, visit your brethren, and be more useful as a minister of the gospel. These are some of the many reasonings of old corrupt nature. But what saith the new nature by the Spirit?

"Tell it, O to sinners tell,
I am, I am out of hell."

"It is of the Lord's mercies I am not consumed." "He hath not dealt with me after my sins, nor rewarded me according to my iniquities." Should it be according to thy mind? Shall a living man complain? Rather wonder, O heavens, and be astonished, O earth, that he hath spared me as a cumberer of the ground so long, and given me a hope, the least hope of pardoning mercy and saving love. But as the subject grows on my mind, I must return to the account of my recovery, before I make my letter too long.

I remained with the brethren five days, when I was well enough to be moved. On reaching home I found one daughter in bed sick, and another hardly able to be about. Two other members of my family have since been sick. I had another attack of the same complaint ten days after, more severe than the first. My health now is somewhat better. The rest of my family are all recovered except one daughter, aged thirteen, who has been lying in a very precarious condition for seven weeks. I have had other trials which I shall not trouble trouble you with a recital of. I think I am sure of one part of the promise, "In the world ye shall have tribulation." But none of these things move us when we realize our interest in the other part, "In me ye shall have peace." For when he gives peace, who or what can cause sorrow, or move by trials?

"Then why, dejected saint, dost thou
Thy troubles nurse, thy head thus bow?
Eternal truth declares to thee,
That Israel's God thy peace shall be."

Perhaps some of my brethren might ask, What were my feelings when so ill? If I am not very much deceived, I felt kept in perfect peace, with my mind stayed on Jesus. On looking back on my past life I could see sins innumerable, of the blackest hue, with not one good word that would stand the test of God's holy law. I saw that the law justly condemned, and conscience approved the sentence, so that Sinai was no hiding place. I could find no satisfaction in a review of all the arminian preaching, and systems of works and conditions I had ever heard; but in a glorious free grace gospel, as held by the Old School Baptists, and advocated in the "Signs," and held forth by the ministering brethren at the association, I found all I needed. Brother Thompson gave the trumpet a certain sound, from Neh. iv. 20. Brother Dillon's discourse was blessed food to my soul. I was so ill on Saturday, and had to leave the meeting so often, that I could pay but little attention, but some remarks from brother Vanmeter on Joseph making himself known to his brethren, thrilled through my soul. I think I feit Jesus making himself known to me as my Brother, Surety, and all sufficient Savior. How blessed is the truh, "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, &c.

I thought to have said more on the subject of trials, but as I have made my letter long enough without I shall conclude, with kind christian love and remembrance of your care and solicitude for me during my illness. Hoping that as your trials and afflictions abound, so also your consolation by the gospel may superabound, so that in all your tribulations you may rejoice in that grace which is all-sufficient.

Yours in hope of life eternal,
SAMUEL BRADBEER.

LOCKTOWN, N. J., Oct. 28, 1870.

"Be ye angry and sin not: let not the sun go down upon your wrath."—Eph. iv. 26.

By request, I will try to give my views of the foregoing passage. Not however as the exponent of the views of any body or sect, but simply as my own, and to be received only so far as they are in accordance with holy writ. The writer of the letter to the Ephesians is also the writer of several other of the epistles which have been preserved, and which are considered authorative by the followers of Christ, and binding on them as being inspired by the Holy Ghost.

In the letter to the Romans, Paul has presented the utter impossibility of one that is yet in the flesh refraining from sinful desires, &c. But he says, "It is no more I that do it, but sin that dwelleth in me." And at the same time, that with his mind he served the law of God, but with his flesh the law of sin. So we see that he does not mean, that in the sense in which all our fleshly powers are constantly sinning, we are not to sin, but we will see by the connection of the text what subject Paul has under consideration. We there find it is the walk or outward deportment of christians toward each other, exhorting them not to walk in the future, as other Gentiles walk, (that is, those who have no experimental knowledge of these things) describing (in the 18th and 19th verses) the manner of *their* walk, and adds, (20th verse) "But ye have not so learned Christ." That is, Christ has not delivered them from the bondage of the law in order that they may give themselves over to the gratification of lascivious desires and to work all uncleanness; but, "If so be that ye have heard him, and have been taught by him, *as the truth is in Jesus*: [the italics are my own] that ye put off concerning the former conversation the old man, [mark the expression. "*former conversation*,"] which is corrupt according to the deceitful lusts, [which still exists in our flesh] and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Now to prove that it is in practice, as saints, that Paul exhorts them to these things, witness the verse immediately preceding the text, "Wherefore putting away lying, speak every man truth with his neighbor; (or brother) for we are members one of another." Then follows the text, "Be ye angry," &c. He does not exhort them, as a duty, to get angry, that is not necessary to make up a perfect christian, but *he* knew, and every one of God's children know, that, with our carnal nature, it is impossible for us to keep from getting angry, or, in other words, having our feeling of resentment aroused by an injury, either real or imaginary, that we receive; but we must, on such occasions, put a bridle on our tongues, that our feelings, not being expressed, may not injure or offend our brethren. That we are not, under the influence of excited passions, to go about speaking in a railing or resentful manner against the one who has injured us, but, on the contrary, we are not to wait till the going down of the sun before we take measures to obtain an explanation, effect a reconciliation, and thus get our wrath appeased. I have known brethren, for some supposed injury that they had received from a brother, go for weeks, and even months, with a feeling of resentment rankling in their hearts, thus hugging in their bosoms and nurturing the corrupt affections and lusts of the old man, and treating the supposed offender in the coolest and most insultingly polite manner that they could command, when all that would have been necessary to satisfy their minds that the brother against whom they had been all this time feeling angry, had no thoughts or intention of wounding their feelings, and perhaps is unconscious all the time of having given occasion of offence. I do not envy one who can carry such feelings in his bosom; he has a hell within him, and knows by unhappy experience what the haters of God have to undergo throughout eternity. For John says, "He that hateth his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

One cannot possibly be in a happy frame of mind who is thus; but on the contrary, the mind becomes clouded, malice is in the heart, coupled with the determination to cut off from our fellowship him that has been so unfortunate as to arouse our wrath, and then comes too the fur-

her disappointment of seeing him, whom we would injure, go on in the even tenor of his way, seeming to enjoy himself as much as before we conceived a hatred of him, and held in esteem by the brethren; while we, because of the blind passion by which we are led, think that we are losing the esteem in which *we* were once held. Now a new passion shows itself. Jealousy, which combines with other feelings to make us thoroughly miserable, and in such a state that the person under its influence loses taste for the society of his brethren, and withdraws himself from the assemblies of the saints, or meets with them so seldom, and his demeanor is such as to cause his brethren to lose confidence in him, and then the astrangement grows apace, the breach widens, till the poor, miserable wretch feels that he had rather be out of the church than in it. Is not this "abiding in death?" In such a case, nothing but the grace of God can bring him around, and keep him from the very fate to which he would have consigned his brother.

Brother Beebe, what I have written has been, in this hour, the reflection of my mind upon an intricate subject, and I think it accords with the word. However, I do not feel a particular desire for it to appear before the public, and I submit to your maturer judgment. Let it occupy the place to which you may consign it, be that in oblivion, or else to go forth to awaken our dear brethren to an investigation of the subject.

Yours in hope,

A. B. FRANCIS.

MONTGOMERY Co., Ala., Oct. 25, 1870.

DEAR BRETHREN AND SISTERS:—I have often thought of writing to you, but feeling my weakness and incompetency, I almost shrink from the task. I have had some sweet meditations of late, which the world can neither give nor take away. What have I to write about? A little hope? Yes, so little that I often try to throw it aside for a larger one; yet at times I feel that it is enough. Little as it is, this world cannot buy it. I trust that it pleased God to awaken me to a knowledge of my condition, when I was but a small child. I saw that I was a sinner, and thought there was something for me to do. The first was to ask God to teach me how to pray. I prayed, and tried to do all the good I could, and thought by so doing that God would be obliged to save me. I often felt very bad about my condition, especially when I saw or heard of the death of some one. I thought it very strange for good people to be always complaining, and thought for my part if God would only pardon my sins, I could go along then myself. I would do a great many good things, and would be a large christian. I saw the more I prayed, the worse I did. My prayers all seemed to fall to the earth. I would often set times for God to pardon my sins. Seeing my schemes all fail, I would try to banish it from my mind. I sometimes could find solace in company with my youthful comrades, but that was only transient. I often went to church, and I loved christians, but did not think any one loved me. I thought my friends had become my enemies. How often did I steal the bible and wander to the silent grove to read. I found there, "Except a man be born again, he cannot see the kingdom of God." Oh the bitter anguish of my soul! How gladly would I have exchanged conditions with the beasts or fowls. All nature seemed to mourn for me. On the fourth Sunday in July, 1865, I went to Beulah church, Pike Co., Ala., where my father and mother and sisters older than me were members. That day was set apart for communion and feet washing. The discourse was delivered by an able minister, and I thought he preached alone to me, and it seemed to me that some one had certainly been telling him my condition, although I had always been careful in trying to keep it concealed. After services there was an opportunity for those desiring an interest in the prayers of the church to extend their hand to the minister, and I gave him mine. Their prayers did not ease me, and I left there never expecting to see that place again, although I felt that if I died and went to hell, God's righteous law approved it well. For three weeks my soul was exceeding sorrowful. I could not pray, and would have given this world for one tear to relieve my breaking heart. At last, one Sunday evening in August, I thought God would put an end to my existence in this world. I went out about sundown to try to pray for the last time, as I thought. I only said, Have mercy, Lord. I went to my room and threw myself upon my bed to die, where no one would see me. At dark, a preacher that I had always loved called in to stay all night. I went out, and he arose and shook hands with me; but he appeared so cold that I thought he cared not what became of me. My father and him were talking of a young friend of mine, and one remarked that he believed she had a hope in Christ. I could not endure it any longer. I walked out in the yard, thinking there was a way for every body but me. I thought I had committed the unpardonable sin. I sat down upon the ground behind the house. I do not know how long I sat there, but e'er I was aware my burden was gone, and tongue never can tell my feelings. I had been driven out from every refuge, and unexpectedly found myself in the hands of the great Shepherd and Bishop of souls. He brought me to his banqueting house, and his banner over me was love. I found him a refuge in distress, and a very present help in time of trouble. I remained in this condition one night and day, and I was not ashamed to talk to those around me of the unsearchable riches of the Redeemer. But the tempter came and made me believe I was deceived, and had deceived those good people of God. The thought was suggested, If that had been the dealings of God, it would have been quite different. I had read and heard a great many of the experiences of those whom I looked upon as christians. Their happiness was only momentarily. I fixed it up before in my mind, that it could not last long. Mine was twenty-four hours, and upon the whole I was deceived. I had been advised to go to the church and follow Christ in the ordinance of baptism. I did not think I would go, but the next conference I wanted to go and hear preaching. I was aware of many of the members' expectations, but I thought I had deceived some, and was fully determined not to deceive any more, but when the door of the church was opened, I could not stay away. I gave my little mite in, and to my astonishment not a single question was asked me. I was baptized the next morning by Eld. R. T. Webb, and O the peace and comfort I then found. I thought my trials were then ended. Six summers have since passed, and instead of a cessation they come more frequently. How thankful I am that we are kept by the power of God, for if otherwise, how many of us could stand? "If it were possible, they would deceive the very elect." But glory be given to his great and holy name for the impossibility.

I would say to the brethren and sisters that I hope they will continue their sweet epistles of love published in the "Signs." Remember it is our duty to aid brother Beebe. There are many who are careless, and who probably dread to write, when, if some one was trying to get up a club, they would be very glad of the chance of getting it.

Dear brother, this is at your disposal. If you do not see fit to publish it, throw it aside and all will be right. Dear brother, I desire an interest in your prayers, for I fear if I am a saint at all, the least of all.

Yours in the bonds of christian love.

LOUCINDA E. SELLERS.

BERLIN, Md., Nov. 3, 1870.

DEAR BROTHER BEEBE:—I have been thinking whether I could fill the balance of this sheet with any thing that would pay you for the time it would take you to read it, much more any thing that would prove interesting to the readers of the "Signs." I have occasionally written some things which you have published, and when I have read them beside the communications of your more gifted correspondents, I have seen so many imperfections in them I have often wondered why brother Beebe published them. It may be pride because I cannot write as well as my brethren, that I shrink from writing. The Lord pardon, and root it out of my heart. I sometimes feel to shrink from preaching, because I cannot preach as well as my brethren can, and have often thought I would stop, and try to preach no more. Not that I am ashamed of the testimony which both my brethren and myself try to present, or have any doubts of its truth, but because I cannot present that glorious truth so clearly as they do. I fear however there is a good deal of pride of the flesh mixed up with all this; for I know my heart is desperately wicked and deceitful above all things. I have not been able entirely to give up trying to preach, and now find myself trying to write again, and I suppose brother Beebe will use his own pleasure about putting it in the "Signs." If he should publish it, I am sure he will only cause me to blush once more at the clumsiness of my poor productions; but if one of the dear saints shall be comforted, I will bear the blush.

I believe all our friends agree that our last association was among the best we have ever had. Though we had not so many preachers as we sometimes have, we only had to work those we had a little harder. I was sorry that you and Elders Hartwell and Housel were compelled to leave before our meeting closed. In thinking over it since, I could not see how we could expect a more comfortable interview. Our associations are highly prized by the scattered saints. There is a secret joy and delight, a deep heart feeling, which the world and worldly religionists know nothing about. The secret of the Lord is with them that fear him. When God's ministers are enabled to exhibit the everlasting covenant well ordered in all things and sure, as the only foundation for the sinner's hope, the perfect security of all the election of grace, who were chosen in Christ Jesus before the foundation of the world, and in time are called, justified and glorified, kept by the power of God through faith unto salvation, they do feed and lie down in the pastures of his everlasting love; they are enabled to enter upon the glorious Sabbath, and cease from their own works as God did from his, enjoying sweet fellowship with the Father, and with his Son Jesus Christ. To be able to hear understandingly, and feed upon this precious doctrine, is as much the gift of God, as his dear Son to die for us and redeem us from under the curse of sin. To hear and rejoice in this glorious truth is as wonderful and miraculous a gift as for the preacher to stand up and proclaim it. But these glorious feasts pass by the world as the idle wind, which they regard not. And is it to be wondered at? They do not know us; they know not him that hath called us. "Ye are not of the world," said our

blessed Savior to his disciples, "but I have chosen you out of the world. If ye were of the world, the world would love you; but because ye are not of the world, therefore the world hateth you. But be of good cheer, I have overcome the world" Again he says, "It hated me before it hated you." Are ye not content, brethren, to be hated of the same world that hated our dear Savior? Are we not willing to suffer the seorn and reproach of the enemies of our Lord Jesus Christ, yea, and to rejoice that we have been thus distinguishd, thus made to differ from them, who know not our Lord, nor the power of his resurrection? Can we not with the apostle rejoice in persecutions, tribulations and trials, yea, even in our infirmities, that the power of Christ may rest upon us?

I feel somehow impressed that the Lord is about to visit his needy Zion with a season of refreshing, especially in calling more laborers into his vineyard. I see an account of two ordinations in the last "Signs," and they seem to be quite frequent of late. Since I saw you I have received letters from two brethren, one a member of the Salisbury Association, and the other from your state, giving me an account of how they have been exercised, the one from your state being an entire stranger in the flesh. If I am not much mistaked, both these brethren will soon be compelled publicly to bear testimony to the truth. Brethren, if the Lord has committed to you even one talent, you have no rigat to hide it in the earth. If you feel impressed to speak, open your mouth and the Lord will fill it. When the brethren hear you they will be able to judge what your gift is, and let them assign you your place, and be content, let that place be where it may. It looks very strange to worldly religionists that we should trust in the Lord to give us preachers; and when he has called them to the work, they are dependent on him for what they shall preach. In their blindness they have created and asked the people to sustain their institutions of learning, and called hither their professors, and suppose they can teach men to preach the gospel, and that the mighty God has committed the salvation of souls to such a ministry. O what terrible delusion! But we have not so learned Christ. He hath chosen the foolish things of this world to confound the wise, the weak to confound the mighty, and things that are not to bring to naught things that are. That he calls whom he will, and commits to them a dispensation of his word, and like the apostle they are compelled to say, "Wo is me if I preach not the gospel." In ancient times the prophets did not go to school or College to learn the word of the Lord, but the word of the Lord came to them; and so it comes now.

But I must close, lest I weary you. May the Lord strengthen you for the performance of all the labors he has laid upon you, and when your work on earth is done, administer to you an abundant entrance into his everlasting rest, is the prayer of your brother in hope,

G. W. STATON.

CHIPPEWA, Del., Oct. 12, 1870.

BROTHER BEEBE:—Brother I. N. Vanmeter has requested me to write for the "Signs" on a portion of scripture which he names, as may be seen by his letter in the last number. The passage is one upon which I have already published such views as I had, at the request of some person, and I doubt whether I can do anything better with it now, or whether I have any additional light on the subject to give to the inquirer or any one else.

The passage is, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."—Matt. xi. 12. The comment to which I refer may be found by brother Vanmeter, or any other brother who has access to the back numbers of the "Signs," in Volume XXVIII, No. 22, page 170, which is Nov. 15, 1859. The general view there taken is that *violence* is used in the scriptures but in one sense, and will admit of but one application. It was said of the earth before its destruction by the flood, that it was "filled with *violence*." It is said by the prophet of the coming of Messiah, that he had done no *violence*, &c. "Edom shall be a desolate wilderness for the *violence* against the children of Judah, because they have shed innocent blood in their land."—Joel iii. 19.

There can be no mistaking the sense in which the word violence is used in all the above passages. If this be the sense in which the word is used in the passage under consideration, it must be understood as expressive of the persecutions which John the Baptist was suffering, and which the King himself, "the Son of man," as well as the apostles, would soon be called to suffer. This position of patient endurance and suffering violence at the hands of the enemies, stands in remarkable and interesting contrast with that literal display of power and of triumph that was generally expected of Messiah, when he should come and restore again the kingdom to Israel.

There is however another interpretation which some of the best minds that have ever been among us have regarded with some favor, and which I have of late been inclined to believe is correct. This is to regard it as a corresponding passage with Luke xvi. 16, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." In this latter passage the *every man* spoken of is to be understood of every one that is *born again*, born of the Spirit of God; for they alone see the kingdom, and none else can possibly enter into it.—John iii. 5. Characterizing those who are born of God, and subsequently called by the voice of his gospel, and expressing the earnestness and eagerness with which they press forward to partake of the bread of their Father's house, the word violence may possibly be admissible.

There is certainly no other sense in which such a term as *violence*, and such an expression as *take it by force*, can be applied to a helpless, supplicating sinner, but as descriptive of the earnestness and sincerity of his suit. "O Lord, how long shall I cry unto thee and thou wilt not hear, even cry unto thee of *violence* and thou wilt not save?"—Hab. i. 2. There is certainly an intense earnestness and sincerity about all those who hear the gospel understandingly, anxiously desiring and longing to enter into the kingdom, to partake of its comforts, and be admitted and made welcome to its privileges; but such is their timidity and sense of unworthiness, so faltering their voice and trembling their step, that we should not be apt to think of using the word violence. Yet we may understand in regard to those to whom the *kingdom of God* is preached, they having ears to hear, that they will come to the word, and come to the ordinances, and that because they desire to come, and not only so, but weak and self-condemned as they may be, or unworthy as they may feel, still they cannot and will not be diverted from their purpose, or turned aside.

I have perhaps said enough to convey to the reader my meaning. I suggest the two applications of the passage for the consideration of inquirers. I cannot say that I have ever had any special light on the text, but the views suggested are both undoubtedly sustained by other portions of scriptures if not by this. What little is here said has been written for the sake of numerous readers who cannot now obtain what has been referred to as published before. "Prove all things, and hold fast that which is good."

Yours to serve, as ever,

E. RITTENHOUSE.

EARLVILLE, Iowa, Oct. 16, 1870.

DEAR BROTHER BEEBE:—As I am feeling very lonely to-day, not having any place where I can go to hear the gospel preached, I have a desire to talk a little with you, and, with your permission, with the dear brethren and sisters, through the "Signs of the Times," as many of them requested me to write to them. I am thinking much about you, and the dear brethren and sisters at Middletown, New Vernon and elsewhere, who can go to their places of meeting and hear the good word proclaimed and expounded to them, which affords so much comfort and delight. I now think I know how to smypathize with those who do not have the privilege of hearing the word; for I have not heard an Old School Baptist since I came to this place, about two months ago, nor have I found one of our faith and order. I find by the list of names you gave me, there are a few whose post-office address is Manchester, in this county, and I shall try to find some of them soon. I remember that next Saturday is the time of our regular church meeting at Middletown, and O how I would like to be with you, and I hope I shall be in spirit, though so far distant in person. I think I can in truth say, "My soul doth wish Mount Zion well, what e'er becomes of me." And I desire to be remembered to all the brethren and sisters at Middletown and at New Vernon. I received a letter a few weeks ago from our dear sister Eggleston, informing me that at your last church meeting seven candidates for baptism were received, which you baptized on the following day. It was pleasing news to me.

Last spring I requested Eld. C. B. Hassell to write and send you for publication the substance of his sermon which he preached at the Warwick Association, and have waited patiently to see it in the "Signs." I wish to be remembered in much love to him and his family, and all the dear saints every where. May they all enjoy much of the presence of the Lord. I think I know by experience that he will be with his children in all their trials and afflictions. The first copy of the "Signs" I received after I arrived here contained some poetry, which expressed my mind. It was headed, "I will fear no evil."

"Thy way, not mine, O Lord,
However dark it be;
Lead me by thine own hand,
Choose out the path for me."

I hope this will serve as an apology for the present to those dear brethren and sisters who desired me to write to them, as they all take the "Signs." And I desire them to write to me, as they will see my address at the heading of this letter.

Please read for me at our next church meeting the 1202 hymn of your collection.

"For a season called to part," &c.

With much love to yourself, family, and all the dear saints, I remain yours in the love and followship of the gospel,

M. M. HARDING.

FARMWELL, Va., Sept. 22, 1870.

BROTHER BEEBE:—The copy of the "Signs" which you sent me is the first one that I ever saw, and you might imagine the value of such a paper to me, for I am trying to study the scriptures, and it seems to me I cannot (consistently with the scriptures) follow any other doctrine than that of the Old School Baptists. I was at the Corresponding Meeting in Alexandria, last month, and had the pleasure of hearing three

(Continued on page 260.)

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1870.

"Behold a King shall reign in righteousness, and princes shall rule in judgment."—Isa. xxxii. 1.

That the King of whom this prediction was written is the King of saints, whom God has set upon his holy hill of Zion, who bears the titles, King of glory, King of Righteousness, and King Eternal, Immortal and Invisible, the only wise God our Savior, there can be no reasonable doubt; and that his imperial title which is written upon his vesture and his thigh is expressive of his supreme power and dominion over all beings and all events and all worlds. In his coronation he is set over all the works of God, having all power in heaven and in earth given into his hands, so that "In his times he shall shew, who is the blessed and only potentate, the King of kings, and Lord of lords." While in his supreme Godhead, abstractly considered, his power and glory is underived and eternal, so that it can neither be increased nor diminished, it is said of him, in his Mediatorial Sonship, that "the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever." While as the God of providence his empire extends throughout all space, as the King of saints his kingdom is not of this world. It is a spiritual kingdom, composed of spiritual subjects, and ruled by laws peculiarly adapted for the government of his chosen generation, royal priesthood and holy nation. It is unquestionably of him as the King of saints this prophecy is uttered, as anticipating that kingdom and government which the God of heaven should set up in the time of the kings of which Daniel prophesied. Whole volumes would not suffice to record all the glory of his kingdom, or to tell of the excellency of his power, we shall only attempt in this article to speak of a few things in regard to he reign of this most glorious king, and his subjects and laws.

First, "He shall reign." To be called a king, and yet have no absolute reigning power, would be but an empty title. Or to occupy a throne by the suffrage only of his subjects, would not justify the emphatic declaration of our text, "Behold a king shall reign." These words imply an absolute power, imperial authority and unrestricted dominion of all the subjects of the kingdom over which such a king shall sway his sceptre.

To reign, signifies that all his subjects are governed by him. That his will is their law, and that he has the power to command and secure strict and implicit obedience to his laws, and to punish and chastise every transgression and disobedience of his subjects. Reigning as an absolute monarch, he is the sole legislator in his kingdom; no law has any force or validity within his dominion that he has not himself made and given. All, and whatsoever he has not commanded, is positively forbidden to his subjects. Not even his holy apostles were permitted to amend, restrict, or expand his laws or his dominion. While they as enthroned princes were empowered and qualified to "rule in judgment," they were not allowed to either add to or diminish from his laws. Fearful judgments are written against such as shall presume to add to the words of the book of this prophecy, or to take any thing therefrom. "Bind up the testimony, seal the law among my disciples." "To the law and to the testimony: if they speak not according to this word, *it is* because there is no light in them."—Isa. viii. 16 & 20.

The peculiar structure of his kingdom forbids that it shall be governed by any other than the King of saints; for all the vitality and spirituality of the entire kingdom is of him. No man can see it until born of his Spirit, nor can its laws, ordinances or provisions be known until they are revealed by his Spirit. The natural man receiveth not the things of the Spirit, for they are only spiritually discerned. God has revealed them to us by his Spirit. As his laws are purely spiritual, they cannot be like the old covenant requisitions, written on tables of stone, nor understood by carnal men, as were the laws of a carnal commandment, but by the power of an endless life. They are written in the hearts and printed in the minds of his heaven born subjects. It is called the law of the spirit of life in Christ Jesus, and it makes those in whom it is written free from the law of sin and death. The laws of this kingdom have no application to the ungodly of mankind. The carnal or fleshly mind is enmity against God, it is not subject to this law, neither indeed can be. Carnal men cannot obey the precepts which Christ has enjoined on the subjects of his kingdom, therefore if they should do the very things which he has commanded his disciples to do, it would not be obedience, for who hath required such works at their hands? Only they that love Jesus are the subjects of his laws. He has said, "If ye love me, keep my commandments." "For love is of God, and every one that loveth is born of God, for God is love." They who are not born of God do not love, and therefore the laws given to those who do love him and are born of him, do not apply to such as are still under the law of sin and death. They that love him are commanded to deny themselves, take up their cross and follow him. And he says, "Then are ye my disciples indeed, if ye do whatsoever I command you." He commands all who love him to be baptized; but he does not command them who hate, or who do not love him, to be baptized; it would not therefore be obedience for the latter class to be baptized. For who hath required it of them? He has commanded them who love him to seek first the kingdom of God and his righteousness; and he has said to all such, "Seek, and ye shall find; ask, and it shall be given unto you; knock, and it shall be opened unto you." But none of these laws are given to those who do not love him, or who are not born of God. How can they seek for the kingdom who cannot see it? And none can see it except they be born again. And if they are born again they will love God, love Jesus, and love to obey him, because his law is in their hearts, and he makes them a willing people in the day of his power. For it is God that worketh in them both to will and to do of his good pleasure. So that in all his commands and their obedience, Jesus our King reigns. And he reigns in righteousness, for "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether."—Psa. xix. 7—9. There can be nothing wrong in his government, nothing in it therefore can admit of improvement, or amendment. Down to the latest generation the laws, ordinances, doctrine and institutions will remain precisely as they were first isseed by our King. For those who are born of his Spirit, and therefore love him, to transgress the law of his kingdom, or fail to obey his precepts, will not change the purity or perfection of his laws, but it will surely subject the disobedient child to chastisement. They who know his will and do it not shall be beaten with many stripes; for they shall surely find that "The way of the transgressor is hard."

The righteous reign of a king or potentate consists not only in the perfection of his laws, and power to enforce them, but also in his legitimate right to reign, and his wisdom and ability to secure the safety, peace, happiness and well being of all his sujects.

Earthly monarchs have sometimes usurped the power which they hold, and come to their thrones through the blood of thousands whom they have slain in depriving some one more worthy than themselves of their crown. But although the subjects of our Redeemer's kingdom were aliens and foreigners, and under the righteous dominion of the law, the Captain of their salvation rendered due obedience to to the law for them, and redeemed them from under the law, and himself became the end of the law for righteousness to every one of them. He honored the law and paid every jot and tittle of its demands, and by laying down his own life, which, he through the eternal Spirit offered, he obtained eternal redemption for them. In his death he canceled all legal demands that stood against them, and in his resurrection from the dead brought their immortality to light, and so identified with himself in his resurrection from the dead, that they are made partakers of his resurrection life, so that they are no more under the law, but under grace; and by the law of the spirit of life in himself he has made them free from the law of sin and death. He arises with them from under the law, and ascends to his Father, and to their Father, to his God, and to their God, and receives the kingdom to which he was oppointed. God has raised him from the dead and exalted him in his Mediatorial glory, far above all principalities and powers, and above every name that is named, not only in this world, but also in that which is to come, and has given him to be the head over all things to his church, which is his body, and the fullness of him that filleth all in all. Therefore, to the Son he saith, Thy throne, O God, is forever and ever, and the sceptre of thy kingdom is a right sceptre. Thou lovedst righteousness and hatedst iniquity; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows. God himself has set his King upon his holy hill of Zion, and every saint is taught to say, "For thine is the kingdom and the power and the glory, forever and ever. Amen." And in their loudest anthems and most exalted devotion sing the new and everlasting song, which none but the redeemed can sing, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." His power to defend his subjects has been tested. He comes from Edom with dyed garments, speaking in righteousness, traveling in the greatness of his strength, mighty to save. And he is able to save unto the uttermost them that come unto God by him, seeing that he ever lives to make intercession for them. Safe in him, and their life is hid with Christ in God, so that "The eternal God is their refuge, and underneath them are his everlasting arms. He rideth upon the heavens in their help, and in his excellency on the sky."

The provision for their constant supply are ample, the inexhaustable fullness of grace and truth, wisdom

and righteousness, sanctification and redemption, with all spiritual blessings in heavenly places in Christ Jesus, is amply supplied. His name to all his saints is a strong tower into which the righteous run and are safe.

Now seated on his Mediatorial throne in Zion, having all power in heaven and in earth, and all the wisdom of eternal Deity, he reigns in righteousness. No defection can be found in his administration of the government. He doeth all things well, and all his subjects delight to speak of the glory of his kingdom and to talk of his power; for in his presence is fullness of joy, and at his right hand are pleasures forevermore,

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

"And princes shall rule in judgment." Our remarks upon this part of the text we must defer till our next issue.

PIKE Co., Ark., Oct. 17, 1870.

DEAR BROTHER:—If it is not asking too much, I wish you would give your views in regard to those disciples whom Paul found at Ephesus, Acts xix. 1—7, whether they were baptized again with water?

Yours in hope of eternal life,
P. A. LIGHTSEY.

REPLY.—Our version of this subject seems somewhat obscure, and some have found it very difficult, from the reading, to determine with certainty whether Paul recognized the baptism of these twelve disciples as valid gospel baptism, or required them to be baptized again before he laid his hands on them when they received the gift of the Holy Ghost. Our present impression is that they were again baptized before Paul laid his hands upon them. It is certain that John's baptism, in some important particulars, differed from that of the apostles'; not however in regard to the mode, or manner of its performance, nor in regard to its signification; for John immersed those whom he baptized in water, and in the ordinance set forth a death, burial and resurrection, as fully as it was signified when administered by the apostles, or other gospel administrators. And he administered it only to such as brought forth fruits meet for repentance. So that the example of Jesus, in his baptism by John, is a perfect pattern for all his saints, as to the ordinance and its figurative import. Yet John's baptism was anterior to the setting up of the gospel kingdom, and to the accession of our Redeemer to his Mediatorial throne. He was himself under the law, until he had fulfilled all its jots and tittles. He, for the joy that was set before him, endured the cross, became obedient to the law, even unto death, and in his resurrection brought up with him, from under the law, the body of his church. When he was made flesh, he was made of a woman, and made under the law, to redeem his people, or members, from under the law, but when he had done and suffered all that was written of him in the law, and in the prophets, and in the psalms, he entered into his glory. Having, as it behooved him, suffered, died on the cross, and arose from the dead on the third day, that repentance and remission of sins should thenceforth be preached in his name; he assured his apostles that all power in heaven and in earth was now committed to his hands, and he bade them therefore "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This they were to do in his name, that is by his authority, and in obedience to his command, as the LORD JESUS.

We observe, John did not baptize by his command, nor in his name, as the *Lord Jesus:* for he said, "This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not, but that he should be manifest to Israel; therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bear record that this is the Son of God."—John i. 30—34.

John received his authority to preach and baptize from God, but not from Christ *as the Messiah that was to come after him.* And Paul said to the disciples at Ephesus, "John verily baptized with the baptism of repentance, saying unto the people [to whom he preached,] that they should believe on him [Christ] which should come after him, [John] that is on Christ." Thus Paul explained to the twelve disciples the peculiar nature and designs of John's baptism. As in anticipation of the coming of him who should baptize with the Holy Ghost, the way of whom John was sent to prepare before him; and he required of those Jews to whom he administered baptism, that they should believe on him that was to come after him. John's baptism unto repentance signified an abandonment of Judaism, as a ground of hope for justification before God, and a profession of faith in him that was to come. But after his coming in all the glory of his Father, and when he should ascend and sit upon the throne of his kingdom which his Father had appointed for him, baptism was no more to be administered in prospect of a Savior to come, or of a kingdom to be set up. John must decrease, but Jesus must increase. "And of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."—Isa. lx. 7.

Those who were baptized to John's baptism before the kingdom of Christ was organized, were baptized with the Holy Ghost at the day of penticost, or on being received into the gospel organization. Those baptized to John's baptism were pledged to believe on him that was to come: those afterwards were baptized on profession of faith in him who had already come, having believed on him before they were baptized.

The twelve disciples whom Paul found at Ephesus, were not baptized by John, but *to his* baptism, by Apollos, a long time after the organization of the church, and inauguration of Christ as the King of Zion.

The only defect in the ministration of Apollos, of which we are informed, was that he knew only John's baptism, until Aquila and Priscilla instructed him in the way of the Lord more perfectly. He was eloquent and mighty in the scriptures, and he mightily convinced the Jews, shewing by the scriptures that Jesus was the Christ. If this defect on the part of Apollos could have been tolerated, there would have been no occasion for teaching him the way of the Lord more perfectly; but as it could not be sanctioned, it was necessary that those who had been irregularly baptized by him to John's baptism, should be baptized in the name of the Lord Jesus. Hence, from all these considerations, we conclude these twelve disciples were baptized again, and in the name of the Lord Jesus, before Paul laid his hands on them.

Although the command of Jesus was to baptize in the name of the Father, and of the Son, and of the Holy Ghost, yet as it is to be thus observed and administered now, under the gospel dispensation, by his special command, in recognition of his supreme authority, as the head over all things to his church, it must be in *his name*, that is, by his authority and command, that his duly authorized ministers are now required to baptize believers in the name of the Father, and of the Son, and of the Holy Ghost.

John did not baptize in the name of the Father, and of the Son, and of the Holy Ghost, and therefore they who were baptized after his manner had not heard whether there be any Holy Ghost. Neither did he baptize in the name of the Lord Jesus, but saying to the people that they should believe on him at a subsequent period. Paul said to these twelve, "John verily baptized with the baptism of repentance, saying to the people that they should believe on him that should come after him. When they [these twelve] heard this, [which Paul said to them, explanatory of John's baptism] they [these twelve] were baptized in the name of the Lord Jesus," or in the way and manner which he had commanded that his disciples should be baptized, namely, in the name of the Father, and of the Son, and of the Holy Ghost.

We give the foregoing as our present understanding of the subject; we once held a different view; but on a close investigation, we are convinced that these disciples who had been irregularly baptized, probably by Apollos, were aftewards regularly baptized in the name of the Lord Jesus, by Paul, or by some other duly authorized administrator.

ORDINATIONS.

The Miami church of Old School Baptists, in Shelby Co., Ohio, called for the ordination of brother Wm. Wilkins. The council consisted of brethren John Lippencott, J. Line, J. Fry, A. Line and George Cottrell.

After hearing a relation of his christian experience, call to the ministry, and doctrinal views, the council proceeded to set him apart to the work of the gospel ministry, by laying on of hands and prayer, and charge by brother G. Cottrell.

Benediction by the candidate.

G. COTTRELL, Mod.
J. LIPPENCOTT, Clerk.

Change of Residence.

Elder Levi Hess desires us to inform his brethren and correspondents that he has removed from Fairburg, Ill., to Georgia City, Jasper Co., Mo.

CORRECTIONS.

BERLIN, Md., Nov. 3, 1870.

DEAR BROTHER BEEBE:—In the minutes of our last association is a mistake which you will please rectify, if not too late. In receiving correspondence from sister associations, Kehukee was put down, no minutes or messegers. It should have been minutes. Brother Hassell sent the minutes to me last fall or winter, and I had entirely forgotten them. I came across them to-day, and will try and distribute them among the churches. If not too late, please correct this mistake, for which I alone am responsible, and you will greatly oblige your brother and fellow laborer in the gospel,

G. W. STATON.

HOW SHALL I SEND MONEY?

Is an inquiry we frequently receive, and in reply to which we would say, those who can obtain post-office orders had better do so, *always making them payable at Middletown, and not New York City*, but those who cannot get orders had better either procure bank drafts or get their letters registered.

(Continued from page 257.)

sermons on Friday, the last day of the meeting. They were the first Old School Baptists I had ever heard preach, and indeed they did afford a great deal of food for my hungry soul, in that the food was so thoroughly masticated, that I was enabled to digest some of it with good savor. Heretofore I have been under the sounding of the Methodists and New School Baptists, and am now a member of the latter church, (and also Clerk of the church) but the doctrine does not suit me altogether. In fact, my mind is led to the xiii. chapter of the book of Ezekiel. "Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?" Because with lies ye have made the heart of the righteous sad, whom I have not made sad," &c. Just read the above named chapter, and then you can imagine what my views are on it. Indeed I would be glad if you will give me your views on that same chapter, through the "Signs." Remember, dear brother, that I am not blest with hearing the gospel preached by those whom I can call my brethren in the Lord. The nearest Old School meeting house to me is about eight miles, and I have no horse to ride, and am not able to walk such a distance regularly; therefore the Signs will afford me some comfort, by reading the sermons. If you will please send me some back numbers, they will be very welcome to an inquiring mind. I intend to write you another letter, and tell you some of my reasons for thinking that I am a child of God. I must close for the present. With love to you as a brother in the Lord,

G. W. FOUCHE.

MACOMB, ILL., Nov. 4, 1870.

BROTHER BEEBE:—In the month of August last I received a request through a private letter from brother Joshua Dickerson, of Tecumseh, Neb., for my views on Eph. iv. 5, through the "Signs of the Times." Other engagements have prevented me from attending to the request at an earlier day, but by your permission I shall now briefly give such views as I have at present on the text.

The language of the passage reads thus: "One Lord, one faith, one baptism." The text is short and plain, but certainly contains an immensity of matter. The first clause of the text presents a name which is above every name that is named in heaven above, in the earth beneath, or under the earth. A name involving all that is sublime, glorious, and great; all that is wonderful, infinite and awful; the perfections and attributes of whose character are such as to drown and overwhelm the minds of finite mortals, and to be the wonder and admiration of angelic hosts. ONE LORD! The ALMIGHTY! self-existent, eternal, immortal, the only wise God our Savior. This one Lord acknowledged by the inspired apostle, and by all the redeemed in all ages of the world, is is revealed to us as a being who created and originated all things in heaven and in earth, and who exercises an absolute authority over all things thus created, and none can stay his hand. Infinite in wisdom, knowing all things in heaven, earth and hell; comprehending worlds, oceans and empires, and taking cognisance also of men and sparrows and worms. By his almightiness he upholds the universe, weighs the mountains, chains the oceans, binds the king of the bottomless pit, and upholds the tempest-tossed lambs of Jesus. He is omnipresent, filling immensity, present every where, absent from no place, whose centre is every where, and his circumference no where. Incorruptibly holy, inflexibly just, invariably righteous, eternally true and immutable in love. Such are some of the attributes and characteristics of the one Lord whom Paul preached to Gentile sinners, and who is declared to be the "only wise God our Savior." Beside him there is no God, yet there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. Not a family of Gods, but one only, manifested in the flesh and justified in the Spirit. I shall not, however, in this brief article, attempt to speak of this unfathomable mystery of godliness, as revealed in the holy scriptures, for the redemption of his people; for, although the matter of fact is clearly revealed in the scriptures, yet the *manner* of fact—the *modus operandi* of the Divine Being, in creation, providence and grace, is a problem beyond the measurement of lines. But in contemplating his glories, may we be led to love, adore and obey him.

"*One faith.*" This is true whether we apply it to the system of faith as taught and held by God's people in all ages and among all nations, or to the personal faith of each believer in Christ. There is but one system of faith taught in the bible, one plan of salvation for Jew or Gentile, barbarian, Scythian, bond or free; and we are exhorted to earnestly contend for this faith, and not to swerve from it. There is but one saving faith, or one kind of faith that enables heavy laden sinners to rejoice in Christ. This personal faith of God's elect is the gift of God, the fruit of the Spirit, and Christ is its author and finisher. Christ is the object of this saving faith in all ages of the world, from Abel to the last sinner who shall believe on the Lord Jesus Christ. This faith looked forward to the cross of Calvary through the vista of ages, and looks back to the same great expiation for sin, and brings salvation thence and receives the atonement.

This one saving faith is not dependent upon time, creatures or circumstances. Having its origin in God, it is invincible and overcomes the world, mocking at difficulties, defying the powers of darkness, challenging the king of terrors, and triumphing over the grave. This faith in Christ and a glorious immortality plants a rainbow of peace on the clouds of the sunset of life, sheds a halo of light around the grave, tramples on the tomb, and at one stride spans the valley of death, and explores the ravishing climes of everlasting day! May God, by the working of his mighty power, work this faith in us, and enable us by his grace to prove the existence and power of this faith in our hearts by our daily deportment in life, and to feel its support in death.

"*One baptism.*" This I understand to be the ordinance of water baptism. Paul admits of a plurality of baptisms in vi. 7, and we read of a baptism or fire, a baptism of suffering, a baptism of water, and perhaps two kinds of baptism of the Spirit. The baptism by the Holy Ghost, or rather *in* the Holy Ghost, (as the original justifies) on the day of pentecost, and at other times when there were miraculous powers and tongues given, was one kind of spiritual baptism; and those only who received those gifts were baptized in this manner. But every one of the mystical body of Christ—every member—is baptized into that spiritual body by the same, the one Spirit. Hence if Paul in the text was not intending to instruct the saints at Ephesus in reference to the ordinance of water baptism, he certainly would have said there were four or five kinds of baptism. But the gospel he preached set forth one Lord, as a Savior, one faith common to all the saints, and one ordinance of baptism for all to observe and obey, in order to get into the visible body or church of Christ.

For want of time just now I submit the above.

I. N. VANMETER.

PROVINCE OF ONTARIO, Oct. 23, 1870.

DEAR ELDER BEEBE:—I am living in a place where the truth is not preached, and as I cannot countenance error and rejoice in the humanly devised schemes of our day, I choose rather to stay at home when those around me go to their places of worship. On this account I am a wonder to many; and on coming into my room one Sunday morning, I found the following lines left, written upon my table. I wrote the reply which follows them, and left it where it could be seen. I send both to you, and if you think them worth publishing, they may be of some use to some one in the "little flock," the good pleasure of whose Father it is to give them the kingdom.

Why make yourself so lonely?
Why don't you friendly be?
Why don't you go to church, where you
May other good folks see?

Why are you always by yourself?
No reason can I tell,
Unless it is because you think
There's no one like yourself.
Am I right?

REPLY.

You think I am lonely, but no, not at all,
For Jesus is with me, who saved from the fall;
When walking the broad way, when wandering to hell,
He sought me, he found me,—deigned with me to dwell.

You think me unfriendly because I don't go
To some place of worship, as other folks do;
Though the charge of unfriendliness thus you do bring,
Yet I must remember the law of my King.

"Cease, my son," says that law, "the instruction to hear,
From the words of true knowledge that causeth to err:" (Prov. xix. 27.)
"Come out from among them, and stand not within,
And be not partaker with them of their sin." (2 Cor. vi. 17.)

When to church I do go, I hear a great deal
Of poor, lost man's merit, and human free-will;
Both notes are detected by me, who must own,
That saved I am by God's free grace alone.

Why so much by myself you cannot conceive,
If it is not because that I fully believe,
No one to be like me—nor no one so good—
This is not the cause why I love solitude.

For in me (in my flesh) no good thing does dwell,
All my good is from Jesus, of him I will tell;
In myself a poor sinner—do the best thing I can,
With Paul I must cry, "O poor, wretched man." (Rom. vii. 24.)

Perhaps you still wonder, and yet do not know,
Why a pilgrim and stranger through life I should no;
Let me tell you, and O may I tell you in love!
'Twould all be quite plain were you "born from above." (John iii. 7.)

MONON, Ind., Oct. 30, 1870.

DEAR BROTHER BEEBE:—For a long time past I have thought of writing you a few lines for publication in the "Signs," if you thought it worthy of a place in that valuable paper; but I have kept putting it off, because I knew I was not capable of writing any thing for general circulation among the Baptists. But since I saw you at Lexington Association, in New York, in September last, I have thought more about it than ever before, and so have concluded to attempt it now. To describe the visit I had with my relatives east, and with the dear saints in that vicinity where I used to labor, although of extreme interest to me, would be comparatively of but little interest to the readers of your paper, so I will mainly let it pass. Suffice it to say, it was a time long to be remembered by me, and will be regarded by me as a choice blessing from the hand of our heavenly Father, for which I desire to be thankful to the giver of all good. While I

was there, by a variety of circumstances, my mind was called up to contemplate some things in the order of church building, as recorded in the sacred scriptures, and in the discipline of the same, some of which I submit for your inspection and disposal, as you may think proper.

The first in order appears to be respecting spiritual gifts. It is recorded that "No man taketh this honor to himself but he that is called of God, as was Aaron." Hence we see they must be called of God. The apostle Paul says that "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." Here I would remark, that the first twelve that were ordained by our Savior, show to me plainly that the way to separate them to the work whereunto God had called them, was by ordination, after which he sent them forth with a limited commission, viz., to the lost sheep of the house of Israel, because then the partition wall between Jews and Gentiles was not broken down. But after his resurrection, when the said partition wall was taken away, he gave them a general commission to go into all the world, and preach the gospel to every creature.

It is also stated that the Lord appointed other seventy also, besides the first, whom he sent forth to teach in all places whither he would come. Query. Were these also ordained? Answer. I think so. My reason for this is that a practice once established as correct, would not be departed from by the one that established it, without being mentioned, or some reason given for so doing. These were ordained before the church was organized, consequently their ordination did not constitute them ministers of any church in particular, and our Savior shows how they become laborers for any particular church, in the twentieth chapter of the gospel according Matthew, which is by employing them as laborers in the vineyard, which he said the kingdom of heaven was like a man that was a householder, that did so. Having defined the difference between ordination and employment afterwards, we next enquire, Was the order observed by the apostles, who were to sit as judges in the church? I answer, Yes, and extended also to the office of deacons, with this difference, however, that while the ordination of preachers was to go every where preaching the word, the deacons were to be set over the temporal affairs of the church, that the ministry be not hindered. But it is contended, God has placed the gifts in the body as it has pleased him. True, God calls and qualifies his ministers, as we first hinted, and then directs the church (or the gifts that minister) to separate them unto the work whereunto he has called them, and by a reference to Antioch church we see how it was effected by the laying on of hands in prayer to Almighty God to keep them in the holy charge, and then they sent them to the work. Now, when Paul and Barnabas were ordained, did it make them ministers of Antioch church any more than of any other place? Certainly not; but sent them forth according to the general commission to go into all the world, &c. By the foregoing it seems as if the existence of gifts is necessary to the edifying of the body of Christ, and the upbuilding of the visible church on earth. Hence the Savior directs to pray the Lord of the harvest to send forth laborers into the harvest. And we see the apostle Paul ordering Elders to be ordained in every city. It seems that the apostle saw that there were gifts in every city (or church) organized, which required setting apart to the work of the ministry, so that churches should (wherever they find a gift among them) have them proved, and then set them apart as aforesaid. Now the question arises, What relation do the ministers hold to the churches? As members of the churches wherever their membership is, they have the same standing as before their setting apart, to wit, fellowcitizens, and of the household of faith; and when employed by any church to labor for them, they become (officially) servants to that church, in which official capacity they are less than the least saint, as much as he that serves is less than he that sitteth at meat. True, they are to be esteemed highly for the work's sake, and they that rule well are accounted worthy of double honor. Of honor as a worthy member, and of honor as a faithful servant in the house of God. But not as lords over God's heritage, nor as lording it over them. The kingdom of Christ is not of this world, nor is it like it. In the kingdom of heaven, he that would be first of all, shall be last of all, and servant of all. Be careful of your ministers then, dear brethren, and if one begins to be lifted up with pride, admonish him in the spirit of meekness, and entreat him as a father, for in such capacity stands a good and faithful pastor to the church. But if he be obstinate and abusive, then the church (who is lord of that servant, with her husband, Christ) should show her authority, by dealing with him in gospel order, and if not reclaimed, cut him asunder, and appoint him his portion with hypocrites and unbelievers, and there will be weeping and gnashing of teeth. May God so keep his servants in the valley of humility, that they may not bring a wound on the cause of God, nor confusion into the visible church. O that we who profess to be ministers may never so far forget our calling as to sow discord among brethren, nor stir up strife or ambition in the kingdom oi God; but may we obey the command of the blessed Savior, to be wise as serpents, and harmless as doves; and O let not any one, whether minister or brethren, thrust with side and shoulder, lest the lame be cast into the ditch; but contend for the faith once delivered to the saints, forbearing one another in love, and meekness, and tenderness of heart, one towards another, forgiving one another, if any have a quarrel against any.

Brother Beebe, it seems to me that a minister of the gospel needs much of the grace of God to sustain him in the responsible situation in which he is placed. Responsible to God to declare the truth, resposible to the church for his conduct, both in the church and before the world as a public character, and responsible to the world for honesty, uprightness, integrity and faithfulness in all things, that the gainsayer may be ashamed when he can find nothing whereof to accuse. Let us pray for each other, that in every place we may so demean ourselves as becometh the servants of Christ. Fareweell.

Your brother in Christ, I hope,

A. A. COLE.

ROUND VALLEY, Cal., Oct. 1, 1870.

DEAR BROTHER BEEBE:—The "Signs of the Times" are still coming to me regularly, laden with news from a far country. And I feel like writing a few lines to the saints, but a sense of my unworthiness and inability to write has heretofore deterred me from making the attempt. But what I read in the "Signs" is all the gospel preaching I have. I have a desire to talk with the dear saints which are scattered abroad throughout the land. Formerly, when I was among the saints, I used to try to tell them how precious and merciful I hope the Lord has been to me, a poor vile sinner. Now I am here alone, so far as regards the company of brethren of the same faith and practice, and I will try to tell the children of God what I trust he has done for my poor soul. Like the psalmist, I think I can say, "He has taken me up out of an horrible, pit and out of the miry clay, and put my feet upon a rock, and established my goings, and put a new song in my mouth, even praise to our God." I, like all of Adam's progeny, was born in sin, and went astray from the womb, speaking lies; that is, I boasted of my ability to get religion, and in that condition I continued until in the summer of 1868, when I hope it pleased the Lord to teach me a lesson I had never before learned. He taught me first of all that I was a sinner, vile indeed, and the weight of my sins bore with crushing power upon my guilty helpless soul to that degree, that had it been possible, I would have changed places with the beasts of the field. Until this time I had never tried to pray; but now I was constrained to ask the Lord to be merciful to me, a sinner. But my tongue seemed to me to cleave to the roof of my mouth, and I could say nothing. I remained in this condition nearly two months, when, as I trust, it pleased the Lord to reveal Jesus to me, and, through him, the way of life and salvation. I was at the time of my deliverance alone in the woods, and it seemed to me that every thing was changed and appeared different from what they were before, for all were praising God. I was then and there, for the first time in my life, made to rejoice in hope of the glory of God. But I never can describe what were my feelings at that time, but I can say they were inexpressable and full of joy, and praise to the God of Israel. But I did not continue long in this way before I was filled with doubts nnd fears. But on the third Saturday in October, 1868, I ventured to tell the church what my hopes were, and on the fourth Sunday of the same month I was baptized in the fellowhip of the Old School Baptist church at Big Walnut Creek, Kansas, by Eld. Wm. F. Jones. But, dear brethren, I am still a sinner, and have nothing whereof to boast; for if I am indeed saved, it is all of grace. I hope all with whom I have been permitted to meet will remember poor unworthy me at the throne of grace, and the same I would ask of all the dear saints.

Brother Beebe I have written but a small part of my exercises; but I desire to tell you, and all those of the household of faith, how much I prize the "Signs of the Times." The doctrine they advocate is what I believe Jesus taught, and it is to me the doctrine of God our Savior. The communications of the brethren and sisters are sweet to my hungry soul, and your editorials are full of comfort and edification.

I submit this to your judgment, brother Beebe, and remain your unworthy brother in hope of eternal life,

WM. A. FOSTER.

EXCHANGE OF PULPITS.

Eld. Wm. J. Thorpe will, providence permitting, preach at New Vernon on the first Sunday in Dec. 1870, at 10 1-2 o'clock a. m., and at the Orchard Street Hall, in Middletown, at 3 o'clock p. m. And Eld. G. Beebe will supply the pulpit of Elder Thorpe, morning and afternoon of the same day, at the Ebenezer Baptist church, 154 West 36th Street, between 6th and 7th Avenues, New York City.

Dr. Theodore E. Welch, Druggist, having bought the sole right to manufacture and vend Dr. Horton's Miasma Antidote, and speedy and permanent cure for Fever and Ague, and all other Bilious and Liver Complaints, those who desire to avail themselves of this invaluable medicine, should hereafter address their orders to

DR. T. E. WELCH, Druggist,

289 Smith St., Brooklyn, N. Y.

NOTICE.

DEAR BROTHER BEEBE:—I send the following notice for publication in the "Signs," setting forth a statement of facts which I heartily enderse, hoping that it may claim the attention and active co-operation of brethren, sisters and friends abroad.

Bethlehem Primitive, or Old School Baptist church at Manassas, Prince William Co., Va., very much need a meeting house, (as their former house was destroyed during the war) for their comfort and convenience in public worship. In my relation to the church our meetings are now held either at a private house, or at a hotel, which latter place is, particularly, liable to be attended with great inconvenience and annoyance. The attendance of large congregations, especially on Sundays, demands a more convenient and quiet place of worship. Preparations are being made to build a house, and really the work is commenced, but funds to continue the work and to complete the house are very much needed. As the country was laid waste by the ravages of war, and the people reduced *very much* in worldly circumstances, and have not yet recovered therefrom, and as this church suffered as much by the war as any other one, and as our dear departed brother, Eld. R. C. Leachman, was a member of this church, as well as pastor for many years, it is really hoped, in fact an earnest solicitation in which I fully unite, is felt and expressed, that our brethren, sisters and friends at a distance will, according to their several ability, and as the Lord may put it into their hearts, to contribute to the help of the church in the building and completion of the house. We make this appeal believing that it will be regarded with respect, and that there will be a hearty response. Any little amount forwarded will be thankfully received, and gratefully acknowledged. The building of the house is under the control of prudent and judicious men. All those who may feel disposed to contribute money for the purpose set forth in this notice, will please send it by mail to the undersigned at Alexandria, Va., and it will be appropriated for the purpose contemplated in this notice.

Done by order of the church, Nov. 5, 1870.

JOSEPH L. PURINGTON, Pastor.

N. B.—I will respectfully suggest the propriety of ministering brethren, pastors of churches, presenting the case of Bethlehem church as set forth in this notice, to the churches of their charge, and attending congregations, with the hope of a generous response. J. L. P.

AGENTS WANTED.

We have quite a list of agents who have our book of editorials for sale, as may be seen on our last page, but we would like to enlarge the number in order to dispose of the remainder of our first volume, so as to get at the second during the coming winter. We will therefore mail a limited number of books to such responsible persons as may be kind enough to take an agency.

Subscription Receipts.

New York:—I U Every 2, H C Makle 2, S Wicks 2, Henry Bogart 2, Jonas Scudder 8, E Burgher 2, Deborah Lockwood 2, Mrs B Ennist 2, Isaac Brown 2, Mrs J Bishop 6, Wm B Ennist 2, Dr A C Hull 2, Judge D McKoon 2, Harriet Harkness 2, Capt H R Caldwell 2, Dea J C Harding 2, H Thompson 2, J B Wood 2, Nathaniel Brown 3, Wm Gurnsey 2, Mrs E Mills 2, Eld A St John 2, J Birdsell 1 50, Thos Jenkins 2, C Reynolds 2, Mrs D Derby 2, D W Squires 4, Miss A Squires 2, Albert Sanford 2, Elija Juckett 2, A Smith 2, Mrs M Wheat 2, G Hallock 2, Jas Easton 2	$30 50
Maine:—Eld Wm Quint	2 00
New Jersey.—J D Harding	4 00
Pennsylvania:—James Ogden 2, Eld J Beeman 6, E Manard 2	10 00
Delaware.—J R Rees	4 00
Maryland.—Wm Holland	4 00
Virginia.—Isaac Hershberger 2, Eld J L Puriugton 4	6 00
Mississippi;—Wm A Devenport 1 50, Allen Glover 1, C K Warren 1 50	4 00
Alabama:—L E Sellers 11, Nancy Butler 1 50, J N Hurst 2, J A Wicks 1 50, N A Cheatham 2	18 00
North Carolina.—J Newborn	5 00
Georgia:—Eld D W Patman 2, Geo M Daniel 3 50	5 50
Tennessee.—J R Pearson 1 50, Wm Watkins 2 10, E C Alexander 1 50	5 10
Arkansas:—James Strood 1 50, D R Leard 1 50, J J McElroy 3 50, M Hudson 2, P A Lightsey 2	10 50
Texas:—John C Hunter 10, Nancy Permeter 1 50, J A Knight 1 50, Eld A Hefner 1 50, S Yeates 1 50	15 00
Florida:—I S Coon	1 00
California.—Joseph Lewis	1 50
Colorado.—M A Vance	2 00
Oregon:—Thos G Flanary	3 75
Ohio:—John Fry 5, H Lantz Esq 50c, John Welf 3, N S Yeates 1 50, Daniel Hoover 2, Eld L B Hanover 1 50	13 50
Michigan.—A P Clark	1 50
Indiana:—Thos H Wiley 2, Chillion Johnson 3 50, Sarah Hawk 2	7 50
Illinois:—Eld I N Vanmeter 2, Eld S Bradbeer 1, Wm Clore 2, D Sims 2, Eld I Conlee 1 50, Isaac Could 1 50	10 00
Iowa:—Hardin Jones 6, Wm Jones 3 50	9 50
Kentucky:—Jas Martin Sr 1 50, Eld Thomas P Dudley 2, Mary Bristow 2	5 50
Ontario Prov:—John Bateman	2 00
Total	$232 35

Marriages.

Nov. 9, 1870, by Eld. J. N. Badger, at the residence of the bride's parents, in Flemington, N. J., Mr. Wm. J. Rounsavell, and Miss Mary M. Rittenhouse.

By Eld. Thomas P. Dudley, at Elizabeth meeting house, Bourbon Co., Ky., on Thursday, Sept. 28, 1870, Capt. Abrabam F. Dudley, of Audrian Co., Mo., to Mrs. Mary M. Burch, of Harrison Co., Ky.

Obituary Notices.

DIED—On the morning of Nov. 1, inst., **Henry Newton Hurst**, aged 15 years, 10 months and 8 days. He suffered much for two weeks, and most of the time for ten days before his death reason was dethroned. His disease was nervous affection and brain fever. May God resign us to his will, guide us by his Spirit, and keep us from sinning against him, for Jesus' sake.

JOHN N. HURST.

Opelika, Ala, Nov. 6, 1870.

BROTHER BEEBE:—Death is doing its work in this section.

DIED—At North Berwick Maine, Oct. 27, 1870, **Amanda Ford,** daughter of brother Caleb F. Ford, aged 10 years and 6 months. She was sick but a few days, but her sufferings were severe the most of the time. She was a darling little girl, and her parents, brothers, sisters, and a kind aunt, with two physicians, did all they could to relieve her, but all in vain. Death was the only thing that could come to her relief. So God has taken her to himself, in his own time and way, and blessed be his name.

ALSO,

DIED—At Sanford, Maine, Oct. 2, 1870, **Elsy McCrelis**, wife of Mr. Robert McCrelis, aged 55 years and 9 months. She was sick for most of a year, with a cancer or tumor internally, so that her sufferings were long and lingering; but she was patient all the time, as much so as any one could be while in the flesh. She was not a member of any church on earth, but gave good evidence that she belonged to the church triumphant. I called to see her a number of times, and she talked well all of the time. She has left a husband and two daughters to mourn. By her request before she died, I preached at her funeral, to a very large and attentive congregation of people.

WM. QUINT.

BROTHER BEEBE:—I send you a short obituary notice of my brother, **Athel Staggs**, who died at his residedce in Clay Co. Ind., Sept. 24, 1870. He was born in Mason Co., Ky., Oct. 31, 1805, emigrated to Ohio, thence to Indiana in 1817, and was married to Sarah Harris Dec. 11, 1828, and in September 1828 he was licenced by Fu[illegible]m Creek church to exercise his gift wherever providence might cast his lot. In June, 1834 by request of Honey Creek church an able presbytery was convened, and he was ordained to all the functions of the ministry, in which he labored faithfully as long as he was able. He was a strong advocate of salvation by grace alone, and he defended the same in all his travels. His labors were principally confined to Indiana and Illinois. He leaves a widow, six children and several grand-children to mourn their loss. He held several offices in Clay county, and represented Clay, Putnam and Coates counties in the State Senate. His disease was cancer on his face. His sufferings were severe, but he seemed reconciled to the divine will. Yours as ever,

ELIJAH STAGGS.

Oct. 26, 1870.

Mrs. Emily Cole, daughter of brother Samuel Shawl, and wife of S. Howard Cole, of Black Rock, died Oct. 24, 1870, in the 38th year of her age. Her disease was quick consumption, and the work of the dread destroyer was indeed rapid, and the blow heavy and unexpected. It is not often that death sends such a thrill of sorrow through the community, as in this case. The deceased was widely known, and every where loved. She was amiable and gentle in her life, and kind to all, as many of our brethren, who have received favors and kind attention at her hands, can testify. Though her short sickness was severe and distressing in the extreme, yet she bore it with a gentle calmness which was habitual to her all her life. When, but a few hours before her last, her sister spoke to her of the nearness of death, she spoke with perfect calmness, and remarked that her trust was in the Lord alone. Though she never made a public profession, yet I, with others, had gained evidences from her that she was thoughtful upon the subject, and we believe she was a sister indeed, though not in name.

She leaves a devoted husband, five children, and very many other friends, to mourn. May God sanctify this affliction to their good, and comfort them in this their great sorrow. Her funeral was attended on the 26th, at Black Rock, and a discourse delivered by the writer, from Psa. xxx. 5. Brother Grafton was also present, and made some very comforting remarks.

As ever your brother,

F. A. CHICK.

Reisterstown, Md.

DIED—Aug. 11, 1870, **Ossie Peterson,** son of J. J. and Olivia Peterson, aged 8 years, 5 months and 9 days. His illness was severe, but short in its duration. The closing scene of his short pilgrimage upon earth is thus described by his bereaved father: "A few moments before his departure, he requested me to take him in my arms. I did so, and saw that his departure was near. He remarked that he was going. I asked him if he knew where he was going? He replied, 'Yes, pa, I am going home to heaven.' His mother then asked him if he was afraid to go? His answer was, 'No, no, no.' He then called for his brother and sisters, and calmly distributed to his father, mother, brother and sisters, portions of his little earthly treasures, and bade us adieu; and then casting his eyes upward, lighted as it appeared to all in the room, with unearthly brilliancy. I asked him what he saw? He replied, 'I see Jesus, and—' Here the spasms returned, and the balance of the sentence was unintelligible, and in a few minutes he fell asleep, as we humbly trust, in Jesus."

Your brother, I hope, in hope of divine mercy,

J. M. THEOBALD.

Owen Co., Ky., Nov. 1, 1870.

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

DIED—At his residence in the town of Sanford, Maine, Oct. 5, 1870, at about four o'clock a. m., after a short but very distressing sickness, **Daniel Clark Esq.,** in the 80th year of his age. His disease was of such a nature that it affected his mind from the first of his sickness, yet he had lucid moments, and knew his children, and friends who called to see him. In one of those lucid moments, one of his daughters asked him if he was afraid to die? He answered, "Yes, but am not afraid to be dead." It was the struggle of death that he feared. We trust that he was prepared for the change that he has experienced. He has been for many years a firm believer in the doctrine of Salvation by grace, and during my residence in North Berwick, (where he then resided) he was very constant in his attendance at meetings on Sundays, and at other times when the brethren met for worship, and appeared to understand the preached gospel, and to be interested in the things preached, and in the welfare of Zion; yet he never saw his way clear to make an open profession of faith in Christ. He could discern between truth and error, and would detect an error in the preaching as soon as any of the members, and we trust that he received the things of the Spirit of God and knew them. He was a kind husband, an indulgent and faithful father, an obliging neighbor and a useful citizen, having filled several offices of trust and honor, and has represented the town in the State Legislature, and for many years was a Justice of the Peace in the county where he lived. He remained quite active until near the last. On the day before he was taken sick he attended the funeral of

an old gentleman, and served as bearer at the burying, and only six days passed before he was carried to his grave. He was a personal friend of mine, and has been for near forty years, and I feel to mourn with those that mourn our departed friend. His remains were taken to the old homestead in North Berwick for interment, where the funeral services were held. In company with Eld. Quint I attended the funsral, and spoke on the occasion from 1 Thess. iv. 13, 14, to a large ane attentive assembly of relatives and friends.

May God sanctify this death to the children and friends, and may they realize that they have a father and friend in heaven.

Your brother as ever,

P. HARTWELL.

Hopewell, N. J., Oct. 31.

DEAR BROTHER BEEBE:—Please publish the following obituaries.

Sister **Jane Debolt** departed this life Feb. 14, 1870, aged 49 years, 5 months and 4 days. She had been a member of the Baptist church mare than twenty years, and lived up to her profession. The church has lost a mother in Israel. She leaves brothers and sisters to mourn their loss, but not as they who have no hope.

ALSO,

Brother **Henry Neff** died Aug. 24, 1870, aged about 56 years. He was one of the most open hearted Baptists I ever knew. and was loved by all who knew him. *He* was a sound Baptist, a kind husband and a tender father. *He* leaves a wife and three sons and many friends to mourn their loss. O may God bestow of his richest blessings on our widowed sister and the bereaved children.

ALSO,

Eld. John Fry was born in Shanandoah Co., Va., May 23, 1799. *He* was a member of the Old School Baptist church, and a minister over forty years. *He* died Jan. 19, 1870, aged 70 years, 7 months and 26 days. *He* was an able minister of the New Testament, and a bold defender of the faith. *He* has left a widow and several children to mourn his departure; but we believe our loss is his unspeakable gain.

At the funeral of each of the three above mentioned, there was preaching by the writer, to very large and attentive congregations.

GEORGE COTTRELL.

Versailles, Ohio, Oct. 27, 1870.

DEAR BROTHER BEEBE:—It has become my painful duty to send you for publication the obituary of my dear and beloved companion, **Sarah E. Newhouse**, and daughter of John and Clarissa Kelsey, who departed this life July 23, 1870, aged 34 years, 9 months and 18 days. *Her* disease was consumption, which she bore with christian patience and fortitude. She appeared to be entirely reconciled for the will of God to be done with her, saying, "The Lord will do all his pleasure." *Her* trust for life and salvation was alone in the Lord and Savior Jesus Christ. She was a firm believer in the doctrine of salvasion by grace alone. Sister Newhouse was born in the state of Ohio, Oct. 5, 1835. *Her* parents emigrated to Rush Co., Ind., in 1839, and afterwards moved to Allen Co., Ind., in 1848. In 1859 she united with the Old School Baptist church of Christ called Pleasant Run, on the fourth Saturday in July, and was baptized on the day following by Eld. Joseph A. Williams, where she lived a highly esteemed member until the 27th day of September, 1868, when she was married to the writer of this notice. She then obtained a letter of dismission from said church, and became a member of Little Blue River Regular Baptist church, in Rush Co., Ind., with her husband, where she lived until her death, a worthy member and a devoted christian, and fell asleep in Jesus. She leaves a father and mother, six brothers and two sisters, a disconsolate husband, seven step-children and the church, besides numerous other relatives and friends, to mourn their loss; but we mourn not as those who have no hope, for we confidently believe that our loss is her eternal gain. Her funeral was attended by a large and attentive audience of weeping relatives and friends, and an appropriate discourse was delivered on the occasion by Elder Harvey Wright, from Rom. viii. 24, 25.

JAMES NEWHOUSE.

Knightstown, Ind., Oct. 31, 1870.

ANOTHER PATRIARCH GONE.

John E. Hammond was born in New Jersey, June 27, 1792, and died in Oakland Co., Mich., Oct. 23, 1870. He had a very severe attack of dysentery and typhoid fever. He was taken so severe that he lasted but five days. The most of the time he did not recognize any body. The physician told him on his first visit that there was no help, and if he had any thing to do or say before he left, he must be about it soon. His reply was that he was ready, and all was well, as he has remarked to me at other times, and that was what he had been living for. He referred to the time of his conversion, (the time I have forgotten, but it was over fifty years ago) when he joined the church in Hamburg, Sussex Co., N. J., under the pastoral care of Eld. Teasdale, of whom I have often heard him speak. He remained a member of this church until there was a division in it, and a part drew off and formed a body near Franklin Furnace, where they built a house of worship, and were known as Predestinarian or Old School. There he remained a faithful and worthy member until 1836, when he moved to the state of New York, and lived there until 1838, then went to Michigan and settled in Oakland Co., on the farm where he died. He was my uncle, a brother of my mother. I have visited him many times, and he always made it a point to talk of the religion of Jesus, and I always found him ready to give a reason of the hope he had within. He never joined any church here, there being none of his choice within hailing distance. He has went from twenty to sixty miles to attend associations. He was very firm in his belief. I have often heard him speak of the different ministers, and tell of their preaching at Franklin, especially of Elder Beebe, and could tell a great deal of the different sermons. He has been a constant reader of the "Signs," and they have been a welcome messenger for many years, and he has them put away in safety for others to read.

Uncle was a faithful christian, a good citizen and neighbor, an affection husband and father, and he had a large circle of relatives and friends, and but few that knew him ever spake ill of him. His funeral took place Oct. 24, the day after his death, and a sermon on the occasion was preached by Eld. Wm. H. Service, from Amos iv. 12, and was listened to by a very large and attentive congregation.

E. H. SCOTT.

DIED—At North Berwick, Maine, June 10, 1870, **Mrs. Lydia Ford**, aged about 85 years. She gave evidence that she was a child of God, years ago, and was firm in the belief that all of God's people are saved by grace, and not of works, lest any of them should boast. But she never united with the visible church. She was naturally one of the best women that ever lived. But God has taken her, we trust, to himself. She has left children and other relatives to mourn.

ALSO,

DIED—Sept. 11, 1870, **Mr. Wm. Hall**, son of brother Wm. Hall, aged about 25 years. He never made a profession of religion, but at times seemed interested in the Old School Baptist cause, and by what he said to his mother a little before he died, gave her to hope that he was a child of grace. He suffered much, but death at last came to his relief.

ALSO,

DIED—At Sanford, Maine, Sept. 15, 1870, **Mrs. Mehitable**, wife of Mr. Elias Libbey, aged 73 years, 11 months and 15 days. She was sick but a few days, but her sufferings within that time were great, although a part of the time she was not conscious. She never made a profession of her faith in Christ, but we have reason to believe she had a home birth in the kingdom of God years ago. She was a firm believer in the doctrine of salvation by grace, as contended for by all consistent Old School Baptists. She was one of the best women that ever lived upon the earth. But God has taken her to himself, and a kind husband and a large number of children and other relatives are left to mourn, but not without hope.

ALSO,

DIED—Sept. 30, 1870, in Wells, Maine, Mr. Thaddeus Allen's babe, aged about 2 years. The little babe suffered for a year or more beyond description. It was hard for the father and mother to see it suffer so, and as God has taken it to himself, beyond all sufferings, it becomes them to be still and know that he is God.

ALSO,

DIED—At Sanford, Maine, Oct. 7, 1870, **Mrs. Ada A. Johnson**, wife of Mr, Wm. Johnson, aged 39 years and 5 months. Her disease was consumption, and she seemed to be sinking under that fatal disease for two years or more. She was a decided Old School Baptist at heart, and gave as good an evidence that she was a child of God as any one could while in the flesh: but she never united with the O. S. Baptist church. She always, after having a hope in Christ, had a great view of her unworthiness, and could talk freely about the same. She was a fine woman in all her ways. But her earthly course is now ended. I called to see her the day before she died, and found her very feeble, with a great desire to be reconciled to her fate. I read to her the seventh chapter of Romans, and explained the same to her the best that I could, showing that what was written there was her experience, and she seemed to be much encouraged by the same, I then spent a little season in prayer with her, and then bid her adieu for the last time.

Brother Hartwell preached the funeral sermon to a very large and attentive congregation. May God bless her bereaved husband and her aged mother, together with her brothers and sisters and other relatives that are left to mourn.

ALSO,

DIED—At North Berwick, Maine, Oct. 12, 1870, brother **Gilman Ham**, aged 63 years and 6 months. His disease was typhoid fever. He has been a member of the Old School Baptist church of this place for many a year. He was one that esteemed others better than himself. At times he doubted, or feared that he was not a child of God, but while sick his faith seemed stronger than ever, saying that these light afflictions were nothing when compared with what God has in store for his children. He seemed very quiet all through his sickness, and but a little before he died his oldest daughter asked him if he felt willing to die, when he looked up at her with a heavenly smile and said, "Yes, at any time."

We believe that he has gone to rest; but how heavy the dispensation of God's providence has coms upon his wife and eight children, one sister, the church, and the community at large in this place. I never saw more people at a funeral in this place. May God bless the surviving wife, children, and all that mourn.

WM. QUINt.

North Berwick Maine, Oct. 26, 1870.

DEAR ELDER BEEBE:—I send for publication the obituary of my beloved father, **Elder Thomas McColl**, who, after a lingering illness of chronic dyspesia, departed this life on the 17th of October, 1870, in the 80th year of his age, at his residence near Wallacetown, Ontario. After his decease, the following autobiography, dated Feb. 26, 1870, was found among his papers:

"This day I sit down to write a brief history of my travels through time, until the present. I was born in the Parish of Welford, Argyleshire, Scotland, March, 1791. My parents removed, when I was nine months old, to the Parish of Kilberry, where we remained until we emigrated to America. My brother Samuel and I sailed from Greenock, on the 17th of July, 1817. My father, step-mother and sister Esther remained, to collect the proceeds of sale, until 1818. We came to Caledonia, Genessee Co., New York State, remained there a year or two, came to Aldborough, and settled there. My father deceased the 22d of June, 1822. I married Margaret McIntyre the 24th of December. I taught a little school there for some years. I was christened, when a child, by a pious Reformed Presbyterian minister, Thomas Henderson. My father being a member of that church, I was raised and instructed strictly according to the rules of the Wesmtinster Confession of Faith; yet I lived without God and hope, although accounted by my acquaintances moral above many. I associated with much of the folly of youth, according to the custom of the section of country where I lived, for which I was often reproved by my pious father. When we came to Alborough, there was no preaching of any value. The country then was a solitary wilderness. After a year or so, Dugald Campbell, a deacon in a Baptist church in Scotland, began to preach in my school-house, but before he began to preach publicly, I was under concern of mind in a manner; much cast down on account of my youthful folly. I did not understand myself, only my sins were sent home to my accusing conscience. My distress increasing, I would pray for mercy. That portion of scripture would continually sound in my mind, "Cut it down; why cumbereth it the ground?" I saw clearly that God would be just in dealing so with me. I may say that I was praying without ceasing. One morning early, while hoeing corn before school time, the Lord, as I believed, spoke to me, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' I said in my own mind, Lord, how can such a vile sinner come unto thee? The 18th verse of the 1st chapter of Isaiah was appliod, 'Though your sins be as scarlet, they shall be as white as wool; though they be red like crimson, they shall be as wool.' My bodily strength grew weak, the hoe fell out of my hand, I walked a distance from the boy that was with me, and prayed and praised prostrate on the ground. I then came to the boy and began to teach him, vainly believing my teaching would affect him, which he still remembers. lived in that happy frame of mind for some two weeks, I believe without a vain thought. But O the temptations I have experienced since those happy days! I was at times visited with the presence of God. One day, in the barn, I thought I embraced the Lord Jesus in my arms, and exclaimed the words of Paul, in the 35th, 38th & 39th verses of the 8th chapter of Romans, 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 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 separate us from the love of God which is in Christ Jesus our Lord.' And many such visitations I had in the days of my youth. When many were converted under the ministry of Elder Campbell, I told them what I had experienced, was received, and baptized in Lake Erie. I began to exhort sinners, and when Elder Campbell grew old I was set apart to the pastoral office. Some of the deacons were preaching in different parts of the scattered church. I experienced many dark days, and much trial, unto the present, from some unruly members of the church. I am now old and feeble, and near my journey's end.

THOMAS McCOLL."

Since he commenced preaching, his labors were great in supplying the scattered branches of the church, frequently traveling great distances through a wilderness country to meet with brethren in isolated localities, and besides carrying on the work of his farm, to provide for himself and family. As the country became settled, and traveling facilities increased, he still contiued nis pastoral labors with unabated zeal, boldly proclaiming the doctrine of salvation by grace alone, and "earnestly contending for the faith once delivered to the saints." He had many refreshing and encouraging manifestations of divine favor in and with the church, wherein he was made to rejoice. When the Sun's rays were withheld, he was enabled to trust in the name of the Lord, and stay upon his God." The day of adversity was set against the day of prosperity. He had sore trials from disorderly members and false brethren, but the severest of these was when the greater part of one of the branches of the church separated themselves, and followed an impostor who was excluded for preaching arminian heresy. He wrote them a pastoral letter, signed by himself and two deacons, advising them not to follow or countenance this individual in his error. At one of their meetings, after reading this letter, it was put to vote whether they would obey the admonition or not. A majority decided to follow that which is most pleasing to the flesh, and "they went out from us, because they were not of us." He afterwards wrote them several letters about their course, all of which they treated with contempt, which weighed heavily upon his spirit. He would often say that this was the heaviest trial of his life; but, like Moses, he endured as seeing him who is invisibe. Late years showed that his constitution was overtasked, and he began physically to decline; but the Lord preserved his faculties entire, so that mentally he possessed the clearness and vigor of youth up the very close of his life. During the severe attacks he frequently had in his last illness, he would be the calmest person in the sick-room. A few days before his death he gave charge concerning the manner of his funeral. He bore his affliction with great patience. I cannot help expressing the thought, that with him "patience had her perfect work." He did not converse but very little on his death-bed, on account of his extreme weakness, but he remained firm and steadfast in the faith, "knowing ing that if his earthly house of this tabernacle were dissolved, he had a building of God, a house not made with hands, eternal in the heavens." He continued perfectly conscious to the last, and gradually sank as it were into a quiet sleep. Thus he passed into his rest without the movement of a muscle, or a groan, or a sigh. We confidently believe he is now in full fruition of that glorious "inheritance incorruptible, and undefiled, and that fadeth not away," of which he had many earnests and foretastes while sojourning here, upon his earthly pilgrimage.

Yours in affliction,

DUNCAN T. McCOLL.

Wallacetown, Ont., Nov. 2, 1870.

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OF THE

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 38. MIDDLETOWN, N. Y., DECEMBER 1, 1870. NO. 23.

POETRY.

THE PEACE OF GOD.

We ask thy peace, O Lord!
Thy children ask thy peace!
Not what the world calls rest—
That toil and care should cease;
That through bright sunny hours,
Calm life should fleet away,
And tranquil night should fade
In smiling day.
It is not for such peace that we would pray.

We ask for peace, O Lord!
Yet not to stand secure,
Girt round with iron pride,
Contented to endure:
Crushing the gentle strings
That human hearts should know,
Untouched by others' joys
Or others' wo.
Thou, O dear Lord! wilt never teach us so.

We ask thy peace, O Lord!
Through storm, and fear, and strife,
To light and guide us on
Through a long struggling life,
While no success or gain
Shall cheer the desperate fight,
Or nerve what the world call
Our wasted might,
Yet pressing through the darkness to the light.

From "Thoughts for weary hours.")

"AS MANY AS I LOVE I CHASTEN."

As many as I love!
The shadows fall upon our sunny hours
Darkness and sorrow move
Amid our treasures, in our joy built bowers;
Yet this sweet comfort may be ours—
As many as I love!

As many as I love!
To human eyes God's dealings oft seeem dark;
But he would only prove
The sunlight where the clouds alone we mark;
He says—if wounded souls would only hark—
As many as I love!

As many as I love!
O burdened, sorrowing heart! this is for thee;
Thy Father's hand alone
Is meeting out these trials, but to be
The measure of a good thou canst not see;
As many as I love!

As many as I love!
Oh! earth's affections are but poor to this
which reaches from above!
They—mortal frailties—change, and fade, and miss;
But this one thought gives everlasting bliss—
As many as I love!

As many as I love!
These loved ones are the bearers of the cross,
Their christian faith to prove,
All earthly gain is counted but as loss,
When God says—clearing from the dross—
As many as I love!

As many as I love!
When life, work, pain, and waiting all are o'er,
Our earth-tied feet shall move
Up golden streets on the celestial shore,
And we shall sing with saints forevermore,
As many I love!

CORRESPONDENCE.

EAST RUSHCREEK, Ohio, April 19, 1870.

DEAR BROTHER BEEBE:—I have no apology to make for addressing you so familiarly. Though I have never seen you with these eyes, yet I have had sufficient introduction from your writings in the "Signs." You can have no idea how much instruction and comfort I have received from reading your letters in the "Signs," although they have not been as frequent as desirable. I am situated among arminians of all grades and names, but all lovers of the "sorceress;" and I am thankful to Almighty God that he still keeps watchmen on the walls of Zion, and fills their mouths. And I am thankful that he has enabled you, brother Beebe, and many other dear brethren and sisters, to wield the pen for the instruction of poor worms.

Brother Beebe, during the winter of 1864–5, I was attending lectures at the Starling Medical College, at Columbus, Ohio, and some of the students went out to Camp Chase, and came back and told me there was a Baptist preacher by the name of Beebe, from the South, held as prisoner of war. I thought it must be you, for I knew you published the "Southern Baptist Messenger," and during the late wicked war it was destroyed. I often thought of you since that, and soon after, I commenced taking the "Signs," in which I saw your writings which have been so much comfort to me. My object in writing to you is to have your views on a certain passage of scripture, if it is not asking too much. I know you are much engaged with such requests, and if I am asking too much pay no attention to it, and all will be well. The scripture in question is found in Isaiah xi. 6–9. What does it mean? Has it taken place? When? Give your views through the "Signs," and oblige least of all,

J. W. DOLLISON.

REPLY.

DR. J. W. DOLLISON–DEAR BROTHER:—Your kind letter was received by due course of mail, but a pressure of business, both in the service of churches and in endeavoring to provide for the temporal necessities of my family, has heretofore required all the time and exertion my feeble health allows me. I trust you will accept this explanation of my delay in complying with your request. The goodness of the Lord, so signally manifested in my preservation during the imprisonment to which you allude, calls for a life-long graritude to his holy name; and I should be lost to all the better attributes of nature could I ever forget the generosity with which brethren and sisters in the North then ministered to my necessities, and to those of many of my fellow sufferers. Often has that love caused my poor heart to melt in grateful tears, not only at that time, but ever since my return to my Southern home. But I must desist from these reflections, and come to the consideration of the proposed text, which reads as follows: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the see."

Your questions would require a longer article than I can write, to give even an abridged reply; but there is evidently expressed in the text a prophetic declaration of some of the glories of the gospel dispensation. Human language is too weak and tame to express the glorious things which are included in the grand purpose of Jehovah, in the display of his grace toward those whom he has loved with an everlasting love; therefore the most striking figures and illustrations are used by inspired writers when they bring these inexpressible things to view. Even our Lord himself spoke in parables which conveyed deep meaning to those to whom it is given to know the mysteries of his kingdom, while to those from whom these things are hidden, there is no more beauty in his gracious words than in the moral essays of heathen philosophers. They may indeed be astonished at his doctrine and overwhelmed by the irresistible power of his words, but without the indwelling Spirit of Christ no man can ever receive the truth in the love of it. In setting forth the wonderful revelations manifested beforehand to him by the Spirit, the prophet uses the similitude of which the text is a portion. As the nature of the animals referred to is to destroy those with which they are represented as dwelling peacefully, so the carnal mind or natural man of the subject of gospel grace is in the kingdom of Christ subdued, so that it is held in subjection to the law of the spirit of life in Christ Jesus. In accomplishing this great work the mighty power of God alone is the efficient and controlling cause by which wild and destructive nature is brought into subservience to the stronger power of indwelling grace. In this sence, the declarations in the text are now fulfilled in the individual experience of every one who is led by the Spirit of God. The old man or carnal nature is subjected to the new man which is Christ in you the hope of glory. Yet the carnal mind does not cease to be carnal, nor can it, even in the christian, love spiritual food; but the victory is given to the new man by the Captain of our salvation, who has gotten the victory over sin and death by the sacrifice of himself—So that the issue of the warfare in which the saints are engaged is not doubtful, but the triumph of grace is assured, though they are called to wrestle or struggle against principalities and powers, against the rulers of the darkness of this world, and against spiritual wickedness even in such "high places" as the temple of the Holy Ghost which is holy, and which the saints are. (1 Cor. iii. 17, & vi. 19.) In nature we should expect nothing but to see the wolf, the leopard, the lion and the bear prey upon the more peaceful animals mentioned in the text, and they being weak and defenseless, would be able to offer no resistance; but by the miraculous display of almighty grace the natural disposition to destroy is overcome or restrained; and contrary to nature, the members which formerly wrought the will of the flesh are now yielded servants to righteousness unto holiness. The same old carnal nature remains in the subject of grace after the implantation of Christ in the manifestation of the sons of God, and by its starggles and opposition to the holy desires of the christian it makes its presence felt; but it is shorn of that control by which it formerly guided the sinner into all iniquity. Notice the text does not represent the ox as conforming to the carnivorous nature of the lion, but the lion is said to eat straw like the ox; from which it is clear that there

must be a material change in the nature of the destructive beast of prey. How forcible does this describe the work of the Spirit by which a sinner, like the persecuting Saul of Tarsus, is made to labor more abundantly than all the apostles in building the things he formerly destroyed; and that pride, which gloried in excelling his fellow legalists, even in statter-ing and wasting the church, is brought down till he has nothing to glory in save only his infirmities, that the power of Christ might rest upon him. The process by which the saints are made willing to count them selves favored in enduring tribulations, is that which is expressed by the apostle as being crucified with Christ. So the proud heart of man is brought to a full surrender by the power of the Spirit of God; and then the ravenous wolf is prepared to dwell with the lamb, and the leopard is made to lie down with the kid. The peaceful and affectionate fruits of the Spirit of Christ are manifest in the expulsion of the spirit of enmity from its throne in the subject of grace, and when this is done the spirit of meekness and humility will render the most outrageous and dangerous sinners so perfectly mild and docile that a little child shall lead them. Have you not witnessed this wonderful change, my brother, in cases which have come under your own observation? The Spirit of Christ is not a dead or inactive principle. Wherever it is implanted, or dwells, it will develope its fruit in love, joy, peace, &c., as enumerated by inspiration, Gal. v. 22, 23.

In its application to the association of the saints together in a church relationship, the declaration of the text is manifestly fulfilled in the visible kingdom of Christ. The enmity which existed in nature between Jews and Gentiles, is slain in their being reconciled to God by the blood of the same Jesus; and both are led by the one Spirit of Christ to walk in love in obedience to the command and example of that Lord who died alike for all his saints, and so redeemed them to God out of every kindred, tongue, and people, and nation. Although the Jews and Samaritans had no dealings with each other, yet when the Lord had revealed himself to the woman of Samaria, she gladly received the word, and there was no more estrangement between her and the Jewish disciples. The same overcoming power of the love of Christ was manifest in causing the primitive saints, who were of the nation Israel by natural relationship, to rejoice and glorify God when they learned that God had granted to the Gentiles repentance unto life. Natural antipathy and national hatred never perhaps in the human race was more deeply rooted in the hearts of any two classes than that which was obliterated in making of these bitter enemies one people. Behold the miraculous working of the grace of God in bringing the consequential and self-confident Jews to confess themselves ungodly sinners wholly dependent on the goodness and mercy of the Lord for salvation, while the same Lord over all is rich unto all that call upon him, without respect of persons whether they be Jews or Gentiles, bond or free! Such amazing love as is exhibited in redeeming justly condemned sinners, may well expel from the hearts of the recipients of that inexpressible favor, all feelings of hatred or revenge, and reconcile them to each other in Christ Jesus, as he has reconciled them to himself. When led by the Spirit of God, the saints must necessarily "walk in love;" not only that love which is enraptured in contemplating their great Redeemer in his own glorious perfection, but also that love which embraces all those fellow sinners who have obtained like precious faith, and who trust in the righteousness of the same dear Redeemer for justification and acceptance with God.

The perfect harmony and peaceful disposition of the inhabitants of the glorious kingdom of the Messiah, is beautifully and forcibly expressed in the strong and striking language of the prophet in the 8th verse. The deadly venom of the asp, defying the skill of human physicians to relieve those once bitten by it, may well represent the malignancy of that spirit of false religion which leads its votaries to persecute the saints. As in the range of nature nothing is known to exceed the virulence of the poison infused by the sting of this species of serpent, so no such venom against the truth is manifesfed by any other enemies, as that which is exhibited by false professors of christianity. Yet so absolute and all-prevailing is the reign of grace in the gospel kingdom, that those who were merciless persecutors and infatuated bigots, when once they have been translated into this kingdom become harmless as doves; so that the least child in the kingdom may with perfect safety even handle and destroy the very holes, or dens in the earth, elsewhere in this book called "refuges of lies," in which they formerly trusted. This wonderful change in the disposition of these venomous resisters of the truth, was exemplified in the primitive age of the church, when many vile persecutors were brought to know and love the truth as it is in Jesus; and the same mighty power of God is still manifest in bringing many enemies of the truth to know and love its humiliating glory. This great change is not declared as being manifest *in the earth*, as the abode of the natural family of the earthy Adam, but in the glorious land where Jesus as a King shall reign in righteousness, and his princes shall rule in judgment. Nor are we to understand that these glorious declarations are to be fulfilled even in the carnal nature of the saints, but only as they are led by the Spirit of God.

The ninth verse appears to express plainly what the preceding portion of the text sets forth in such strong figurative language. The prevalence of universal peace shall be so complete that they shall not hurt nor destroy in all the holy mountain of the Lord. The place where this peace shall be is the same "mountain of the house of the Lord" which shall be established in the top of the mountains.—Micah iv. 1. The gospel church is indeed exalted above the most favored portions of the earth, as a very high mountain is exalted above the surrounding country. Some better thing is provided for us who live under the gospel dispensation than even the great privileges and heavenly promises bestowed upon the ancient patriarchs and prophets.—Heb. xi. 40. They were highly favored in the enjoyment of prophetic manifestations of the gracious reign of Immanuel, but it is provided, in the immutable purpose of God, for us to enjoy the refulgent glory of that kingdom of heaven within us, by the ever present witness of the Spirit of Christ which continually prompts every one in whom it dwells to adore the perfections which shine in our Lord, while its heavenly light shows us clearly the vileness and abomination which dwells in our own carnal nature. This view often causes the trembling saints to mourn and doubt their interest in the salvation of our God, being wrested by the cruel devices of the tempter into an evidence that they have not been born of the Spirit. But, rightly considered, this presents unmistakable proof that they are the children of God; for none but those who are born of God can ever long for conformity to the holy character of our Lord. When the saints are found warring and fighting, contending and wrangling, they have descended from this holy mountian, and are yielding their members servants to sin. So James tells us that these unbecoming and hateful things come from our lusts that war in our members.—James iv. 1. If we live after the flesh, his word is true which declares that we shall die. So does every saint find death to all spiritual enjoyment invariably resulting from this course; yet through the deceitfulness of sin it is not uncommon for even the saints to be found departing from the living God, and working for the only wages sin ever pays, which is death. But this abominable principle can never pollute the holy mountain of the Lord, for whenever the saints depart from the commandments of the Lord, they cease to stand upon that holy and blessed ground, and he will redeem them with judgments, and consume them with the rod of chastisement. Here is manifest the great reward in keeping the statutes and judgments of the Lord.—Psa. xix. 7—11. Then only do we dwell on high, and, as expressed in the text, 'in the Lord's holy mountain, when we walk in obedience to the directions and leadings of the Spirit of Christ, as recorded in the inspired book, and also written in the heart of every subject of grace. Then we are so much engaged in admiration of our great Redeemer and longing to be like him, that we have neither time nor inclination to hurt or destroy. If any man can contemplate what the dear Redeemer suffered for him without being elevated above the petty resentments of this transitory life, there is no evidence that he is then led by the Spirit of God.

"Then may his meekness be our guide,
The pattern we pursue;
How can we bear revenge or pride
With Jesus in our view?"

With reference to the closing portion of the text it will be readily anticipated from the foregoing that it is not understood as referring to a future day, as some suppose, when all the inhabitants of the earth shall know and love the Lord. It refers to that day when the "Root of Jesse" shall stand for an ensign of the people to whom the Gentiles shall seek. This is doubtless the gospel day in contradistinction to the night of Judaism, when the Gentiles were not all allowed to seek unto the privileges accorded to the Jews. The declaration that "the earth shall be full of the knowledge of the Lord as the waters cover the sea," is used to show the abrogation of the limitations of the Mosaic dispensation, and the extension of the kingdom of our Lord over all the earth. The promise is to all that are afar off, yet that expression is precisely "even as many as the Lord our God shall call."—Acts ii. 39. Scripture is the safest interpreter of scripture, and even the letter of that will only kill,—it is the Spirit alone that gives life by taking of the things of Jesus, and showing to the saints.

Hoping what is written may be satisfactory to brother Dollison and all the saints who may read it, I acknowledge I have not done the subject justice, but under the circumstances it is all I can do at present. Therefore with earnest desires for the peace and prosperity of all who love the truth, I remain as ever, unworthily the least of all who trust in the blood of Jesus for salvation,

WM. L. BEEBE.

COVINGTON, Ga., Nov. 19, 1870.

MILTON CENTRE, Ohio, May 23, 1870.

ELDER BEEBE—DEAR BROTHER:—If I may be allowed so to speak. As the time has arrived for me to renew my subscription, or rather the time for me to subscribe for the "Signs of the times," for I have receceived them for the past year as a present from my much esteemed father-in-law, Abraham Smith, and as the time has expired I feel that I cannot deny myself the privilege of

reading the communications and editorials which they contain. And although the writers are nearly all strangers to me in the flesh, yet I sometimes feel, when reading, as though I were intimately acquainted with them; and often when reading the experience of some of the dear children of God, I find the tear-drop blinds my eyes, and I wonder that others should express the same feelings that I had supposed were peculiar to myself only; and several times during the past year I have been meditating upon some portion of the written word, and it would appear wrapped in mystery to my mind, and when the "Signs" would appear some dear brother would give an explanation, or his views on the identical passage in question. I feel truly that I have been much edified and comforted by their perusal. Many of the writers have expressed my feelings much better than I could do were I to attempt it. It has been now about eighteen months since I have ventured to hope that I, poor unworthy sinful mortal, received a revelation from God that my sins, though many, were borne by the ever blessed Son of God in his own body upon the shameful tree, and within that time I have passed many more seasons of darkness than of light, and have sometimes thought that if I could only recall what I have said and wrote upon the subject of grace, I would forever hold my peace. Then again there is a hope springs up which I feel confident the world can neither give nor take away; and even in my darkest hours I cannot feel that same heavy burden of guilt that once seemed so heavy as to be almost insupportable, which I hope and trust was removed, never to return; for when I saw myself perfectly helpless, a guilty wretch, justly condemned, deserving nothing but that the wrath of God should abide upon me, without a friend either in heaven or on earth, and my day of grace sinned away; for I verily thought I had gone beyond the reach of mercy. At such a time, and most unexpectedly, too, I was set at liberty, and the first verse of the 103d Psalm was rolling through my mind, though unuttered, "Bless the Lord, O my soul, and all that is within me, bless his holy name." O what peace and happiness I then enjoyed. On the wings of his love I was carried above the world, and its cares and toils were nothing to me then. I felt at peace with all mankind, and more than this, I felt at peace with God. I was teaching school the next morning, (for this light came to me about ten o'clock in the evening of the 15th of December, 1869,) and as I walked to my school it seemed that my feet scarcely touched the earth. I think I must have taught school very poorly that day, for I know my mind was far, very far from my duties as teacher. I think the scholars were all very obedient, and if they had been otherwise, I think it would have given me but very little trouble. And I thought, O what a blessed, glorious life! and I had no thought but that I should always feel in that state of mind; but, as many of the dear brethren and sisters write in the "Signs," I too have lived long enough to know how greatly I was mistaken. Doubts first arose in this way: You have been deceived; it was only imaginary, some freak of fancy, or something of the kind. And since that time I have learned that there are many, very many dark seasons to pass through in this world of sin and sorrow, temptation and misery; but yet, if I am not a poor deceived mortal, that Jesus to whom all power is given both in heaven and earth has been pleased to intercede for poor unworthy me, with the apostle let me say, "Being confident that he which hath begun a good work in you will perform it until the day of Jesus Christ." I know that in me, that is in my flesh, dwelleth no good thing. And if I am ever so happy as to be permitted to assemble with all the dear saints of God in that upper and better kingdom, it will be alone through the mercy of God, and not by works of righteousness which I have done.

Now, dear brother, I may have wearied you with my scribbling. I did not intend to write so much when I commenced, but my mind often runs away with my pen. I did not write this purposely for publication. I have written hastily as my mind has been led, but if you think, after perusing and correcting, that it will not crowd out better matter, it is left at your disposal; and if it should be published, and any of the wayfaring ones should receive any comfort from it, as I have often received from others, my highest aspirations in that respect will be gratified. Farewell.

I remain, yours in hope of eternal life,

L. L. DELANO.

LOXA, ILL., Oct. 30, 1870.

DEAR BROTHER BEEBE:—While at the Sangamon Association (Illinois) last August, I promised quite a number of the dear followers of Christ, upon their solicitation, to either write to them privately or through the "Signs;" and inasmuch as my time is somewhat limited, I will, by your permission, address them through the medium of "our periodical," trusting that the Lord may in wisdom guide my pen unto their edification.

Beloved "prisoners of hope," and fellow-pilgrims to "land of our fathers," where dwelleth Abraham, Isaac and Jacob. Grace, mercy and peace, through our Lord Jesus Christ, be with you all. God who is infinitely wise has, I trust, put it in my mind to write to you concerning those things that delighleth them that know the joyful sound, and walk in the light of his countenance. How vitally important this light, to enable us to walk in the path of righteousness. Destitute of light, it follows that we are in darkness; and if we undertake to walk in darkness, we are liable to fall. But, for the good of weary pilgrims, God has ordered that there shall be a light to drive back the darkness and gloom of spiritual night, and shed its rays upon the path of the righteous. Were it not for this, our condition would indeed be lamentable. "But 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." And he, too, hath, "according to his divine power, given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue." Then it becomes the followers of Christ to give all dilligence, and "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 (continues the apostle) if these be in you and abound, they make you that ye shall be neither barren or unfruitful in the knowledge of our Lord Jesus Christ." "These things," I trust, abound with you. If so, it is an evidence that ye are "risen with Christ," are new creatures; old things are passed away, and all things are become new. Then "these things," as enumerated by the holy apostle, are "new things," things that were not put forth by you, nor belonged to you when ye abode in darkness. The works of darkness, or of the flesh, are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revelings, and such like. These are the "old things" that are passed away, and substituted therefor, under the reign of grace in our hearts, we realize the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law. Such a transition or change as this the carnal mind, full of enmity, hatred and violence, knows nothing of, because "these things" are "spiritually discerned." For I am fully persuaded that it is by the Spirit we have a knowledge of sin, of the baseness and turpitude of our ungrateful hearts, and of the little reliabilty to be placed in our good works, or the works of the flesh, as well as that of our "redemption through his blood, the forgiveness of sins, according to the riches of his grace." Therefore, dear pilgrims, the world, seeing your devotion, love, and respect for the kingdom of Christ, and his laws, ordinances and statutes, hates you, and would, if it were possible, destroy you. But fully believing in the "exceeding greatness of his power" to those "who believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead," none of the numerous prophets of Baal shall ever succeed in your overthrow. Being rejected by the world, ridiculed by ungodly men, burlesqued by false teachers, disowned, and your names cast out as evil by the nations of the earth, (the different religious organizations, or daughters of Mystery, Babylon) afford additional proof of your nativity, and the blessedness that shall follow. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you *falsely* for my sake." The adorable Savior foresaw the evils and temporary calamities that should befall his dear followers at the hands of a perverse generation, and sought to alleviate their sorrows and paralize their fears, by telling them that the world hated him before it hated them, and that it was "*because* he had *chosen* them *out of* the world," that the Baalitish worshipers sought their destruction. "If ye were of the world, the world would love its own." Nothing is more conclusive. "That which is born of the flesh is flesh." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye *should shew forth the praise of God.*" "Born of an incorruptible seed, [the Spirit] by the Word of God which liveth and abideth forever."

The disciples of Christ are but few in number—a drop in the bucket compared with the legions of antichrist; but with the God of Jeshurun as their leader, who can doubt the result? Let the bombshells of modern infidelity, malice, jealousy and hate, fall thick around the camp of Israel; let porteutious clouds, sable with blackness, disturb our spiritual sky, and let the world, the flesh and the devil combine to draw us into the tearful chasm of the popular theory, unbelief, sin, and a repudiation of the propitiatory offering and effective sacrifice of Christ; yet he who gave us light, wisdom and understanding, is fully able to drive back every cloud, cause the waves of oppression to recede, and send every weapon, raised in unholy opposition to the truth, harmless to the ground. Indeed no weapon that is formed against thee shall prosper. The Lord's redeemed children have not to trust their own resources, or draw the murderous weapons of carnal warfare for their defence; for God hath appointed salvation for walls, faith for a shield, righteousness for a breastplate, and the eternal truth of God as their citadel. The prophet, by faith, saw and rejoiced in the bountiful provisions ordered for the defence of Zion. "In that day [the gospel day] this song shall be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." Only whose names are written in heaven can sing this song "

spirit and with the understanding also."

Ye, my Father's children, are recognized as the righteous nation that keepeth the truth. Trust ye, therefore, in the Lord; for in the Lord Jehovah "is everlasting strength." His love is without parallel, and his mercy endureth forever.

But I am extending my letter entirely too long. I will close by saying that our meeting at Bethel, near Mattoon, was a very pleasant one. It was our privilege to have a three days meeting, commencing on Friday evening before the second Sunday in October. Elder Tyler, of Indiana, and Elders Bartley and Vanmeter, of Illinois, were with us, and I can truly say that they were enabled to preach as with the Holy Ghost sent down from heaven. The Lord preserve them for future service in his vineyard, if it be his will. Any brother in the ministry passing through Mattoon, is cordially invited to stop with us, and labor for the cause of our blessed Redeemer. Preliminary arrangements may at any time be made by addressing the writer. Our meetings are on the second and fourth Sundays in each month.

Yours with some assurance of divine acceptance,

JOHN G. SAWIN.

MARCY, Fairfield Co., Ohio.

DEAR BROTHER BEEBE:—I have often been solicited to write something for publication in your valuable paper, but feeling my inability to write anything that would be edifying or comforting to the saints, I have deferred it until now; and still I feel too little to allow anything from me to appear in your valuable columns; but still, relying on the help of God, I will try to tell the reason of my hope. When I was quite young I used to read the New Testiment, and when I read the parable of the rich man and Lazarus, a horror would take hold on me, for I feared the torments of hell: and I promised from time to time to reform, but broke my promises as often as I made them. When I reached the age of nineteen years, I set myself about the work, and prayed two or three times a day. My teachers told me to hold out faithful and by and by I would get religion. I continued on in this way six or eight months, thinking I was getting to be as good a christian as need to be. Previous to this time I had joined myself to a citizen of the county I was in, and was feeding freely on the husks which the swine do eat, until at length we had a meeting to elect a Class Leader, when the nomination was made and I was chosen to fill that place. I was immediately struck with the words of the Savior, which rang in my ears, "If the blind [illegible] the blind, both shall fall into the [illegible]" and I at once bid them farewell, left the house; being weighed with a load of guilt and condemnation, and for the first time felt myself a guilty sinner in the sight of a just and holy God. I now saw that my righteousness was as filthy rags, and viewed myself as a poor guilty and helpless sinner justly condemned; for I thought of all creatures on earth, I was the most miserable, and I feared that I had sinned away my day of grace and must die, and that hell was my portion. I would willingly exchanged conditions with the brute creation, for I thought that they were better off than I. Thus I went on mourning for months, for I could not see how a just God could save so vile a wretch as I. Mine indeed was an outside case. But still I cried for mercy; then thinking I had sinned in calling on the name of so pure and holy a God, my sleep went from me; for I was afraid to sleep, least I should wake in hell. But still I could not cease to cry, O Lord, if thou canst consistently with thy holy will, have mercy on me a poor vile sinner. I continued on in this sleepless way for three long weeks. I would try to read the scriptures but could find no comfort there for me, and I would retire to some secret place where no mortal eye could see me, and cry for mercy, and yet acknowledging the justice of my condemnation. In an unexpected moment, when I was expecting to be soon cast off into everlasting wo, I heard a voice saying to me, Be of good cheer, for thy sins are all forgiven thee. I turned in astonishment to see from whence the voice came, and as I stood amaized, the birds were singing the praise of God, and the sun appeared to be shining in seven-fold splendor, and all nature seemed to be praising God. My burden was gone and I felt calm and joyful, and like joining the choir in praising God. I hastened to get home and tell the family what a blessed Savior I had found. But before I reached the house I was told it was a delusion, and had better say nothing about it, but get my old burden back again, and then watch more carefully how it would leave me. This I tried to do, but could not find it. Thus I continued on for sometime, through a mixture of joy and grief, being tried in regard to duty. The children of God were the delight of my soul, the excellent of the earth, but I was not worthy to be among them, I was afraid I should wound the cause of the blessed Redeemer. I continued to go to hear the Old Baptists preach and tell of God's plan of salvation by grace, which was indeed food to my hungry soul; and then I would think that at the first opportunity I would tell the church the exercises of my mind, and let them judge. But for a whole year I yielded to the temptations of Satan. At length being constained by an irresistable power, I found myself on the floor, relating to the church how sweetly I had heard the birds sing, and even the trees praising God. I saw some of the brethren smile, and I thought they were laughing at my ignorance, and I sat down feeling ashamed of myself. But after hearing some of the old members relate some of their travels, I was encouraged to go on, and to my astonishment I was unanimously received, and on the next day baptized in the fellowship of the Zoar Church of Old School Baptists, which church afterwards departed from the old landmarks, and received the mark of the beast, with the number of its name, and plunged unto all the popular religious institutions of the times. But being kept, as I humbly trust, by the God of Israel, I related my experience to the Mt. Olive Church of Predestinarian Baptists, and was received by them, in February, 1851, and unworthy as I am, I still retain a name among the dear saints.

Now my dear brother do with this as your better judgment may decide; if you think there is a crumb in it to feed or comfort any poor bleating lamb of Christ, you are at liberty to publish it, but if not cast it aside, and all will be right; but please publish the following verses:

When Christ the Lord was here below,
About the work he came to do,
Before he left his little band,
He gave to them his great command.

Though fishing Peter led the way,
And nothing caught till break of day,
To give them food, thus Jesus stands,
And says to Peter, "Feed my lambs."

Though Peter once denied his Lord,
By not attending to his word,
Yet Jesus knows how frail is man,
And says unto him, "Feed my lambs."

Though Thomas was of doubtful mind,
Yet Jesus leaves him not behind;
Thomas, said he, behold my hands;
And said to Peter, "Feed my lambs."

The richest food is yet above,
In the enjoyment of his love;
Then thither soar with joyful flight,
And I will try to keep in sight.

SAMUEL CROY.

SALEM, Clayton Co., Ohio, Nov. 8, 1870.

BROTHER BEEBE:—This evening finds me seated with pen in hand with a desire to write a few thoughts for publication in your worthy paper, thinking perhaps a breif account of my experience may be interesting to some of the wayfaring pilgrims, if one so unworthy as I feel myself to be may claim to have a name among the saints. If I am not deceived, I think I know something of the travels of a sinner in passing from darkness to light, and from the power of Satan unto God, after some eight or nine years of working faithfully on the arminian wheel or system of legal works. I think if there is one of God's weakest children who has reason to be thankful to God, I have, that I was brought to see myself a poor hell-deserving sinner, after having spent, as above stated, nine years of my life in persecuting the saints, and battleing zealously against the doctrine of election and predestination, I was, at an unlooked for moment brought to wonder that one so vile should ever have been found rejecting the true doctrine, and advocating its opposite. Once I really thought I could redeem myself from the curse of the law, but I was at last brought to the feet of Jesus, and stripped of my self righteousness and compelled to acknowledge God as supreme, and my works as but filthy rags. I am filled with wonder sometimes when I review my past life, that God did not cast me off forever, but I am now fully persuaded that he had a wise and gracious purpose in suffering me to run on in my prodigal course; for now the doctrine of sovereign reigning grace, that I was once so bitterly opposed to, is all my plea or hope. Many readers of the "Signs," in Fairfield and Licking counties, will remember how bitterly I once denounced this doctrine as originating in hell, and destined to return to that place again; and how zealously I used to exhort them to save their souls by their own works, and often with great earnestness warning them to flee from the wrath to come. But about eight years ago I was sitting under the preaching of Eld. Samuel L. Williams, I was stricken blind, as it were, and this scriptnre was presented to my mind, "I will lead the blind by a way which they know not, and in paths which they have not known," This passage seemed to be rivited on my mind, and I was made to see myself a poor blind, lost and helpless sinner, without hope or God in the world. This I never mentioned to any of the friends at old Nettle Creek. I trust I was not only made to see myself lost and helpless, but also, if I am not deceived, I was led in a way I had not known, to Jesus Christ as the only Savior of lost and perishing sinners. Since that time I have been trying in my feeble manner to follow the meek and lowly Savior who gave himself for us, that he might redeem us from all iniquity. And now as a sinner saved by grace alone, I desire to walk blamelessly in the pathway of righteousness. But I will bring my imperfect remarks to a close, and I leave what I have writteu for you to dispose of as you think proper. Your brother in christian love.

JOHN W. PENCE

BATAVIA, N. Y., Oct. 2, 1870.

BROTHER BEEBE:—Beloved in the truth, owing to the kindness of Mrs. Carpenter, of Lakeville, N. Y., we received, a short time ago, several copies of the "Signs," published eight and ten years ago. I was reading to-day in volume twenty-eight, number nine, and as I read the communication of Margaret Stoval, the Lord gave me sweet fellowship with her in the truth. I then felt a strong desire to write and tell you how miraculously the Lord had led me out of Babylon, and how the blessed Holy Spirit had taught me in the word of God, taking the things of Christ and making them mine; but I

put the thought away, saying, No, I am only a babe in grace. I then read your reply to I. Montgomery, on Rev. ii. 17, which is on page seventy of the same volume and number. As I read your remarks on the hidden manna, the tears flowed from my eyes; for I knew that we had both been taught by the same teacher, even by the precious Holy Spirit, who always teaches alike. At the close of the sixth paragraph, you remarked, "If therefore, trembling reader, you have ever had a taste of it, [the hidden manna] that Holy Spirit has recognized and sealed you as a subject of sovereign and saving grace." Then my heart burned within me, for the Holy Spirit hath fed me most graciously with the hidden manna, and my soul magnified the Lord who hath wrought all my works in me. Then came a strong impulse to write to you; but I felt so weak and small that I resisted it mightily. However, something kept moving me to go forward, and at last I said, Lord, if thou wouldst have me write, do thou speak through me some words of comfort, and give us fellowship together in the truth.

When I think of all the Lord has done for me, I am so lost in wonder, love and praise, that words fail me, and I never can tell to others the joy that fills my soul. My parents were Congregationalists, and when a child I was sprinkled. At nineteen years of age I professed to be converted, and was received into the congregation—I dare not say church, for the church is the body of Christ. I afterwards married a member of the New School Baptist denomination, and my mind was then first drawn to the subject of immersion as baptism. Many hours I spent in reading the bible, comparing scripture with scripture, and entreating the Lord to teach me in the word concerning this matter. At last I became convinced that immersion alone is baptism. The Lord gave me grace to submit to the ordinance, the Holy Spirit witnessing most sweetly with my spirit that I was a child of God. From that hour I began to grow. The word of God became exceedingly precious to me, and I hurried through my duties to gain time for searching the scriptures. The Lord verified his promise that "They shall all be taught of God," and gave me the Comforter to teach me in the word. You know he searcheth all things, yea, the deep things of God. And the bible became a new book to me. He taught me one precious doctrine after another, bringing them home to my heart with such sweetness and power as I cannot describe. One day as I was reading, he revealed Jesus Christ unto me as my righteousness, and what amazement filled my soul! I had been trying to live a righteous, holy life, supposing that it would avail before God, even as I had been trained. When the Spirit showed me that all my righteousnesses were as filthy rags before God, and that Jesus Christ, who knew no sin, became sin for me, that I might be made the righteousness of God in him, then he permitted me to enter into the rest of the people of God, and to cease from my own works, as God did from his. At this time we were living near Rochester, and our pulpit was supplied with students from the Theological Seminary, many of whom stayed with us. I was surprised and grieved, from the first, to see the foppery of those students, and to hear their foolish talking and jesting, which are not convenient. To hear them in their rooms rehearsing their sermons, with all the eloquence possible, was ludicrous, while at the same time it was awful to think of the terrible judgments that God will visit upon them who run before they are sent. My husband, (whom the Lord had graciously led together with me into the truth) and myself, began to speak of the doctrine which God was teaching us in the word, and we were astonished to see how it roused those students, and how they fought against the truth, striving to overturn it with their vain philosophy. But truth is mighty and will prevail. At last we were forced to say, in the language of the old minister who baptized me, that Theological Seminaries were the greatest curse the world ever knew. Soon after these events we moved West, taking letters to a New School Baptist church; for as yet we knew nothing of Old School Baptists. We continued to tell what the Lord had done for us, and spoke of the doctrine he had taught us. But we could get no fellowship with them, no food from the pulpit, no edification. We finally stayed away from their meetings, feeling that it was better to remain alone with our bible and our God, than to feed upon husks. Failing to entangle us in their work system, they soon excommunicated us, of which we were glad, as we knew the Lord had commanded us to come out from among them and be separate, and touch not the unclean thing; and he kept his promise, and has been a Father indeed unto us. He brought to our knowledge brother Baker and wife, and sister May, who had long known the truth, and with them we had sweet fellowship. Many precious seasons we had together, for Jesus Christ was one in our midst, and our heart burned within us as he talked with us by the way, and opened to us the scriptures. Through these people we learned of the "Signs," and immediately subscribed for it, and we have blessed God many times for the edification we have received from a paper which so fearlessly proclaims the truth of God, and turns not aside to please itching ears. We now heard of the Old School Baptists, and knew that the Lord had made us one with them in the faith once delivered to the saints. We are now living in New York State. I have never heard a gospel sermon, to my knowledge, and I know of no gospel preacher that we can go to hear. Yet the Lord doth not forsake us in this time of famine of hearing the word of God preached, but he gives us our daily bread. We are subject to the afflictions and temptations with all the tried ones of God. The Lord often shows us what is in our hearts, and humbles us. The Spirit lusteth against the flesh, and the flesh against the Spirit, and these are contrary the one to the other, so that we cannot do the things that we would. The warfare is fearful, but Christ hath overcome; and this is our victory, even our faith. The Lord has made us exceedingly jealous of the Holy Spirit as a teacher in the word. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you." I trust you will excuse this intrusion upon your time.

Yours in the unity of the Spirit,
MRS. B. F. HAMILTON.

OLIVE, N. Y., Nov. 4, 1870.

DEAR ELDER BEEBE:—I will now attempt to write to you, and to the readers of your excellent paper, the "Signs of the Times," and I write because I cannot help it. I trust the Lord will guide my pen, and if he does, what I write will correspond with the feelings of his dear children. In meditating on our excellent Yearly Meeting at Olive, I feel a desire to say something to somebody, and as I am alone, having no one to talk with, I have concluded to write and express some of my thoughts to you. I feel to praise, adore and thank the God of Israel for the blessed privilege I enjoyed in sitting under the droppings of the sanctuary, and hearing the blessed gospel of the Son of God preached in its purity. Is there any thing in the world to compare with it? All you who are taught of God and know the truth will say with poor unworthy me, there is nothing. All the inventions of men and means, with all the learned divines who have been taught in the highest schools of men, compared with the blessed gospel of Christ, are light as a puff of empty air. Except they be taught in the school of Christ, men may be ever learning, and never able to come to the knowledge of the truth. Let me be what I may, I felt yesterday, while sitting under the sound of the everlasting gospel, to say with the poet,

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

But while I am now writing, I feel some doubts of myself, whether I have any right with those whom I esteem as the excellent ones of the earth. But I desire to leave myself wholly in the hands of God who is a very present help in trouble, whose foundation is sure, having this seal, The Lord knoweth them that are his. I say my desire is to leave myself in his dear hands, to do with me as seemeth him good; for I know he is righteous, even if he casts me off, for

"If my soul were sent to hell,
His righteous law approves it well."

Of this one thing I am certain, if I am included in the covenant of his grace, which is ordered in all things and sure, I am safe. For when he could sware by no greater, he swore by himself, that by two immutable things in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us. I say if I am included in that covenant I shall assuredly be with his redeemed when the topstone of his temple shall be laid with shoutings, Grace, grace unto it. I thought, brother Beebe, in your preaching, you described some of the glories of the upper and better world, and I was reminded of the queen of Sheba, when she came from the ends of the earth to see the wisdom of Solomon, and was constrained to say that the half had not been told her. You gave a lively description of the heavenly Jerusalem. It was enough to encourage and cheer the saints on their pilgrimage through this wilderness of wo, but the half was not told; for now we see only in part, and know only in part; but when that which is in part shall be done away, then we shall see even as we are seen, and know as we are known. But now,

"Through glimmering hopes and gloomy fears,
We tread the sacred road;
Through dismal deeps and dangerous snares
We make our way to God."

On Wednesday evening there was preaching at brother Winn's, by Elders Cole and Hewitt. It was an excellent meeting, and I felt to rejoice. The congregation was very attentive, and I think there were some present who were enquiring the way to Zion, and I trust that the bread which was cast on the water will return after many days.

"Though seed lie buried long in dust,
It shant deceive our hope;
The precious grain can ne'er be lost,
For grace insures the crop."

The preaching throughout our meeting was all of a piece; it was Jesus Christ and him crucified, salvation by grace alone. All was harmonious, not a jarring note was heard.

But I must close, for my sheet is full. Elder Beebe, I send you this for you to dispose of as you think best. Farewell.

DEBORAH LOCKWOOD.

P. S.—Elder Beebe, if not out of place, I would like to have the 785th hymn, of your collection, sung in your church, as it expresses my mind.

D. L.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1870.

CHERRY FLATS, Pa., Nov. 15, 1870.

BROTHER BEEBE:—A friend has desired me to write, and request your views on Rev. vi. 17. "For the great day of his wrath is come, and who shall be able to stand?" I know you have many requests of the kind, and it is impossible for you to comply with them all; but if you will comply with this, you will greatly oblige your unworthy brother, as well as the friend who is so anxious for your views.

As ever, your unworthy brother,
J. W. ELLIOTT.

REPLY.—We never feel more sensibly our utter inability to comprehend the deep things of God, than when called to speak or write upon what is contained in that part of the holy scriptures called the Apocalypse, or Revelation. We can only write to edification on any portion of the sacred volume, so far as such portion is opened to our understanding by the teaching of that Spirit by whose inspiration the scriptures were written. That Spirit searcheth all things, even the deep things of God, and although that Spirit is a Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, yet it is the Spirit which our Redeemer says shall be in, and shall dwell with his disciples, and which shall lead them into all the truth. These remarks are, as we think, sustained by the connection of the text on which we are requested now to write.

John saw in the right hand of him who sat upon the throne a book written within and on the back side sealed with seven seals, And a strong angel proclaimed with a loud voice, Who is worthy to open the book, and to loose the seals thereof? Let heaven and earth be searched, and all that lies beneath the earth. We look, we seek in vain. No man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. The holy servant of our God was deeply moved, he wept much, until he was informed that the Lion of the tribe of Judah, the Root of David, hath prevailed to take the book and to open the seven seals thereof.

Now mark what joy and ecstacy was felt when the first notes of the immortal song were sounded, when in full chorus many angels round about the throne of our Redeemer, with the four beasts, (or living creatures) and all the elders, the number of which was ten thousand times ten thousand, and thousands of thousands, without a jarring note or a discordant sound, sang the new and everlasting song of the redeemed, saying, "Thou art worthy to take the book and to open the seals thereof; for thou was slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." And as their swelling joys arise, the higher, loftier notes ring out, "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 ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever and ever." Would not our modern prelates, doctors and diviners, who profess to have reduced the mystery of that sealed book to a science, so simple and plain that it may be taught in Theological, Sabbath or Infant Schools, by graceless youths to unregenerate men and children, have charged John with folly for weeping—and the heavenly throng of the redeemed with madness, for supposing that none but the slain and risen and glorified Lamb of God had power to look upon that mystic volume, or open the seals, or make known on earth what was in it written? How presumptuously vain are the pretentions of men who claim such wisdom and ability, when even the Lamb that was slain, but now risen and exalted far above all heavens, required all the seven spirits or attributes of eternal Deity to perform the work.

But to proceed.—The text on which we are called to write is the record of a fearful declaration, and more thrilling interrogative uttered in connection with the disclosures made by the opening of the sixth seal.

Great and marvelous things are disclosed by the opening of each of the seven seals. To apply them with any degree of accuracy and certainty to the periods and events in the history of the church of God to which they severally refer, we dare not attempt; but we will submit for the consideration of our brethren a few thoughts, as we may be led. As the opening of the seals in their order disclosed only the events which have and shall transpire subsequently to the organization of the church of Christ under the gospel dispensation, and as they were opened by him who is represented as a Lamb that had, at the opening of the seals, been slain, they seem to us to relate only to the conflicts and victories of Christ and his church in collision with the powers of darkness,—the fearful struggles, and ultimate triumph of the church, "through the blood of the Lamb, and the word of their testimony," and the final overthrow and inevitable perdition of the enemies of God and truth,—and this development extending from the beginning of the gospel dispensation to the end of the warfare.

When the Lamb opened the first seal, John heard, as it were, the voice of thunder, and being summoned by one of the four beasts, (or living creatures, Ezek. i. 5—14) saw a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer. In the figurative language of this vision, a horse under the control and government of his rider, denotes a kingdom: this white horse may represent the kingdom of Christ in her primitive purity, and under the exclusive government of our Lord Jesus Christ, whose ability to subdue all things unto himself is signified by his bow, and his accession to the throne of his redeemed church is indicated by the crown that was given him. Who thus having bent Judah for him, filled his bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made the flock the house of Judah, as his goodly horse in battle.—See Zech. ix. 12–17, and x. 3. Thus mounted and equipped, he went forth, conquering and to conquer; and "In righteousness he doth judge and make war." Unto him it is said, "Gird thy sword upon thy thigh, O Most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the hearts of the King's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre," &c.—Psa. xlv. 3—6. By the spirit of prophecy John was permitted to see and to announce the glorious consummation of the conflict, and final triumph of the Lamb, and describe our conquering King, emerging from the sanguinary field, on the same white horse, with many crowns upon his head, and the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth forth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.—Rev. xix. 11–16.

"And when he had opened the second seal," "there went out another horse that was red." Agreeing with the color of the dragon, and of the scarlet colored beast, full of names of blasphemy, on which sat the woman which was arrayed in scarlet color, and decked with gold and precious stones, and pearls, having a golden cup in her hand, full of abominations, &c.—Chap. xii. 3, and xvii. 3, 4. Whether these descriptive figures were designed to represent pagan or papal anti-christ, or both, it is evident that the red horse and its rider is illustrative of the kingdom of Satan, arrayed in formidable opposition to the reigning power and glory of the great Captain of our salvation. This kingdom and king, red with the blood of slaughtered millions, has had power given him to take peace from the earth, and in its dragon form, as in that of the beast with seven heads and ten horns, and the beast that arose out the earth with two horns, and in the image of the beast, representing, if we mistake not, the pagan, papal, and protestant anti-christs in their order, and finally those numerous humanly devised religious institutions, such as Mission, Tract, and other worldly societies, Sabbath and Theological Schools, with all the other materials of which the image is composed, and in all its multiform development has not failed to employ all the limited power allowed to fill up the alotted cup of iniquities, and fill the world with turmoil, strife and violence.

The opening of the third seal presents a black horse, denoting extreme famine. The opening of the fourth seal disclosed a pale horse, and the name of him that sat upon the pale horse was Death, and hell followed, and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. This description probably refers to the almost indescribable horrors of what are known as the "dark ages," or time of the Spanish Inquisition, in the progress of which all the forms of cruelty that wicked men and devils could invent were practiced upon those who were suspected or accused of opposition to any of their abominations.

The opening of the fifth seal discloses the call for a righteous retribution on the murderers of martyred saints who had thus far been slain for the word of God, and for the testimony which they held. "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?" This we should remember is figurative language. We are not to suppose the slaughtered saints are unhappy, or that the Spirit of Christ in which they have gone to glory is restless or vindictive, for they have rather prayed that the sin of their murders be not laid to their charge. But it is to be understood in the sense in which it was said to Cain, "The voice of thy brother's blood crieth unto me from the ground."—Gen. iv. 10. It signifies their guilt, and the just retribution which was held in reserve for them by the inexorable justice of that God who has said, "Vengeance is mine, I will repay." That justice will not delay beyond the appointed time, when the allotted cup of abomination shall be full. As it was with Jerusalem, her overthrow was delayed until her

crowning wickedness was consummated in the rejection and crucifixion of the Son of God; then all the righteous blood shed from the days of Abel, was visited on that murderous and adulterous generation. And as the long-suffering of God once waited in the days of Noah, and of Jerusalem, so in regard to the man of sin, the son of perdition, whose judgment now of a long time lingereth not, and whose damnation slumbereth not, vengeance only awaits the consummation of their crimes.

We come now to the opening of the sixth seal. And if we are right in supposing the sealed book contained all the history of the church and kingdom of Christ, from the commencement of her conflicts down to the end of the world, we must conclude that the things disclosed by the opening of the sixth seal have special application to the period in which we now live. Commentators, as far as we have read them, agree that the earthquake and darkening of the sun and moon, relate to revolutions in the civil governments of the earth, and the gathering clouds of war with its demoralizing effects. Whether right or wrong in their interpretation, it is certain that the nations of the earth are at the present time shocked with unusual commotion, and the foundations of all civil governments are being violently shaken as by powerful volcanic eruption, and the brightest stars in the political constellation have sadly fallen, and the most ignorant and degraded, many of whom have but just emerged from vassalage and slavery, are entrusted with power, and a blackness like sackcloth of hair darkens the secular atmosphere of the nations of the world.

But we are inclined to seek for an application of these striking figures in the ecclesiastical, rather than in the political elements around us. The termination of the forty and two months, allowed to the papal beast to hold a temporal dominion over the nations of the earth, and to tread under foot the holy city, and the thousand two hundred and three score days, in which the Lord's two witnesses should prophesy, clothed in sackcloth, having began at the same period, must be consummated simultaneously, and at the expiration of the time indicated, these two witnesses should be slain, and their dead bodies should lie unburied in the streets of the great city, which spiritually is called Sodom and Egypt; and after three days and a half the Spirit of life from God shall enter them, and they shall stand upon their feet; and great fear fell upon them that saw them. Certainly the dispoiling of the Pope of his temporal power, at the present time very clearly indicates the fulfillment of the forty-two months, or the thousand two hundred and three score days; and at the end of these times and events, we are told, "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were afrighted, and gave glory to the God of heaven."—Rev. xi. 3, 4, & 1—13. A careful comparing of these prophesies with the record of the sixth seal, seems to us to indicate the present, as the time of the sixth seal. The darkness which is clearly observable in the camp of those who once stood on the old apostolic platform, as Baptist churches, and Baptist ministers, is truly as the blackness of sackcloth, and like the plague of darkness which fell on Egypt, it may be felt; while now, as then, in all the dwellings of the spiritual Hebrews there is light. While many of the ministry who once shone as stars have fallen unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. The mighty winds of doctrine which have swept over the world have shaken them from the true church of Christ, and now they are compared to clouds without water, driven by the tempest, to whom is reserved the mists of darkness forever and ever. "And the heaven departed as a scroll when it is rolled together." The very firmament is agitated and moved, and for a time obscured from sight, as the records of a scroll are concealed from view when rolled together. And in the general consternation, the mountains and islands are moved. Earthly governments are agitated. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

It is, we believe, generally supposed that the time is far off in the distant future when these predictions shall be fulfilled, and we are also satisfied that there is a time, perhaps not so far distant, when the terrible judgments of our God shall be signally displayed against the enemies of truth and righteousness, when Babylon shall sink like a millstone, and be found no more at all; and when the wicked shall be turned into hell with all the nations that forget God. But still we believe that at the present time these things are being disclosed by the opening of the sixth seal of the mystical book. During the gospel dispensation these prophecies must all be fulfilled. It was of the present dispensation it was written, "Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. iv. 1. "And I will shew wonders in the heavens, and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."–Joel ii. 30, 31. This prediction is applied by Peter as subsequent to the day of pentecost, having a primary application to the destruction of Jerusalem, and finally to the destruction of the man of sin, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him whose coming is after the working of Satan, &c.—2 Thess. ii. 8, 9.

That the gospel dispensation is the day of the wrath of the Lamb, appears from the following, among many other portions of the scriptures. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day and vengeance of our God," &c.–Isa lxi. 1. 2. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat? I have trodden the winepress 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 upon my garments, and I will stain all my raiment. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."—Isa. lxiii. 1—6. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Psa. ii. 8, 9, compared with Rev. ii. 27, and xii. 5. Besides this array of scripture, the opening of the first seal of this book shows the Captain of our salvation seated upon the white horse, with his bow and crown, going forth conquering and to conquer, and in chapter xix. 11 it is written, that "He is called Frithful and True, and in righteousness he doth judge and make war."

This great day of his wrath is come, and who shall be able to stand? Negatively we are told who shall not be able to stand. The kings of the earth, and the great men, and the rich men, and the chief captains, (or generals) and the mighty men, and every bond man, and every free man. All these retreat in dismay before him; they cannot endure his doctrine, his ordinances, nor his government. They desire not a knowledge of his ways. He sits in the throne of his glory, and all nations are before him. He has power over all flesh, that he may give eternal life to as many as the Father has given him. and he divideth the nations as a shepherd divideth his sheep from the goats. And he says unto his sheep on his right hand, Come, ye blessed; and to the goats on his left hand, Depart, ye cursed. Retreating in terror before the majesty of his truth, they seek to hide themselves, in the dens and rocks of the mountains. Dens of the earth, holes in the ground, and the wild cliffs in the mountains, are fit emblems of the hiding places of the ungodly. Their dens, which they profanely call churches, are sought by them as places of refuge, and the rocks of the mountains as hiding places, are resorted to to evade the truth which indicates his presence which they dread. All the doctrines and religious institutions of men are but holes in the ground, or earthly retreats in which they vainly try to hide themselves. They imagine themselves safe in their hiding places, and vantingly boast that they have made their peace with God, that they "have made a covenant with death, and with hell are at agreement; when the overflowing scourge shall pass through, it shall not come unto them; for they have made lies their refuge, and under falsehood have they hid themselves." But their bed is shorter than that a man can stretch himself upon it, and the covering narrower than that he can wrap himself in it.—Isa. xxviii. 15 & 20. All the men *of the earth*, those whose religion is of the earth, and who dwell, religiously, on the earth, including kings, captains, bond and free men, all whose names are not written in the book of life of the Lamb, shall worship the beast, and shall perish with the beast. They shall pray to the mountains and rocks in vain; for all things are naked and open to the eye of him with whom we have to do.

But the day of his wrath is not to be understood as when applied to men. God is not subject to excitement, or varying passions; for he is immutable, of one mind, and none can turn him. His wrath is displayed in his own way. "What if God willing to show his wrath, and to make his power known, endureth with much long-suffering the vessels of wrath fitted to destruction."—Rom. ix. 22. Men usually show their wrath by impatient haste for retribution; but God shows his by much

long-suffering. The long-suffering of God once waited in the days of Noah, while the ark was a preparing. —1 Peter iii. 20. He suffered long with the manners of the carnal Israelites in the wilderness, and his wrath is shown in suffering his enemies now to go on with their abominations, until the cup of their iniquities shall be filled up. They are no less the subjects of his wrath when in seeming prosperity their eyes stand out with fatness and they have more than heart can wish, than they will be when they shall suffer the vengeance of eternal fire. Nor are the saints any less the objects and recipients of the saving love of God when in deep affliction, and when the waters of a full cup are wrung out to them, than when they shall awake with his likeness in immortal glory. "Behold," says the psalmist, "these are the ungodly who prosper in the world; they increase in riches." "When I thought to know this, it was too painful for me, until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou castest them down into destruction."—Psa. lxxiii. 12—18.

In this view of the subject, truly we may say, The great day of his wrath is come: for when has the wicked prospered to a greater extent in their wickedness? When have they been held under less restraint? Perhaps no severer judgment can fall on saint or sinners in this world than to be left of God to pursue without restraint their own ways.

"And who shall be able to stand?" "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."—Mal. iii. 2. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes; that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munition of rocks; bread shall be given him; his waters shall be sure."—Isa. xxxiii. 14—16. None but the redeemed of the Lord shall be able to stand the fiery ordeal; to them alone is the promise given that the fire shall not kindle upon them, nor the flames consume. God has promised to bring them through the fire, and to try them as gold, and to refine them as silver; and when they are tried they shall come forth as gold. "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."—Heb. xii. 28, 29.

(*Continued from page 259.*)

"Behold a King shall reign in righteousness, and princes shall rule in judgment." —Isa. xxxii. 1.

In our last number we spake of the glory of our Redeemer's kingdom, and talked of his power; but in that article we confined our remarks principally to the coronation and Mediatorial glory of that King of whom the prophet foretold, who should reign in righteousness, deferring our remarks on the latter part of the text until the present time and number.

"And princes shall rule in judgment." Although all the redeemed people of our God are made kings and priests unto him, and shall reign with their exalted Savior, there is a sense in which the apostles of the Lamb are to be regarded as princes peculiarly qualified to rule.

Princes, in earthly governments are those who belong to royal families, and especially such as are invested with princely authority, and are to be respected as legitimate representatives of the government which they administer. In the kingdom of our Redeemer the apostles are, in the regeneration of the church of God, seated on twelve thrones, and endued with power from above to judge the twelve tribes of Israel. We have shown in our former article that our Lord Jesus Christ, as the "Blessed and only Potentate," occupies the only throne of absolute sovereign power. He is Head over all things to his church, and sole legislator for his kingdom. No other prince or power has any right to alter, abridge, amend, annul, or add, to the laws and institutions which he has enacted and enjoined. His will is the supreme law, and whatsoever he has not commanded is positively forbidden; so that to do religiously what he has not commanded, is as reprehensible as to leave undone what he has commanded. The twelve thrones therefore on which the twelve apostles preside, are not thrones of legislation, but they are thrones of judgment. Yet the seats of the apostles are called thrones, because they are places of power, and essential to the organic establishment of the kingdom; and when and wherever this King reigns in righteousness, then and there these princes rule in judgment. These thrones, or places of power, can never be vacated nor occupied by any but the chosen and ordained apostles; they have no successors. "And Jesus said unto them, [the apostles] Verily I say unto you, that ye which have followed me." Not as it is sometimes heedlessly read, Ye which have followed me in the regeneration; for the regeneration of which he spake had not yet transpired; for it was the regeneration of the church from a legal to a gospel state. This was not at the time these words were spoken accomplished, for the law held dominion over the head and body of the church, until every jot and tittle of its requirements were fulfilled; but when the Savior arose from the dead, together with his dead body the church arose to a new relationship, and became dead to the law, by the body of Christ, that she should be married to another, even to him who is raised from the dead." —Rom. vii. 4. "Ye which have followed me." Observe the comma after the word *me*. These disciples had followed him in his temptations, and they were asking him what they should have in his prospective kingdom, and in reply to the inquiry of Peter, he said, "In the regeneration, [What regeneration?] when the Son of man shall sit in the throne of his glory." This was at that time prospective; for it behooved him first to suffer and rise from the dead, and then to enter into his glory; and for this joy which was set before him, he endured the cross, despising the shame, and is set down at the right hand of the throne of God. "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28. Now having endured the cross, and arisen from the dead, and set down at the right hand of the throne of God, which is the throne of his glory, with all power in heaven and earth in his hands, he bade them tarry at Jerusalem until they should be endued with power from above. And when the day of pentecost had fully come, they received that power from above; and they hold it yet; then the gospel kingdom was fully organized, and from that time the Lord has added to the church such as shall be saved. The Holy Ghost came up on them like a mighty rushing wind from heaven. "And there appeared unto them cloven tongues, like as of fire, and sat upon each of them; and they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utteravce." Acts ii. 1—4. Now the redeemed, regenerated church is fully organized, Christ her King has ascended his throne of glory, to reign in righteousness, and his princes are duly inaugurated and seated on thrones of judgment. The spirit of infallible inspiration, as the keys of the kingdom of heaven, is given to them; their judgment in all things pertaining to the kingdom is final, and from it there is no appeal; whatsoever they bind on earth is bound in heaven, and whatsoever they loose on earth is loosed in heaven; for all their decisions being immediately by the inspiration of the Holy Ghost, are invariably according to the spirit of the laws of Christ, and are the will of God.

The King *shall reign*, but the princes or apostles shall *rule in judgment*. The difference between a reigning king, and a ruling judge, or magistrate, is that the former makes the laws. and the latter rules according to the laws of the king. The apostles never attempted to add to, or diminish from the laws of Christ; as their commission was only to teach baptized believers to observe all things whatsoever Christ the King had commanded them. No more, no less; and that there should be no failure through their infirmities, they are baptized with the Holy Ghost, and have the promise that he shall bring all things to their remembrance whatsoever Christ had commanded them.

Whenever then we find a gospel church, we find a company of baptized believers, steadfastly continuing in the apostles' doctrine and fellowship. And whenever Christ is recognized as the King in supreme authority, the apostles are also recognized as princes on thrones of judgment. True the apostles are not here with us in their fleshly bodies, neither is the King present with us in the flesh; for the kingdom is a spiritual kingdom, wherein we know no man after the flesh. But Christ is no less with his church, than if he were here in a body of flesh; neither are his apostles absent from the church because they are seen no more by mortal eyes. As rulers in judgment they are still with us, and their thrones of judgment can no more be vacated, or occupied by others, than can the throne of Christ.

The subjects of Christ's kingdom still need the judgments, decisions, interpretations and administrations of the inspired apostles. As rulers they have expounded to us, and do still expound to us the laws of Christ, and just as they expound and enjoin them, we must and do accept and abide by them, or we are not disciples of Christ. Jesus said to them, "He that receiveth you receiveth me; and he that receiveth me, receiveth him that sent me."—Matt. x. 40.

As subjects of the kingdom of Christ, we have not to consult the opinions of men, nor to inquire what have been the decisions of ecclesiastical councils, nor what has been the practice of the professed church in ages past, but in every particular point of doctrine or practice, of faith or order, on which we need instruction, we are to consult the decisions of the apostles which they have left on record. Whatsoever they have not bound, they have loosed; that is, we are charged not to be entangled with any yoke of bondage, or any religious rule or law which they have not taught us to observe. If in any thing we need special instruction, we shall find the twelve judges upon their thrones, and always ready to be consulted, and always ready to decide for us on every obligation required of us.

THE CLOSING OF THE YEAR.

One more number will complete the thirty-eighth volume of the "Signs of the Times." Although we have been liberally sustained, and during the year which is now closing, our circulation has been somewhat increased, we have not extended our subscription sufficiently to warrant us in changing our publication from a semi-monthly to a weekly. But we will repeat the proposition which we made one year ago, namely, If our patrons will increase our list to ten thousand paying subscribers, which with exertion we think they can do, we will issue the paper weekly, without increasing the subscription price. At present we will make no change in our arrangements or terms for the next volume. We hope those who intend to subscribe for the ensuing year will send in their orders and money as soon as possible, that we may know how large a number to begin with.

Those who decline to continue their patronage will oblige us by notifying us by the time their subscription for which they have prepaid expires; and those who are already indebted to us will see that their accounts are balanced before they order a discontinuance. It is not sufficient to send back a number, as frequently we are unable to tell from whom such papers are returned, or for what purpose. [ED.]

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Circular Letter.

PREPARED BY ELD. WM. L. BEEBE.

The Yellow River Primitive Baptist Association, in session with the church at Sorrel's Springs, Walton Co., Ga., September, 1870, to the churches of which she is composed, sends christian love and salutation:

BELOVED IN THE LORD JESUS CHRIST: We submit for your reflection the following exhortation based upon the command of our King, recorded by the inspiration of the Holy Spirit of our God, in the letter of Paul the Apostle to the Saints at Ephesus, fifth chapter, first and second verses: "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor."

The premises from which this admonition is deduced are laid down in the preceding chapter, and are all embodied in the conclusion of the last verse before the words quoted, "Even as God for Christ's sake hath forgiven you." To the sinner who truly realizes the greatness of that love which was manifested by the condesension of the Son of God in dying to bear the sins of such enimes as we have proved ourselves by wicked works, there can be no stronger appeal than that which is here presented. The forgiveness of our sins necessarily brings to remembrence the unspeakable gift of Christ as the atoning sacrifice who bore the awful burden of our guilt that we might be made holy before that God who is of purer eyes than to behold evil, and cannot look on iniquity. Because of this wonderful exhibition of divine love and infinite goodness to us for whose transgressions he gave himself as the only offering which could forever put away sin, this exhortation is addressed to us. Therefore the requirement is not only reasonable in that having bought us with his own precious blood our Lord has the indisputable right to command our obedience, but the yoke laid upon us is light, in that our Lord himself has marked with his own footsteps all the way in which we are directed to be followers of him. He neither demands nor will accept of us the servile obedience which is prompted by slavish fear. No more does flaming Sinai tremble to its base at the dreadful voice of words which aggravate the despair of the conscious sinner; but a higher, better principle calls for a willing obedience on the ground of perfect love. When the faithful servant Moses commanded a mere external compliance with the letter of his rigorous requirements could justify the hearers of that law, and the man who did the things which the law demanded should live by them; but the requirement of the law of the Lord who now claims our service, is obedience rendered, not in the letter but in the spirit. Perfect love and reconciliation to God in all things is the fulfiling of the law. This love is the fruit of the spirit, and cannot by any possibility be produced by the work of the flesh; hence, it is expressly declared that "They that are in the flesh cannot please God." So that it is evidently inconsistent to address the command under consideration to any other characters but such as are born of the spirit of God, by which they are capacitated to discern spiritual things, and to receive and know the things which are freely given us of God. And in all such the memory of the goodness and mercy of their Lord in blotting out as a thick cloud the multitude of their transgressions, is a source of never ceasing gratitude which calls forth their souls in continual love and adoration. To them there is nothing more desirable than to walk in obedience to the precepts of their Lord. His commands are not burdensome or greivous, because they are prompted by pure and holy love to delight in the law of God after the inward man, and hence the promise to our Lord is fulfilled in them, wherein God says in the psalms, "Thy people shall be willing in the day of thy power." This willing obedience to the perfect law of the Lord, written in the hearts of his new covenent people, is the result of filial love and reverence, and fulfilling the written injunction of the text, they but act out the involuntary promptings of the indwelling Spirit of Christ in their own heart, by which they are made to love the law in all its spirituality and in all its exceeding broadness. Love to the holy perfections of God produces that continual self-loathing which is experienced by the saints in view of their own sinfulness and unlikeness to the spotless purity of Christ. Thus it is that God worketh in them both to will and to do of his good pleasure.

To guide his followers in that strait and narrow way appointed for them to walk in, their Lord has given them the inspired record for their rule of faith and practice, and his Spirit to lead them into all truth. And while they might mistake the promptings of their natural minds for the influence of the Spirit, or, if they had not the ever-present Spirit of Christ to guide them, the written record might be misunderstood by them, they are provided with two witnesses in the word and the Spirit, each corroborative of the other, whose concurrent testimony is certainly correct, and so, as ordained by the divine law, in the mouth of two witnesses, every word is established. To point out separately the steps to be taken by the Saints in following God as dear children would require the extension of this letter to an unreasonable length; nor is it needful that we should at this time do more than refer you to the perfect law laid down in the New Testament as your definite and sufficient guide for all that is requisite to be observed by those who would obey the inspired directions. Beset upon every hand with snares and temptations, as we are in this land of enemies, it is foolhardy presumption for us to be careless or negligent in consulting this invaluable guide book; and when the more excellent way is clearly defined to our understanding, it is destroying our own peace and comfort to disregard the impressions of duty so revealed to us. When God has shown the exceeding sinfulness of sin to an individual, and revealed to him the righteousness of Jesus Christ as answering all the demands of divine justice on his part, to follow God as a dear child, requires that he should deny self, put off all selfish reasonings, and in the liquid grave acknowlegde his faith exclusively in Christ and his righteousness for salvation. To confer with human reasoning, with doubts and fears based on personal unworthiness, or to question the propriety of walking in obedience to this command, is in effect to refuse to follow God as a dear child. It is not becoming in a child to question the wisdom or the propriety of a father's directions, even in a natural sense, much less can there be any justification for such a course when pursued by a child of God who has been convinced of his own utter helplessness, and whose only hope is in the soverign mercy of his heavenly Father. This reflection also should reprove the repinings, doubts and questionings, which so frequently harrass and annoy the dear children of God who have professed tremblingly to hope in the salvation which is preached in the name of Jesus. Dear children, did you ever think that when you indulge these doubts on the account of your sinfulness, you are presuming to deny the power of the blood of Jesus to cleance you from *all* sin? If you are conscious of your own sinfulness and the reproach of it is a burden to you, causing you to mourn, then the blessing of our Lord is pronounced on you with the assurance of the word of truth that you shall be comforted: and God himself will gather you with the arm of his almighty power and infinite love, and you are already redeemed from your sinful wanderings, though now for a season if need be you are in heaviness through manifold temptations.

In view of the riches of the love and goodness of God in your deliverance from the power of sin, and translation into the kingdom of God's dear Son, it is enjoined on you to "Walk in love." This does not mean that you are at liberty to live after the flesh, and fulfill the inclinations of your natural mind. In pursuing such a course yon shall certainly die to the enjoyment of that rich comfort and reward which is the portion of those who keep the true and righteous judgments of the Lord. Without walking in love you cannot be followers of God as dear children; nor can you walk in love without following the self-denying example of Christ, who "hath loved us and given him-

self for us as an offering and sacrifice to God for a sweet smelling savor."

"Our glorious Leader claims our praise
For his own pattern given;
And the long cloud of witnesses
Show the same path to haven."

With such an illustrious example as the great High Priest of our profession, who has marked with his own precious blood the path we should pursue, what room is there for mistaking the way in which we should walk? It is not sufficient that we love in word, nor tongue; but in deed and in truth.

Such was the manner of the love of Christ as manifest in the pattern to which we are cited in the text. If he had only loved in word it would have availed nothing for our salvation; neither can a mere profession of love on our part avail anything towards obedience to this injunction. The example presented for our imitation, is that love which prompted the dear Redeemer to bear our sins in his own body on the accursed tree. He was rich and glorious, so that he thought it not robbery to be equal with God, yet for his great love wherewith he loved us, he made himself of no reputation, and for our sakes he became poor that we, though his poverty, might be rich. This is love indeed. In following our God in the manifestations of the love of Christ dwelling in us, "we ought to lay down our lives for the brethren." This principle should pervade the whole of our conduct. The prevalence of this love in our hearts will enable us to walk as children of the light; and thereby we shall show forth the praises of him who has called us out of darkness into his mavellous light.

The burden of this exhortation enjoins on the dear children of God, to let that holy love by which they are bound together as brethren, have free course and continue to be exhibited in all our intercourse with each other. This will lead us practically to prove that we do each esteem oth ers better than ourselves. And when this is the case, "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Then shall the temple of our God be richly perfumed by the odors from the golden vials of the prayers of saints, as revealed in the glorious vision of the beloved John when he was in the Spirit on the Lord's day.

Finally, brethren, may the grace of our Lord Jesus Christ enable each of us to walk in the Spirit, not fulfilling the lusts of the flesh, so that, passing the time of our sojourning here in fear, we may show forth the praise of him who hath called us, in our daily walk and conversation, and rest in the love of God and the full assurance of his unchanging faithfulness. Amen.

ISAAC HAMBY, Mod.

J. T. JORDAN, Clerk.

Corresponding Letters.

The Elders and Messengers composing Kehukee Association, in conference with the church at Deep Creek, Halifax Co., N. C., to the associations and churches with whom she corresponds, sendeth greeting:

BELOVED IN CHRIST; Through grace abounding to the chief of sinners, we are permitted to hold another annual session of our Association, and our souls have been refreshed with the manifestations of the steadfastness of our brethren in the Apostle's Doctrine, in Fellowship, in breaking of bread and in prayers; manifested too by their high regard for the primitive order of God's house, and their open warfare against the spirit of Antichrist, which in the image of the mother of Harlots, "sits in the temple of God, exalting itself above all that is called God." We rejoice to inform you, that we are confident that truth evidently maintains its uniform and wonted ground among us; and some tokens of divine favor have been witnessed within our borders, and sister associations; and churches round about, have seemed to realize a refreshing season, and to feel in some degree at least the spirit of the words, "The time of the singing of birds is come, and the voice of the turtle is heard in our land;" and a few who have been for a season captives in Babylon, have been enabled to take their harps off of the willows, and to obey the injunction of Zion's King, "Come out of her my people." Many and continued have been the predictions of Hagar and her numerous and multiform brood, that the Old School Baptists, the lilly among thorns, the Church of God, would soon be overthrown and entirely annihilated; but seeing as they now do, that we know no north, no south, no east, no west, we make it manifest that Christ is not divided, and that he keepeth all his bones, not one of them is broken, and that we are members of his body, of his flesh and of his bones; and we are brought to conclude, from frequent signs of chagrin and disappointment, that they are well nigh ready to adopt the language of Moses when he said, "I will now turn aside and see this great sight, why the bush is not burned." We feel well assured, beloved, that the bush which Moses saw enveloped in a flame of fire, typified the Church of God, and we feel equally as well assured, that the Kehukee Association is a branch of that bush; and we feel to thank and bless the Lord God of Elijah, that while holding her one hundred and fifth session, she still stands on the broad basis of Immanuel's love unscathed by the fires of persecution and trial, and unseduced by the cunning craftiness of men, who are ever lying in wait to deceive." And may we keep in mind that Christ's kingdom is not of this world. We see the nations and kingdoms of the earth rise, florish and pass away, leaving scarcely a memorial from which tradition may trace the story of their fame, but the throne of Zion's King is forever and ever, the sceptre of righteousness is the sceptre of his kingdom.

Ministering brethren have visited us from the north, and divers portions of our own state, and their preaching has been strictly all of a piece, and our large number of hearers unusually attentive to the word preached in demonstration of the Spirit and of power.

We sincerely desire your further correspondence, and the prayers of all the saints that we may keep ourselves from idols.

Our next association we expect to convene with the church at Laurence's Meeting House, Edgecombe County, North Carolina, where we hope to hear from you again.

C. B. HASSELL, Mod.

JOS. D. BIGGS, Clerk.

The Amite Baptist Association, in session with the Plymouth church, in Amite Co., Miss., Oct. 1st, 2d and 2d, 1870, to the associations with whom she corresponds, sendeth christian salutation.

DEAR BRETHREN:—It has been the good pleasure of our kind and merciful Redeemer to spare our unprofitable lives another year, to meet together in an associational capacity. There are but few of us in number, but we are in peace and harmony among ourselves. Since our last annual meeting one church has gone out from among us, and the reason, we belive, was, because they were not of us. We are in a cold, lukewarm condition, from some cause on our part. The promises of God are as sure to the few as to the many. He says that where two or three are gathered together in his name, there is he in the midst, &c. Brethren, pray for us, that we may earnestly contend for the faith once delivered to the saints, that we may walk by the eye of faith, not by sight, and that we may keep our houses swept and in order, as the saints did of old, and live in the Spirit of him who first trusted in Christ. We desire a continuance of your correpondence.

Our next annual meeting will be held with the Mount Olive church, Franklin Co., Miss., beginning on Saturday before the first Sunday in October, 1871, where we hope to meet and receive your messengers.

U. R. VINING, Mod.

J. C. WILKINSON, Clerk.

HOW SHALL I SEND MONEY?

Is an inquiry we frequently receive, and in reply to which we would say, those who can obtain post-office orders had better do so, *always making them payable at Middletown, and not New York City*, but those who cannot get orders had better either procure bank drafts or get their letters registered.

CHURCH CONSTITUTED.

According to previous appointment a meeting was held at the Union School House, Henry Co., Ill., on Saturday, Nov. 19, 1870, for the purpose of constituting a church, when the following proceedings were had:

1. Praise and prayer by Eld. I. N. Vanmeter

2. Eld. Wm. A. Thompson was chosen Moderator, and Eld. I. N. Vanmeter Clerk.

3. Present from New Hope church, Warren Co., Ill., Eld. I. N. Vanmeter and brother Andrew W. Simmons.

From Henderson, Knox Co., Milam Thomas and Wm. Bloomfield.

From Bureau, J. W. Thompson, (licentiate) Noah Long and E. Ketchum.

From Sandy Creek, Eld. Wm. A. Thompson.

From Salem, Joseph Richardson, (licentiate.)

All the above were invited to seats in the council.

4. The undersigned brethren and sisters were then called on to exhibit their Articles of Faith, &c., which were read and approved by the council.

5. The council then examined the letters of dismission of the parties concerned, and being satisfied with the same, pronounced, by unanimous consent, them a gospel church, to be known by the name of Barren Grove Church of Regular Predestinarian Baptists.

The following are the names of the constituents thus organized, viz:

Lewis Brasel, and Mary Brasel, his wife, of Spoon River church, Ill.; Michael West, and Phebe West his wife, of Mt. Pisgah church, Morrow Co., Ohio; Eliphalet Ketchum, of Sandy Creek church, Ill.

6. The right hand of fellowship was given by the Moderator.

The church thus constituted requested the same Moderator and Clerk to act for them pro tem.

1. Invited visiting brethren to seats.

2. Opened a door for the reception of members, and the following persons, who had been previously baptized in the vicinity, upon a profession of their faith, by Eld. Wm. A. Thompson, at a meeting of brethren, came forward and were unanimously received, to-wit: I. E. Ketchum, and Orrel Ketchum his wife, Smith Ketchum, Jane Hamilton and Sarah Hickerson.

3. Chose I. E. Ketchum for Church Clerk.

4. Liberated Smith Ketchum to exercise a public gift in the bounds of the church.

5. Chose Eld. Wm. A. Thompson as pastor and Moderator of the church for one year.

6. Chose Michael West to be deacon for the church, and requested the two Elders present to proceed in his ordination, which was done.

Prayer by Elder Thompson, laying on of hands by both Elders, and right hand of fellowship and charge by Elder Vanmeter.

7. Agreed to meet monthly for business, at this School House for the present, on Saturday before the second Sunday.

8. Requested the Clerk to send a copy of these proceedings to Elder Beebe, for publication in the "Signs of the Times."

Adjourned in order.

ELD. WM. A. THOMPSON, Mod.
ELD. I. N. VANMETER, Clerk.

ORDINATION.

At the regular meeting of the Dry Creek church, Kenton Co., Ky., held on the fourth Saturday of October, 1870, a council having been called by said church, for the purpose of setting apart to the gospel ministry, by ordination, brother William Winston, was responded to by the following churches, sending helps to said council.

From Gunpowder, Brethren John Underhill, J. Delph, Listen Aylor, Lewis Helm and Ephraim Helm.

Sardis, Brethren C. Wilson; J. J. Riley, J. M. Wilson and A. W. Bristow.

Mud Lick, James Conner.

Salem, J. W. Rogers, J. S. Ransom, Willis Florence.

Little Hope, Howard Early.

The Dry Creek church being asked whether they wished now to proceed with said ordination, responded that they did, and appointed brethren Jacob Riley, Jas. Jarrel, Jos. Cain and J. J. Swetman to sit in said council, and also invited the Elders present to seats in the council, to wit, Geo. Harlan, D. S. Roberson, J. H. Wallingford and Harvey Wright.

The council then organized by choosing Eld. John Underhill Moderator, and Willis Florence Clerk.

Brother Winston being then called upon by the council to give a relation of his christian experience, call to the ministry, and views of scripture doctrine, proceeded to do so, which he also did to the satisfaction of the council. Whereupon the council proceeded to the ordination in the following order:

Imposition of hands of all the Elders present, to wit, Geo. Harlan, D. S. Roberson, John Uunderhill, J. H. Wallingford and Harvey Wright.

Prayer by Eld. Harvey Wright.

Charge by Eld. D. S. Roberson.

Right hand of fellowship by the Moderator.

Benediction by the brother ordained.

The council then ordered that these proceedings be forwarded to Elder Beebe for publication in the "Signs of the Times."

JOHN UNDERHILL, Mod.
WILLIS FLORENCE, Clerk.

Marriages.

Nov. 15, 1870, in the city of Brooklyn, N. Y., at the residence of the bride's sister, by Eld. Wm. J. Thorpe, Mr. George B. Hulse of Cohoes, Albany Co., N. Y., to Miss Libbie Johnston, of Goshen, Orange Co., N. Y.

At East Durham, N. Y., at the hotel of A. Cleavland, by Eld. I. B. Whitcomb, Mr. Avery Taylor, of Schoharie, N. Y., to Miss Delinda Williams, of Broom, N. Y.

At his residence, Sept. 11, 1870, by Eld. L. B. Hanover, Mr. Noah Gorsuch, to Miss Melissa Hoover, both of Lebanon County, Ohio.

Obituary Notices.

BROTHER BEEBE:—By request of brother Benjamin Goswell, I send you this notice of the death of his wife, sister **Malinda Goswell**, who died Sept. 9, 1870, in the 70th year of her age.

Sister Goswell was baptized by Elder Lewis Corbin, in the fellowship of the Regular Baptist church called Cynthiana, in the year 1822, and remained a worthy member of the Baptist faith until called away by death, at which time she was a member of the Little Salt Creek church, in Rush Co., Ind. And truly we may say that she fell asleep in Jesus; for her last words, a few moments before she expired, were, "I am going to my home in heaven." She has left a husband, two sons, a daughter, and other relatives, with the church. to mourn their loss. And may the grace of God sustain them all under this affliction, is the prayer of

HARVEY WRIGHT.

ELDER G. BEEBE:—It becomes my painful duty to again record the death of a beloved brother, **Elder George W. Hall**, who fell asleep on the 24th of October, after one month's illness, which he bore with a great deal of calmness, very seldom complaining any. He was quite young, being born in the state of Indiana in the year 1838. He was principally raised in the state of Missouri, was married in the year 1859, to Amanda Cawlfield, received a hope in Christ in 1858, and joined the Pleasant Grove church in the state of Kansas, by experience and baptism, in 1860, and was baptized by Eld. Wm. F. Jones. He remained a member of said church until the spring of 1865, when he and his little family started across the plains to Oregon. He united with the Bethel church in June, 1866, and soon manifested to the brethren a gift for preaching, and the church gave him licence to exercise his gift, in March, 1867, and his improvement and prospects for future usefulness was such that the church soon called for his ordination, and he was ordained to the full functions of the gospel ministry in November, 1868, and gave general satisfaction to all the churches. His whole mind seemed absorbed in the study, of the scriptures, by night and by day which may have in a great measure injured his health, together with hard labor, so as to give him time to visit the churches. While in health he was very attentive to his meetings, never being absent. In a word, we can say that he was a worthy citizen, a kind neighbor, a good husband and father, and a consistent and beloved Elder and member of the church of Christ. But it has pleased the good Shepherd to call him away from what seemed to us a field of usefulness just commenced. We were very much attached to him for his kind and loving disposition, his manly virtues and social qualities. He leaves a wife and four little children to mourn their loss. His wife is a member of the same church with us. We desire to be reconciled to the will of our heavenly Father, and enabled to say, Thy will be done on earth as in heaven.

Please pulish this that his friends in the states may see it. Farewell.

JOHN T. CROOKS.

Albany, Oregon, Oct. 31, 1870.

DEAR BROTHER BEEBE:—Please publish the death of our dear mother, **Sarah C. Parker**, who departed this life Aug. 28, 1870, aged 46 years and 7 months. She was sick about three weeks with remittent bilious fever, and and the last week she was insensible most of the time. She did not seem to be anywise concerned about death, and said nothing about it, only that if it were not for her little ones, she longed to depart and be at rest. During her last hours her lips were moving most of the time, as if engaged in prayer. She was a firm believer in the doctrine of the Old School Baptists, and read the "Signs" with great interest and delight, and she said they were meat to her, and she loved to feast on them. She could hear none of the good Old Baptist sermons which she loved so well, but did not complain. She would say that she had her bible, and it told her that all things work together for good to them that love God. She seemed to find great relief and consolation in prayer, and would say, "Oh, if it were not for prayer I don't know what would become of me. He has lifted my feet out of the mire, and put a new song in my mouth, even praise to God. Glory be to his holy name." She seemed to bear all her trials with great meekness, and would say they were good for her, for every trial brought her so much nearer her Savior whom she loved and adored. She placed all her trust in Christ, and would say she could do nothing herself without him; that all her hope was in him, and that through his mercy and loving-kindness he had made her what she was.

She has left a husband and seven children, and a large circle of relatives and friends, to mourn their loss: but we mourn not as those without hope, but feel that our loss is her eternal gain.

Mother, thou art gone to rest,
Why should we weep for thee?
For thou art gone where oft on earth
Thy spirit longed to be.

Mother, thou art gone to rest,
And this shall be our prayer,
That when we reach our journey's end
Thy joys of heaven to share,
Yours in affliction,

M. A. CUPP.

Near Bentonsport, Iowa.

BROTHER BEEBE:—The solemn and melancholly duty devolves upon me again of sending to you for publication a brief obituary notice of another young lady, who has been snatched away from the shores of time by the ruthless hand of death. The subject of this notice was **Laura Amanda Runkle**, who departed this life July 11, 1870, after a brief illness of inflamation of the brain. She was the daughter of brother David Runkle and Mrs. Margaret Runkle, of McDonough Co. Ill., and was, at the time of her death, in the 15th year of her age. Miss Laura was a pleasant and promising girl, beloved by the family, and respected and esteemed by all her young associates, and was just entering into the stage of womanhood, and giving bright promise to her friends. She had scarcely recovered from a protracted case of affliction, when she was seized with the malady that hurried her away in a few days. Though bereft of her reason much of the time during her last illness, yet the day before her death she begrn to sing,

"Shall we gather at the river,
Where bright angels' feet have trod?"

and gave other evidence of a readiness to meet death. A heavenly smile shone on her face in death, and until she was hid from mortal sight. On yesterday her funeral was preached at her father's house, from James iv. 14: "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." Relatives from Missouri, and from different sections in this state, and many others were gathered together at the house of mourning on the occasion.

May the Lord resign the parents, brothers and sisters of the deceased, to their loss, and prepare them by his grace for the hour of death.

Your unworthy brother,

I. N. VANMETER.

Macomb, Ill., Nov. 7, 1870.

Departed this life, at Salisbury, Md., Sept. 12, 1870, **Miss Lydia Lowe**, aged 76 years, 7 months and 24 days.

DEAR BROTHER BEEBE:—In the above simple statement there is nothing to distinguish it from a thousand others, except as the name is recognized by a friend or acquaintance. To the reader who was unacquainted with the subject of this notice it simply announces that another name is taken from the millions of Adam's children that live, and added to the unnumbered millions that are dead. Seen in the "Signs of the Times," the statement is of more interest to the brethren and sisters of the household of faith, suggesting that another of the little flock who love our Savior's appearing has been taken from our earthly presence to wear a crown of rejoicing in a world of glory. What a closely united family the saints of God are, notwithstanding the great distance that separates many of them in the word, and despite the little jars of merely an earthly nature that may sometimes arise between them. A mutual interest and affection exists among them unknown to the world. When one is taken from our number here, while we sorrow for the loss, do we not rejoice with the soul that has been taken into that endless joy to which we all look forward with a trembling but earnest longing? When we hear that a saint has been called away, can we keep our thoughts from turning to the closing scene, and trying to follow the struggling soul through the pain and darkness and apprehension that must in a greater or less degree attend the failing of heart and flesh, to the moment when it passes forever beyond sorrow and pain, and springs up in holy and heavenly transport at the presence of the coming Savior's glory? Sometimes it is given to those who stand by to see the holy and solemn joy come, as a crown of triumph in the presence of death, while yet the voice can speak it forth, and the failing eye give a radiant expression. But more often, perhaps, we only see the steady clinging to that hope which is an anchor of the soul both sure and steadfast, amid the pains and commctions of the death struggle, until the departing one is beyond mortal sight. However it may be, we are confident of this very thing, that all who have loved the truth and hoped in the Lord here, will be carried safely through the mysterious conflict, and ushered into the peaceful and cloudless day of heaven.

That which relates merely to the temporal circumstances of one whose death is announced in the "Signs," can be of interest only to a limited number; but whatever relates to the spiritual exercises and character, to the struggles and deliverances of the soul, whether at the time of death or in the former years, is of interest to all.

Sister Lowe was baptized by Eld. Daniel Davis, about thirty-five years ago. Her previous exercises had been very strong, and her deliverance very clear. But immediately after her baptism she went into darkness which continued six months or more. I wish I could remember to speak of some of her exercises during this awfully trying period as she related them to me. They were very peculiar and striking. Two incidents occur to my memory. Once, alone in her room, she tried, as she had many times before, to find something for her comfort in the bible, but wherever she turned she saw only condemnation—opposition to her hope; and in what seemed to her despair, she threw down the bible, exclaiming that she would never read in it again, and started to decend the stairs. when at the first step the words sounded in her soul as though a voice had spoken them, "How shall I give thee up, Ephraim?" (Hosea xi. 8) and she stopped and sat down in wonder. This, as nearly as I can remember, seemed to subdue in a measure the wild and rebellious commotion of her agonized soul, but did not bring back her hope. Not long after, as she was thinking over her sad condition, and grieving over it, with a kind of humbleness of soul under the mighty hand of God, these words sounded to her as though she had heard them spoken, "O Israel, thou hast destroyed thyself; but in me is thy help." (Hosea xiii. 9.) At this the light broke in, the way of salvation ap-

peared anew, and she was made to rejoice. In speaking of this trial she said that it was only a short time before she saw a reason for it. Soon after she was delivered from it there began in the Salisbury church such a conflict as at that time was common throughout our land, between those who would stand by the old landmarks, and those who sought to bring new things into the church. She said that with her mind as it was before this trial she thought it not unlikely she would have gone with the new school; but that since the joys of salvation had been restored to her, she had seen the truth as clear as day, and firmly opposed every effort of the new school, who were finally excluded, leaving the church in peace.

She had not only an unassuming, but a retiring disposition; yet none could be found more firm and clear and faithful in gospel truth. And she was always ready to talk upon that subject. It was her constant theme. What an encouragement she was to the ministers in their seasons of despondency. I always received some comfort and instruction when I had the privilege of talking with her. How tenderly she could speak to the trembling, doubting soul. The truth appeared to her so beautiful and so important that she loved to hear it preached as plainly as possible. It never worried her when the line was drawn in plain and unmistakable terms between truth and all forms of error. She cared more for the truth and for the good of the few whose hearts were opened to receive it, and for the honor of God, than for the feelings of those who do not love it. Many times, when alluding to a preacher's naming other denominations, as some think they must do sometimes, in order to express the difference between them and the church of God, she would say, "It is the truth, and you ought to preach it." I want them all to hear it. Tell it plainly, so that they will know what you mean."

During the last few years she suffered often from ill health, But even when unable to sit up, an appointment for preaching appeared to act sometimes almost like a charm, and she had two or three marvellous recoveries just in time to be taken to the pleasant little meeting house in Salisbury, to hear the preaching of the word, on which she always appeared to feed with delight, and to come to the table of the Lord's supper. During her last illness her sufferings were so great that for a week or so she could neither talk nor hear talking: But she expressed herself ready and anxious to be gone, trusting in her Redeemer. Within two or three hours of her death her great suffering ceased, and silently and quietly she breathed away her life, leaving many mourning ones behind, to whom she was greatly endeared.

SILAS H. DURAND.

Herrick, Pa., Nov. 6, 1870.

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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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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 38. MIDDLETOWN, N. Y., DECEMBER 15, 1870. NO. 24.

POETRY.

IN MEMORIA.

Miss Susan Pruett. Most respectfully addressed to the only surviving sister.

Another new-made grave,
Another vacant chair,
Another soul has gone
To join the heavenly choir.

The spirit took its flight
Where sorrow cannot come;
Gone, in its beauty bright,
To its celestial home.

It has pass'd through the valley,
Cross'd safely o'er the river,
And with the loved ones gone,
Will dwell in peace forever.

Look up! beyond the blue sky,
Beyond the lovely stars of night,
Is that happy, happy home,
That sphere of pure delight.

Grieve not for lost ones gone
To join the heavenly choir,
But patiently press on,
Their heavenly bliss to share.

T.

Cynthiana, Ind., Oct. 18, 1870.

TRE CONSOLATION OF ISRAEL.

No solace can the christian find
In honors, wealth or mirth;
Such empty trifles fail to charm
A soul of heavenly birth.

If friendship with the world he seek,
It only proves a rod
To wean his wandering heart from all
At enmity with God.

Then shall he look into himself?
From thence his comfort draw?
Or strive to build bright hopes upon
Mount Sinai's fiery law?

From self he turns with grief and shame,
For sin 's in every breath;
And Sinai thunders loud proclaim,
"The wage of sin is death."

Where, then, can craving mortals turn,
And satisfaction find,
If these convey no lasting peace
To the immortal mind?

One source of comfort yet remains:
One friend forever lives;
Such boundless bliss in Christ we find
As nature never gives.

There's consolation in his name—
Jesus from sin can save;
In person, work, and righteousness,
In garden, cross, and grave.

As Bondsman, he for bankrupt souls
Had every debt to pay;
Mighty to save, he once for all
Put legal claims away.

In him the church her Husband views;
And well it may be said,
She died, was buried, rose again,
By union with her Head.

And now by faith we pierce the skies,
See our Forerunner there;
Our Priest and Intercessor pleads
That we his glory share.

He lives! and we shall live through him,
And also reign ere long;
Meanwhile the hope to us affords
A consolation strong.

And this is what we ask of God
As consolations flow,—
Still more the love of Christ to feel,
Still more of Christ to know.

CORRESPONDENCE.

DAVISVILLE, Pa., Nov. 23, 1870.

ELDER G. BEEBE—DEAR BROTHER IN CHRIST:—I again feel constrained to write a brief article for our excellent paper, the "Signs of the Times," as I wish to say a few words to my dear kindred in Christ; for, by the mercy of God, my unprofitable life is still spared, therefore I desire to speak to the household of God concerning the loving-kindness of my precious Redeemer, showing, so far as he may enable me, some of his gracious dealings with me during my short experience and travel with the visible church. I would not be found boasting because I have a hope in his mercy, and have been made to see the difference between truth and error, and have been separated forom the idols and idolators of the present day; but I desire to say, like Paul, "By the grace of God I am what I am;" for when I am led to reflect upon my course of life until I was stopped by the power of God, I must declare that God's mercies endure forever. While I was, as a man, going onward and downward to the chambers of endless night and everlasting wo, sinning against my Creator, God, with a high hand and outstretched arm, indulging in sin as though it was sweet and delicious to me, what a mercy that God did not bid the earth "open her mouth" and swallow me up.

When I take a retrospective view of the past, and reflect upon the mercy of God in sparing my life, while I was an enemy to him, and at the appointed time opening my blind eyes to see my true condition as a lost and condemned sinner, and unstopping my deaf ears so that I could hear, and bringing me away from mount Sinai, where all was blackness and darkness, and the law's just demands upon me blazed forth like vivid lightnings, and its awful consequences reverberated like terrific thunders, to mount Zion where all was and is peace, love and tranquility; for while I was in such distress of mind, tossed to and fro like a vessel upon the ocean, in a violent storm, expecting every moment that my doom would be everlastingly sealed, feeling that hell was my abode, and Satan and his infernal host my companions, it appeared to me that in a moment, as it were, my fears subsided, and that the same voice spake to my troubled soul that anciently said to the stormy winds and raging billows, "Peace, be still!" and there was a great calm in my troubled mind.

Dear brethren, do you not remember when that terrible storm raged in your souls, and you expected the frail vessel would be swallowed up by the raging deep? Can you ever forget the joy which you experienced when at the bidding of your dear Redeemer the storm ceased? Since you were enabled first to sing in that "sweet morning of deliverance," "The Lord is my strength and song, and he is become my salvation," have you not found verified in your experience the truth of the Savior's words, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world?" Have you not found in passing thus far over life's stormy ocean, the wind contrary at times, and you tossed with the waves, both in your individual experience, and in the church as a body of organized believers to maintain the order of God's house? Doubtless you will respond, Yes. When the dark night of sorrow has mantled the dear saints, and they, like the ancient disciples, have a "contrary wind," or providential dealings with them which are dark and inscrutable, the presence of their Lord walking on this sea of trouble, or above it all, terrifies them, for they had thought it not possible that the Lord could visit them in such a dire conflict, but would come when the storm had subsided. "And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear; but straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."

"When storm and tempest loudly howl,
And clouds obscure the sky,
When lightnings flash and thunders roll,
Be not afraid—'tis I.

'Tis I who lived—'tis I who died,
That thou might'st reign on high;
Behold my hands, my feet, my side,
And be assured 'tis I."

When the Lord had made himself known to the terrified disciples, that zealous and impulsive disciple, Peter, said, "Lord, if it be thou, bid me come to thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me! And immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? Dear brethren, what a lesson does the scripture just quoted concerning the ship, the disciples, the storm, the Savior walking on the sea, and Peter's attempt to walk on the water to Jesus, teach all of us. How clearly it shows that our Savior, God, is above, and controls all storms, both temporal and spiritual; for there he walked *on the sea*; consequently the billows were beneath his feet; and it is declared of our God, that "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." It seems that while Peter's eye was upon his Lord, there was no sinking; but when he saw that the wind was boisterous, or was afraid of the raging and stormy winds, he began to sink. How plainly, brethren, does Peter represent us; for when faith is in lively exercise, we know our God is the sole Arbiter of all events, and although the storm may howl dismally around us, and the billows rise like mountains before us, as long as our heavenly Lover keeps our eye upon him, all is well; but when he hides his lovely face, and we begin to look with the eye of human reason at troubles, we begin to sink; but adored be his holy and reverend name, he is ever near, and not one of his dear children shall ever sink down so deep in the sea of distress and sorrow as to finally perish.

Sometimes I think that Peter's condition was not so trying as I found mine to be, for I felt myself a worm and no man; also, Peter had been with his dear Lord in the flesh, prior to his sinking in the sea. I hope however that I have known what it is, in times of deep distress, when feeling that I must go down beneath the mighty load upon me, to have the Lord's hand stretched out to me and raise me up. When I have the great privilege of meeting the dear saints and enjoying their society, I often feel something of the force, I trust, of king David's language, for said he, "I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise to our God."

Now having a name and place in a branch of the visible church of our dear Redeemer, I feel it to be my duty upon all occasions, unless providentially hindered, to meet with the church; for if not a deceived mortal, the welfare of Zion is uppermost with me. It has often caused me mental pain when I have discovered a want of brotherly love on the part of any toward members of the same family; for if we have known the great deliverance in our experience which I have spoken of, how can we cherish malice, hatred, strife and revenge, these vipers, in our hearts, when our dear Redeemer has forgiven us so much! Sometimes I am, as it were, driven by surrounding circumstances to conclude that in this day in the visible (not the spiritual and invisible church, for no graceless hypocrites can ever enter there) church nominal professors, who have a "head" knowledge of the truth, or understand something of the letter of the word, but are entirely destitute of true salvation; that is, have never been quickened into life; because there are cases in our time that members having a name in the church, seem to care nothing whatever about the comfort of the church. I have noticed also the strange principle manifested of requiring of the dear tender little lambs as much and as clear an understanding of the great principles of the doctrine of grace, as they would of him who has been forty years a soldier of King Jesus. These things trouble me, for I know by experience that the tender little lambs have just entered into the warfare, and are but infants in the school of Christ. Can such uncharitable requirements proceed from the right spirit? I answer emphatically, No. But carnal motives prompt us when we class such dear little tender lambs among chaff that must be blown away. Are not the strong commanded to bear the infirmities of the weak? Are we not also commanded to bear one another's burdens, and so fulfill the law of Christ? It should be remembered that the burdens are many in the church, so far as it regards the children individually; and should they not be borne cheerfully? O that we might remember, when speaking of the little ones, the language of our Savior; for said he, in the days of his incarnation, "And whoso shall receive one SUCH little child in my name, receiveth me; but whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea." The carnal mind of the children of God is the main cause of all their sorrow; for there are seasons when Satan is permitted to use that mind in a very powerful manner, causing thereby distress and sorrow in the family of Christ; for "The heart is deceitful above all things, and desperately wicked: who can know it?"

I am satisfied that it is a great blessing to have the privilege of meeting the dear saints, and to statedly have the gospel preached in its purity; and we as a church are still blessed with the labors of our beloved brother, Eld. Wm. J. Purington, who fearlessly and faithfully declares the truth of our God concerning the salvation of his redeemed family, to the edification of the flock of Christ. Is it not a great blessing in this day to have a sound and faithful minister of the New Testament? I am satisfied that every lover of the truth will respond, Yes.

I hope that in my experience I have known, in a measure at least, what it was to have my "filthy garments" taken away, and to be clothed with a "change of raiment;" for I know by bitter experience that my own robe of righteousness was and still is not only rags, but filthy rags. I do feel to rejoice in the following declaration: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewews." It is my deep and anxious desire to know more of the power of my Redeemer, and to feel more powerfully the effect of his love in my heart, and that I may clearly see and fully understand that the church is no longer under Moses, or the law, but is under the government of Jesus Christ, the King in Zion. My desire now is that my petitions may be indited by the Holy Ghost, so that I may be enabled to "come boldy unto the throne of grace, that I may obtain mercy and find grace to help in time of need." I desire to know the pure language of Zion; for God declared that he would turn unto the people a pure language; therefore it cannot be an Ashdod dialect; and in my lonely hours I desire plainness of speech, for then in my meditations sometimes the awful sublimity of openly speaking of his goodness and talking of his power is presented to me. I often feel that I *really* possess nothing in this world, that all I here enjoy is fleeting and transitory; yet many obligations and duties are binding upon me as a citizen; but I hope I have a mansion in the celestial world of everlasting felicity, where the saints will meet to part no more.

As every thing temporal and spiritual belongs to my Creator, God, and the disposal of every thing is with him, shall I let trifling excuses keep me away from the assemblies of the saints? Whenever I have permitted worldly cares to keep me from fulfilling the covenant obligations under which I placed myself in becoming openly connected to and identified with the church, the rod has been applied by my heavenly Lover; for darkness and barrenness of mind have been the result. While I am not inclined to indulge the thought for a moment that God's children are blessed *for* doing their duty, yet I am satisfied they are blessed *in* obeying his injunctions; neither do they gain any worldly treasure by rejecting his commandments; for that is with him; but "They shall feed in the ways," and not out of the ways.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." When are we in a condition to consider the worth of our great High Priest? Is it when we are deeply engrossed in the cares and anxieties of this world, and are striving to accumulate its "sordid dust?" No. Is it when we think there is some good left in our flesh, and that we are not so debased as others? No. Is it when we are striving for the mastery, in a controversy with our brethren? No. Is it when we are attempting to read and explain the scriptures so that the human intellect of man can comprehend the word of God? When we are brought down into the valley of humiliation, and are made to realize that we are wretched, miserable, blind and naked, and find that all the traditions of men can do us no good, that even the scriptures cannot, in the letter of them, impart one single ray of light, nor give one spiritual comfort; then the humble and contrite are led to consider seriously, deeply, and with reverence, the Apostle and High Priest, Christ Jesus. Said Paul, "When I am weak, then am I strong." Strong in whom? The Lord Jesus Christ. For he gloried in infirmity, that the power of Christ might rest upon him. When our minds are turned away from the vanities of time, and we are sweetly led by the Spirit to meditate upon heavenly and divine things, how ardently do we consider our precious Savior in his offices of Priest, Judge, Lawgiver and King.

It is evident to my mind that the church is now in the last days, and, for aught I know, in her last prophetic night; for now open infidelity can be seen in its manifestations, as well as scoffing atheists. Some have openly declared that the New Testament is now useless, for it all ended in the destruction of the Jews as a nation, or had its fulfillment then; and the light and knowledge of these times are such that the conscience is all we need follow, and that will direct us aright. With all these tokens of God's wrath being manifested in taking away the restraint from ungodly men, how it becomes the remnant of the "woman's seed" to watch and pray lest they be enamored by the siren song of that woman whose "house is the way to hell, going down to the chambers of death.". Thanks be to Almighty God, brethren, that our eyes have been opened to see the abominations of the present time, und may he enable us to revere him for the New Testament, in our own "mother tongue," wherein are recorded all the the examples necessary for us to follow, and all the injunctions binding on his people to obey; also prophetic declarations concerning this very day; for "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof. From such turn away." Are we not in exactly such a state of things at the present time, as the inspired apostle has declared should be in the last days? Let us, brethren, cling closely to the last will and testament of our precious Redeemer, given to us for our comfort and edification in this vale of tears. He will manifest the truth of the New Covenant to his people, in his own way and time, and this Testament has been in full force more than eighteen hundred years, and will continue so until the last vessel of mercy is brought to his eternal home. Hence, brethren, how important to consider the finished work of our Lord Jesus Christ; not simply in an outward form of words, but that our hearts may be closely knit together in love, and that our prayers may arise in the secret chambers of our souls, to our Redeemer, like the rich perfume from the altar. How often have I recently felt to exclaim, O Father of mercies, remember me, and reward me not according to my vile ingratitude toward thee! O give me a heart to praise, reverence and adore thee, if according to thy holy will! O hide not thy face from me, a poor lone wanderer in this sinful world; and deliver me from temptation, and keep me from sinning against thee, by thy almighty power! When I am thus exercised, the desire is to use scripture language; but I have found that I am passive, and can only move on, in such things, as God grants me grace to know and do his will.

I have read with deep interest an article from brother I. N. Vanmeter, published in the "Signs of the Times," No. 20, current volnme, and I find in it many excellent remarks; but on page 230, second column, there are some expressions which have perplexed me, and somewhat trouble me yet. They read thus: "Redemption contemplates the deliverance of God's children from the bondage of sin, and also the bondage of death consequent upon sin." Then, after sone remarks, brother Vanmeter says, "But it must be remembered that this deliverance from sin and

death of all the children of God did not take effect at once, and deliver them actually from either sin or death; but both these objects were absolutely secured, to be executed in their respective times." These are the things and the remarks in their immediate connection which have troubled me; and as brother Vanmeter expresses rather a desire instead of a willingness to have what he writes tested by the scriptures, I feel like examining those expressions and trying them by the word of the Lord, hoping that I may be guided by the Spirit of God in my research, and should it prove that brother V. is correct, I desire to acknowledge the same in the spirit of meekness.

"Redemption contemplates the deliverance of God's children," &c. To contemplate is "to view or consider with continued attention; to have in view in reference to a future event," &c. If any person or thing is redeemed, is not the action completed? How is it possible for a thing to be accomplished which is yet in contemplation! Certainly to redeem is "to purchase back; to ransom; to liberate." As brother V. has stated that redemption *contemplates*, &c., I am at loss to know where I shall find any scripture to sustain such position, or any of the transactions amongst men to uphold such postulation.

When one of God's dear servants went down with me into the watery grave, my hope was that my sins were blotted out, that my dear Redeemer had put them away by the sacrifice of himself; that I knew the happiness of deliverance; that my sins had been borne on the head of the "living scape goat" into the land of oblivion. But if redemption only *contemplates* deliverance, my hope is vain, and I have never been brought into gospel liberty. My hope now is that my sins have already gone to judgment; for it is written of Christ as follows: "Who his own self bare *our sins in his own body on the tree*, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." It appears to me that brother V.'s mistake is this, instead of representing that the redemption of Israel contemplates the deliverance of the saints, it should be that the warfare in the flesh, while in this world they remain, is the *result* of their having been redeemed: also that the adoption, treated upon so forcibly by Paul, is sure to take place, *because* they are redeemed. Redemption, when spoken of in the scriptures, relates to the great atonement made by our Lord Jesus Christ, primarily refers directly to the "price paid," and the "ransom effected;" but secondarily, the *subjects* of that redemption know a deliverance from sin, by reason of the redemption that is in Christ Jesus; and this deliverance from troubles, sorrows, afflictions and persecutions in this life, and final deliverance in death from all their enemies, are results "flowing" to them through redemption, and not that which is contemplated in redemption. If we are to use the word contemplate at all, I think it would be much more free from inaccuracy and objections to apply it to the eternal, immanent act of our God; and that the humble birth, spotless and sorrowful life, bitter and agonizing death, and triumphantly glorious resurrection of his immaculate Son, "hath *perfected forever* them that are sanctified;" for if the death of Christ was a true and plenary satisfaction for the sins of all God's elect, then their redemption is absolute; otherwise it vanishes into no redemption at all. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." In the end of the world, or closing up of the Jewish dispensation, did he put away the sins of his people? Most certainly he did. I cannot conceive how we can couple the term contemplate, with the term redemption; neither do I find any scripture authorizing such a union of the words. That brother V. means the deliverance of the saints from the bondage of corruption, I think there can be no doubt; but certainly the scriptures do not authorize him to say that redemption merely contemplates it; but, on the other hand, redemption accomplishes it.

We will now turn to some of the prophetic language of the Old Testament, concerning this great and important matter of redemption. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." It should be carefully noticed in this prophetic declaration that they are not to return *to be* ransomed, but *because* they are ransomed. "Remember these, O Jacob and Israel, for thou art my servant; I have found thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto me, for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains. O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel." In this sweet and awfully sublime language of the prophet, the God of Israel does not say he *contemplates* blotting out their sins, by redemption, but declares, I have blotted out—it is done! Shall we attach an ironical meaning to the word of the Lord! "And God said, Let there be light: and there was light." Was it not actually accomplished? Most certainly. An abundance of declarations similar to the above might be adduced from the Old Testament, to show that the redemption of Israel was seen by prophets complete and finished; but enough has already been quoted to prove it true, so far as it regards prophecy.

As we have referred to the Old Testament concerning the finished work of the Messiah, we will now see what is said of the complete work of our Redeemer in the New Testament. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." Now, with this declaration of an inspired apostle before us, who can dispute successfully the all-important truth that every individual member composing the body of Christ is saved? But it is equally clear that a manifestation of that salvation is made to every individual believer, or every bone composing the "frame-work," or that is contained in the mystical body of Christ; for said he, "I may tell all my bones: they look and stare upon me." And of the frame-work of that mystical body it is declared as follows: "In whom all the building, fitly framed together, groweth unto a holy temple in the Lord." But brother V. says, "It must be remembered that this deliverance from sin and death of all the children of God, did not take effect at once, and deliver them actually from either sin or death, but both these objects were absolutely secured, to be executed in their respective times." Now this language perplexes me; for if Christ did not actually deliver the church from every demand against her, when he arose from the dead and brought life and immortality to light, how will she be delivered! for there remains no more sacrifice for sin. But brother V. says she is, or they are *virtually* delivered, but not *actually*. Now I am at a loss how to understand this; for the term, actually, means, in fact, in truth, really. Virtually means, in efficacy or effect only; by means of some virtue or influence, or the instrumentality of something else.

According to my understanding of the scriptures, nothing is more clearly taught than the glorious truth that the vessels of mercy are absolutely redeemed and the church is purged; for I can find nothing in the scriptures to justify the idea that redemption contemplates the deliverance of the children of God. Let us heed attentively the following language of inspiration: "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." Now, has not the Redeemer's soul travailed and brought forth the church from under the legal dispensation, into the glorious gospel day, just as much as the sun of heaven, in rising, dispels the shades of night? If it be not so, language has no force and is void of any signification; for it reads, "As soon as Zion travailed she brought forth her children." Now, brother V., did that take effect at once, or not? Does not the interrogation of the Holy Ghost say, "Shall a nation be born at once?" In perfect harmony with the sublime prophecy in the fifty-third and sixty-sixth chapters of Isaiah, is the following declaration: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion forever and ever. Amen." Did not John see the finished work of Christ for the whole church? In the vision given Peter, when he "saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air;" yet he refused to eat any thing that he viewed common or unclean. But what was the answer? "What God hath cleanfed, that call not thou unclean." Did not that represent the glorious truth that the entire church was cleansed, and that it was accomplished never to be repeated? It, to me, is inexplicable that the church has been cleansed or washed from all her sins in the blood of Christ once, and yet has to be cleansed the second time; but I trust I have some understanding of the glorious truth that an application of that finished work of absolute redemption, effectual cleansing and regeneration of the whole body of Christ is made known by being born again. My dear brother V., I wish to ask a plain, simple question with regard to this matter: If a clean linen garment, pure and white, should become very filthy, and a person should wash such garment clean in water, would it be virtually, or actually washed? I have no doubt you will respond, Actually washed. Now has not John said that the church has been actually washed?

Dear brother Beebe, I have written these things, not in a spirit of contention, but desire to be informed how these things are; for brother V.'s writings, as a general thing, are edifying; but it seems to me there is either a want of accuracy in the expressions referred to, or else a lack of understanding on my part.

Yours in love,

BEZALEEL CROASDALE.

DES MOINES, Iowa, Nov. 27, 1870.

MY DEAR BROTHER BEEBE:—I was gladdened exceedingly by the reception of your letter, giving a reason for the delay of the "Signs;" but we had received the number for November 1st before your letter reached us, and have received that of Oct. 15th, with the duplicate of Nov. 1st, since your letter came; but Nov. 15th has not yet reached us. We always hail their arrival with gladness, and their failure leaves a blank that is hard to supply. Even the privilege of meeting those of like precious faith, and hearing the gospel preached, does not relieve the want of a wider converse, as it were, with precious brethren and sisters abroad. All who eat the same spiritual manna coming down from heaven, and drink at the rock cleft by the rod of Moses, cannot be filled and nourished from the husks that have been trodden and fouled by the feet of *swine*. It is but the bread of *life* and the sincere milk of the word, that the saints live on; and they seek in vain after such repasts among them that teach for doctrines the commandments of men.

It is no wonder that those who go in the way of Cain are "wroth," and that their "countenance will fall," if we honor not the offering which costs them such an abundance of labor and toil. They are strangers to the perfect offering of him who gave himself an offering, "made once for all," to perfect forever them that are sanctified; and being unable to see anything beyond the purvey of natural *sight* and natural *reason*, they think God an austere and unjust being, if he will not accept the best they have to give. This is the god of human reason, and is the only one that men in a state of nature will worship. And when they tell us they love God, they speak truly, yet do lie.—Micah ii. 11. They "walk in the spirit" of sincerity; yet "do lie," because they "prophesy [only] of wine and strong drink" to be *avoided*, and other "duties" to be *performed*, as the "means" of acceptance with God, and not the offering of the firstling of the flock, "a lamb without blemish," offered by "righteous Abel," and by every saint that has learned and been taught of the Father that no other offering is acceptable with him but his only begotten Son, in whom alone he is well pleased.

Can *we* blame them for resting in confidence in the works of the law? and for expecting the reward of their works to be everlasting life? Jesus our divine Master forbore to do so. He said to them, "Think not that I am come to accuse you to the Father; for one accuseth you to the Father, even Moses, in whom ye trust." Dear brethren and sisters, did not we all once trust in Moses, without knowing any other trust? And did we know another God than Moses, (who smote with his rod) when we knew not the ROCK of gushing waters that welled from the cleft it made? Did we know the only true God, and Jesus Christ whom he sent, till God taught us his true character, through the law, and brought us to a knowledge of the true and acceptable sacrifice for a broken law, in the person of the man who is God's fellow, on whom the glittering sword of vengeance fell? This, blessed be God, is our glorying, and not, that the blind, leaders of the blind, shall both fall into the ditch. Our hearts yearn with pity for them. But, knowing that God only was able to clothe on our dry bones with flesh, breathe the breath of spiritual life in us, and direct our hearts to know and see and feel the rich treasures of grace in Christ, the only hope of life and salvation—I say understanding these things, we do not feel astonishment that *all the world* are now, as they always have been, wondering after the beast. We do not wonder that the things of the kingdom of God are hidden from the wise and prudent, and are only revealed unto babes, since so it seems good in our Father's sight.

O the sad mistake of the deluded *offerers* of Cain's sacrifice, the "cursed" fruit of the earth! They heap fuel to the fire of Almighty wrath, who burn incence to their own drag, and sacrifice to their own net.—Hab. i. 15, 16. How aptly does the prophet describe the character of those who angle in the foul waters of human means, to catch the fish of every fin—the clean and the unclean. But, do we not know that their hooks are baited with folly, and every one they draw out is a foul creature? Yea, verily, we do. But still they cannot hinder the work of the Lord, for sometimes he gives life (declaratively) to his own precious sons and daughters, while dwelling among them. But, in soul and in spirit, these own the Lord, however much of doting the anglers have, on their account. While these last are rejoicing in the success obtained through the means of money, in sending teachers, rearing edifices of learning, and carrying on God's work through the workmanship of their own hands, the Lord's people, everywhere, feel and know and understand that "salvation is of the Lord,"—was furthered "not by blood, nor the will of the flesh, nor the will of man, but [all] of God" from first to last. If some of these have assented to a human CONDITION in *accepting* Christ, they did it not in the day of their espousals, when Christ, in their hearts to the hope of glory, taught them to confess him to be alone the WAY, the TRUTH, and the LIFE. To these we would say,

"Remember, O christian, with heed,
When sunk under sentence of death!
How wast thou from bondage then freed?
Say, was it by works, or by faith?
On Christ thy affections then fixed,
What conjugal truth didst thou vow?
With him, then, was there anything mixed?
Then what wouldst thou mix with him now?"

Brethren, we do not presume to know who are precious in the sight of God, only we can safely say, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." He that hath the Son of God hath life; and he that hath not the Son of God hath not life, but the wrath of God abideth on him. He only can separate the sheep from the goats, and take the sheep to his bosom, and cast the goats away. Though sheep will mate with kine, and turn away from the flock, if they are taken from it in the early days of their life, yet they still have the nature of sheep, and substantially are so, though rejecting their own, and cleaving to lowing herds.

It is well for one so weak, to be brief, so I conclude these lines.

WM. B. SLAWSON.

DEAR BROTHER BEEBE:—I send you a letter that my husband wrote the 29th of last May, for your disposal, but had not yet sent it to you, which, if you see proper to publish, I would like to see in the "Signs of the Times."

ELIZABETH C. GAY.

SHARP CO., Ark., May 29, 1870.

MUCH ESTEEMED ELDER BEEBE:—Sometimes when reading the communications of the dear brethren and sisters scattered from Maine to Oregon, all speaking the same language, all contending for salvation by grace, it brings to my mind what the prophet said, "All thy children shall be taught of the Lord." But when I look at my corrupt nature, I am made to inquire, Can it be possible that I have been under the influence of the teaching of that Spirit? Now, brother Beebe, if I were called upon for any evidence I have of being taught of that Spirit, I should say, I have nothing better than because I love the brethren. I sometimes feel so drawn out towards them that I feel like I wanted to embrace them all in my arms. I have thought for a long time that I would like for every christian in the world, if it could be so, to know the workings of my heart, and see if they have been exercised like me. I am now an old man, and only last August united with the Baptists, and am not yet satisfied that I ought to be, or that the church did right in receiving me. Sometimes in reading the experience of the dear brethren and sisters, I can witness more with one than another. But this one thing I can witness with all, that is the corruption of my own heart, which seems but a sink of sin. I was reading to-day in an old volume of the "Signs," the experience of sister Susan J. Littlefield, of Wells, Maine, and her travels come nearer mine than any I have ever read—her long and tedious distress. For a long time I thought my case unalterable, and I settled down in a kind of calm despair. I believed the Lord could pardon my sins, if it were his will to do so. But if he had sent me to hell, I could but pronounce the sentence just; but if he saved me, it is an act of mercy. I had been raised to look upon the Old Baptists as the church of God, and none others. My father was an early defender of the Baptists, in the Kehukee Association, against the missionary spirit introduced by Luther Rice and others. When I was weighed down with a load of sins, I desired the welfare of the Old Baptists, even if I knew hell was my doom. I would try sometimes, under this long tedious weight of trouble, to call to mind the scripture where the Lord found Jacob in a waste howling wilderness; and he led him about and instructed him, and kept him as the apple of his eye. I tried to hope he was leading me, but when I looked within I could not think it would do for me. I would often exclaim, O that I knew how to order my cause before him. I would try to adopt some scripture language, and say, "O Lord, I am oppressed; undertake thou for me."

In the late terrible war the Lord blessed me beyond measure, in spar my life when others were taken all around me, for which I desired to thank him. I believed then he had a people that were the salt of the earth, and the Lord was sparing my life for their sake, that I might render them some assistance; and when he had accomplished this much he would cut me off as a cumberer of the ground. And, though I kept the exercises of my mind entirely to myself, yet when I heard the doctrine of salvation by grace assailed, like sister Susan J. Littlefield, I could not sit still. But then I would think I had better be concerned about my own case. The Baptists would frequently chide me for being undutiful, but I knew they could not see my heart as I saw it. I got along in that way for many years. I would in my imagination often anticipate a day ahead when I hoped the Lord would give me true repentance, and would lose sight of myself, and be telling of some wonderful experience to be talked about by all the churches, and indeed when I attempted to talk to the church it was like a perfect blank in the history of my life. When I could contemplate upon the system of salvation by grace, the union of Christ and his people, it was the most beautiful theme I ever thought of, when I could think of it without thinking of myself for a few moments. And thus I got along until the 17th night of August, 1866, when that load of sin had in a measure left me, while thinking of a boy who had that day shot and killed a

buzzard that was sitting over a new falled carcass. I was contemplating the works of creation, and this creature that the boy had killed was just filling the sphere that God had intended, and man was the only rebellious part of creation. I thought of Christ on the cross, suffering for man's rebellion, and I had helped to do it. I almost involuntarily exclaimed, Lord, forgive me! I had often thought of the scripture that says, "The natural man receiveth not the things of the Spirit of God; because they are foolishness unto him; neither can he know them; because they are spiritually discerned." But now the words came with unusual force to my mind, "No man knoweth the things a man, save the spirit of man that is in him. Even so knoweth no man the things of God, save the Spirit of God." My mind became calm, and I felt pleasant.

Brother Beebe, it would take too much space at present to give a full detail of my travels from my childhood, and show up the evil workings of my mind. Finally I became concerned about baptism, and in the act I have peace of mind on that subjest, either from a delusive spirit, or a sense of duty.

ALFRED GAY.

TERRYTOWN, Pa., Nov. 27, 1870.

DEAR BROTHER BEEBE:—After attending the five associations two years ago last spring—commencing with the Baltimore, and ending with the Chemung, I felt strongly impressed to write and let the brethren and sisters know what were my feelings. But the tempter stepped in and said to me, Why should you write? You cannot write like this or that one, and why expose your ignorance by making the attempt? I knew that I was a poor ignorant creature, and was easily persuaded to defer it from time to time, and finally gave it up altogether. I soon got into darkness, and continued so almost incessantly until a short time since, when the Lord appeared for my relief, and blessed me with the light of his countenance, pouring into my heart the oil of joy for mourning, beauty for ashes, and gave me the garments of praise for the spirit of heaviness. And it soon came into my mind again that I must write, and the impression is so strong that I cannot get over nor around it.

To speak of my visit at the South, I had a very pleasant time in meeting so many of the dear children of God, many of whom I had never before seen, nor had I anticipated that pleasure. It is now with wonder and astonishment I look back and recall to mind the christian love and fellowship with which they greeted poor unworthy me. I believe I heard about sixty sermons, besides a good deal of religious conversation; but it does not like worldly things, cloy or grow stale, for the last morsel is as sweet as the first. Blessed be God, his precious truth is always new. His called and tried servants bring out of the rich treasury things which are both old and new.

Dear brother Beebe, I have just been reading your editorial of November 15th, which forcibly reminded me of the day of my baptism, forty years ago next April, when Eld. Hezekiah West preached from the same text in the morning, and in the afternoon from the text on which Eld. I. N. Vanmeter wrote, "One Lord, one faith, and one baptism; one God and Father of all, who is above all, and through all, and in you all." O how much I enjoyed his preaching at that time; it was truly a feast of fat things full of marrow; of wines on the lees well refined. He preached the same glorious gospel that the Old School Baptists preach now, which is, that "Salvation is of the Lord." It is by grace alone, not of works, lest any man should boast. It is grace, free, rich, sovereign grace, from first to last. Blessed be the God of our salvation, who hath given us everlasting consolation and good hope through grace, which hope we have as an anchor of the soul, both sure and steadfast, which entereth into that within the vail, whither the Forerunner is for us entered. He having obtained eternal redemption for us who are kept by the power of God through faith unto salvation. And by the power of God we believe in him who is the Resurrection and the Life of all his people.

Brother Beebe, I have written as my mind has been led. Dispose of what I have written as you please. May grace, mercy and peace rest on and abide with you and all the Israel of God, is the prayer of the unworthy writer,

ABBIE DODGE.

MILO CENTRE, N. Y., Dec. 4, 1870.

ELDER BEEBE—DEAR BROTHER:—I write these few lines for the "Signs," hoping that they may afford comfort to some of the dear lambs of the flock who are scattered abroad, and who love the truth as it is in Jesus, especially to such as may feel as I did, and indeed as I still do, too unworthy to belong to the church; but after living many years out of the church, and finding myself no better, I trust the Lord has taught me that I can make myself no better by living in disobedience to his commands. I wrote a letter about a year ago, which was published in the "Signs," and expressed in it what were my feelings in regard to my former baptism, and in regard to many other things that the Old School Baptists required of me, and that I felt at that time was what I could not do. It was to me a great trial, especially when I read your remarks on my letter, and coming too from one I loved. I felt, at the time, as though I could not be a member of the church, unless they should come to my terms; for I certainly would not yield. And I still think if there had not been a change in my mind, I never would; but, thanks be to God who doeth all things well, he brought me to see what I now believe is the right way, and removed all opposition out of my heart. The change was effected in this way: Last June I, with my wife, attended the Western Conference, and on the way she spoke to me about being baptized. I told her I thought I was right, and did not think I should yield, to be baptized again. But when I got to the meeting and heard Eld. W. J. Purington preach from the words, "Entreat me not to leave thee, nor to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." —Ruth i. 16. I trust the Lord applied the subject to my heart, and while he was preaching I felt that it was truly good to be there; and while I looked on these dear saints whom I had long regarded as my brethren, I think they had never seemed so lovely to me before; with tears in their eyes, and a smile on their countenance, I inquired, Are not these my people? And I could say to them, Entreat me not to leave you. Shortly an apportunity was given to any one who wished to speak. I arose to speak, and O if I could describe my feelings. How poor and wretched I was. Here I think the words were applied to me, "Thy people shall be willing in the day of thy power." I felt to say to that dear little flock, If you can accept of one so poor and unworthy as I am, I am willing to do any thing which the law of Christ requires; only entreat me not to leave you. They received me, having before heard me relate my experience several times. In a short time we went to the water, and I was baptized by Eld. A. St. John. O how solemn the grave looked to me, and yet how happy I felt while going down into the water, and I think I can say this was the beginning of better days, for I have almost ever since felt a peace surpassing all understanding, and a release from the fetters that for many years had bound me down, so that I was left to wonder why I had been so long left in doubts and fears. But the Lord knows how thankful I feel that he has showed me the way that I should walk in. One thing more I wish to speak of. I am now glad of your remarks which followed my former letter one year ago, although I could not feel so at that time. I now see as I did not then. O the difference in my feelings now to what they were then. Now let me say to all who feel that they are born of God, Don't wait to feel worthy, but if you feel that you have been made alive by the quickening power of God, and Christ is in you the hope of glory, if you do not feel as you desire to, follow in the footsteps of the flock as dear children; for your Shepherd is faithful and true, and will not leave nor forsake you, and he has promised to give you rest. He has said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Not one of his little lambs shall be left on the mountains to perish. The prophet has said, "He shall gather the lambs with his arm, and carry them in his bosom." And the same prophet says, "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." And, "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." Our good Shepherd will not be satisfied if one of his lambs is left on the mountains. But anti-christ, with all anti christian teachers, tell us that our salvation depends on our choice; that we must begin the work, and then God will be under obligation to work; and if we fail to work with all our might, God will turn his back upon us, and leave us to go back to the beggarly elements of the world, and finally be lost forever. But we Old School Baptists have not so learned Christ. Our God has all power in heaven and in earth, and he will "say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory; yea, I have made him." Surely he will bring them. But anti-christ says, Will he bring them against their will? No; for his people shall be willing in the day of his power; for it is God that worketh in them both to will and to do of his good pleasure. Where God begins a good work, he will perform it till the day of Jesus Christ.

Now I have finished what I intended to write, and imperfect as it is you may do with it as you think best, and all will be well.

Your brother in tribulation, if a brother at all,

D. R. CONLEY.

NEW BALTIMORE, Va., Dec. 5, 1870.

MY DEAR FATHER BEEBE:—I feel desirous to write to you, and all the dear saints every where scattered as strangers and sojourners in this unfriendly world, who may take the trouble to read what I write, provided you think proper to hand over to them, after you make the necessary corrections.

I could suppress this desire to write you, dear brethren, and I feel as if I ought, for I know my inability to write to edification, and be-

sides, I think it presumptuous in one so young, and with so little experience, to attempt it. As in days of old, they that feared the Lord and thought upon his name, spake often one to another, so do they now; and this prompts me to write. Our blessed Savior has commanded us thus to do. How do we know the Lord will not hearken and hear it, as he did in by gone days? Brother Beebe, I feel sure he has already done it, and will continue to do it. The reason why I believe this is, when the dear children of the Most High assemble themselves together to converse upon the glorious kingdom, rights and privileges, and the wonderful grace that made them subjects of this kingdom, there are generally those near who love to hear them talk of these wonderful things, and not unfrequently they catch a word of encouragement and comfort. Truly the seed in such cases falls upon good ground, and will eventually bring forth fruit unto the praise and glory of God. This I know, dear brethren, by experience, and thus I have been comforted by reading your invaluable paper, the "Signs of the Times," brother Beebe. When I think of how many able subscribers you have from the south, east and west, I shrink back at the thought even of attempting to write, feeling that I shall fail to write any thing of interest to the dear saints: but I hope they will bear with me this time, as the love I have for those who have so often comforted me in their communications, and the desire to inform them how greatly I am encouraged and comforted, emboldens me to write notwithstanding. Continue to enrich its columns, dear brethren and sisters, both to aid our dear old brother, and to encourage and comfort the household of faith. You know it is all the preaching (the reading of the "Signs,") that many of our heavenly Father's children have, and of course they prize its columns more than those who enjoy the gospel ministry. Though I enjoy this blessed privilege once a month, I don't think I could do without them. They cause me to pass much of my time very pleasantly, and I do hope profitably. The truth as it is in Jesus, which is so earnestly contended for by the writers of the "Signs," makes my poor heart leap for joy, and rejoices my inmost soul. Last night, the reading of the obituary of that dear little boy, eight years old, (you will find it in Vol. 38, No. 22,) gave me much pleasure. It showed so evidently that the grace of God alone saves the little helpless babes as well as adults; but, my dear brother, the latter are as helpless as the former, as far as their eternal salvation is concerned. My dear old father, I do rejoice that "Salvation is of the Lord," for how else could we poor helpless sinners be saved? In no other way, I am confident; "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." Ought not this be enough to satisfy every candid inquirer after truth that it is impossible for them to be saved by works of righteousness which men can do, or through the deeds of the law? I don't believe I can be saved by any good works, or by obeying the law alone; but I believe that God must aid me by his grace. My friend, I beg to inform you that you err here, not knowing the scriptures. They plainly declare that we must be saved alone by grace, or entirely by works. Hark! "And if by grace, then it is no more of works; otherwise grace is no more grace. And if it be of works, then it is no more of grace; otherwise work is no more work." Now, my dear friend, after this plain scripture, it is affirmed in many places, (as above quoted) "By grace are ye saved." One word more on this important subject. The good Lord, to establish beyond a doubt this truth, has written it upon the hearts of all those that have been born again, and in their passage from death unto life this is an important lesson the Lord teaches them. So cheer up, ye doubting saints, who believe and rejoice in the truth, and who fear you never have experienced the new birth; for this is an evidence that we have been with Jesus, and have been taught of him, and also know what it is to be set free from under the law. Now if you think I am too ignorant or young to know much about this, you may appeal to father Beebe. Is it not true, dear father? You must not forget the promise Jesus has made you, in speaking to the Jews: "If the Son therefore shall make you free, ye shall be free indeed." Now that we are free indeed and in truth, we can sing the song of the redeemed, "Not unto us, not unto us, but unto thy name be glory and honor and power and dominion, forever and ever. Amen."

Our dear pastor, Eld. Joseph L. Purington, comes to us every month laden with glad tidings of great joy, and it is made fully manifest that the Lord sent him to our aid, by the fact of his baptizing thirty-two of God's children since his arrival in Virginia. It would be a great privilege to me if I could enter the courts of the Lord every week, to worship and adore his blessed name. But I am made thankful for the privilege of going in once a month, when I call to mind those children of God who are deprived of preaching altogether, or attend once in months, years, or a lifetime probably. But glory be to his holy name, he knows all that are his, and calls them by name, and will finally bring them off more than conquerors through him that loved them and gave himself for them.

Brother Beebe, I must stop, for I am forgetful, while writing, of how much space I am occupying in your excellent paper, should you publish this. I think it is not worth publishing; however, I leave it to your riper judgment. May God bless you and yours abundantly, strengthen and support you in your arduous labors, and, if consistent with his holy will, spare you much longer for the comfort of his sorrowing children, and finally take you home to Christ in glory, is the heart-felt desire of your weak, trembling little sister, who is constantly going astray. Much love to yourself, and to all the dear saints.

LOUISE HUNTON.

ELDER BEEBE—DEAR SIR:—Will you accept a letter from a stranger? The writer never heard of your name until within the last few weeks. I have had public prints of various kinds laying before me ever since I can remember. The political papers are all strife and fault-finding. The religious papers are full of politics, and calling for money to send Missionaries into the heathen lands, and then a little more to make them rich after they get there. We frequently read pieces in Missionary Advocates, from different nations, bringing us the tidings of the converted heathen, and that all that is necessary for more conversions is more money, that they may be able to build better churches, and educate the heathen. Some of the religious papers have more political matter than others, but they all have got it. They will tell you about the young minister that has just returned from College, preaching a sermon appropriate to the laying of the corner stone of a new church, naming the thousands of dollars that it cost. The more it cost, the better. And about some troubles they are having in regard to funds that had been donated for the building of a church, and finally conclude there is not enough money. I very seldom see a sermon published, and very few religious exeriences. Most always, if any, it is from some poor heathen thousands of miles away. Before I came to this coast, I would read the sad condition of the heathen in this country, knowing that there were missionaries here, and had been for a number of years. I thought of course that the information they gave us in regard to the destitute and converted heathen was correct, and many times I read it with interest. I have been on this coast long enough for some of them to be born and raised right under my observation, and if there is one converted heathen I have never found him. We are still receiving the same information from the Missionary Society as we used to. They say all they need is money, and this whole nation will be converted. I will take up what they call religious works. They are filled up with illustrations, superstitions, fables and fairy tales I am not satisfied. I hear sermons from the different denominations. There is much strife and contention as to who will get the most money, to make their churches appear the best. They are all in a state of confusion. It appears that they all mean well, and tell a plausible story. They had this one here, and that one there, to do what they would not do, only for the eyes of other people. But the all-seeing eye is the last one feared, but it sees them, and says, Many will say unto me in that day, Lord, have we not done many wonderful works? Oh, think what the answer is: Depart from me, ye workers of iniquity. We are told to strive to enter in at the strait gate. But there are so many wide gates thrown open in this day and time, to lead people astray, that they refuse to find that narrow way. But Christ says, I am the way and the truth. He also says, Thou shalt have no other God before me.

A short time since, one of your friends, who was a comparative stranger to me, placed into my hands a few numbers of your "Signs of the Times." I never have heard such sermons preached as you have published. It appears to me that your preachers have certainly been called by the living God, for I see they do not preach for money. I thank the Lord for a ray of light which your sermons have shed upon me. They have been a feast to my hungry soul, and I trust I will be able to read more of them. I hope that you and your ministers will receive divine instruction. that you may be able to shed light into all the dark valleys of the earth.

From your well wisher,

W. M.

HOPEWELL, N. J., Dec. 4, 1870.

DEAR BROTHER BEEBE:—I feel inclined to write for your valuable paper a little of my experience, and of how I hope the Lord has taken me up out of the horrible pit and miry clay, in which I must have sank to rise no more if he had not rescued me. When I was about nineteen years of age, it pleased the Lord to open my understanding so that I could hear the preaching as I had never heard it before. I trust I was made to see what a poor sinner I was, and I felt that there was no hope for me. But I kept all these trials to myself, as I did not feel willing that my friends should know the condition I was in. Still I was rolling sin as a sweet morsel under my tongue, and was always ready to take part in worldly enjoyments, and many times on returning home from places of amusement I have felt as though I should not be spared to see the sun arise again. I felt that I was the vilest of all sinners, and all I could say was, God, be merciful to me a sinner. I believe I was trying to serve two masters, but I was led to know that I must love the one, and

bate the other. I could not stay away from meetings, but was always inclined to go on Saturdays and Sundays whenever I could. Nor was there any meetings that suited me like the Old School Baptist meetings. I thought they were the happiest people in the world, and O how I longed to be numbered with them; but I feared that would never be my happy lot; for the more I tried to do good, the more evil was present with me. Weeks and months passed on, and I grew worse and worse. I felt sometimes that every word preached was intended for me. How many times I have had my feelings described much better than I could describe them myself. I feel to say with the poet,

"When I pray, or hear, or read,
Sin is mixed with all I do;
You who love the Lord indeed,
Tell me, is it thus with you?"

But finally my deliverance came. After having attended a church meeting where I heard five or six of God's dear children relate their experience, it did seem as though heaven was begun below. I did desire that I might have the meanest place among them, and all would be well. I went home with a friend of mine who was a member of the church. We had not proceeded far on our way when she said to me, "Sister, I hope you will be enabled to come out and offer yourselt to the church at the next opportunity." All I could reply was that I hoped so; for I felt that I could leave all to follow my Savior. And her conversation that night I shall always remember. I believe God's children do always try to comfort one another, and it must be that they are all taught in the same school, and by the same Spirit. On the following morning we attended the solemn and delightful ordinance of baptism. O what a lovely sight it was to me; would it ever be my delightful privilege? We went from the water to the meeting house. The text was, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." A very comforting sermon was preached. I went home feeling differently from what I had ever felt before. I told my dear mother that I could have sat all day long to hear such preaching. I retired earty that night, but not to bed, but to be alone. I took my book and read several chapters; time passed on so sweetly that it was soon eleven o'clock. I closed my book, and knelt down and tried to pray, in my poor feeble way, that the Lord would lead me in the way that he would have me go. Immediately it appeared to me that the very gates of heaven were opened, and I felt an assurance that all my sins were forgiven me, and could see my Savior in all his beauty. Such joy and sweet relief as I then felt I cannot express. My load of sin was gone, and I felt like a new creature. I did feel as though I should always feel happy. The night was short. I arose early in the morning, and every thing seemed to be praising God.

"Sweet was the time when first I felt
My Savior's pardoning blood
Applied to cleanse my soul from guilt,
And bring me home to God?"

O the goodness and mercy of our God in bringing us out of darkness into his marvelous light! On Monday afternoon I told my mother that if I were spared until Saturday I would try and tell the church what I hoped the Lord had done for me. My mother had lived a christian life from her eighteenth year, and had always filled her place at church, even when suffering bodily pain, forgetting her afflictions, and looking unto Jesus as the author and finisher of her faith. She tried to set good examples for her children. On Saturday of the same week I went to the church meeting and after the preaching the door was opened for any who desired to unite with the church. Although I felt that I was the least of all God's children, I was drawn to take a seat with the dear saints. I tried to tell them my little experience, desiring a name and place among them. They kindly received me, and I was baptized on the following morning. My brethren and sisters, O that I could always feel as I did when coming up out of that water,—such love to God and to each other, and for the welfare of Zion. When I was first brought into the liberty of the children of God, I supposed they were free from troubles, and with them all was peace. But alas! how soon was I assailed with doubts as to whether I was in reality a child of God or not. About ten years have passed since I entertained a hope and was numbered with the little flock; but a great part of the time my way has been hedged in on every side, but sometimes I have a gleam of hope to cheer me on my way. How often I can see perfection in others, while I think they can see imperfections in me. When I would do good, evil is present with me. But we have precious promises left for us, if we have been born again; born of the Spirit. But we know that in the world we shall have tribulation; but we shall be brought off conquerors, and more than conquerors, through him that has loved us, and suffered for us, and bore our sins in his own body on the cross. O may we live near, and be like him; and may he guide us, and keep us in the strait and narrow path that leads to ever lasting life. And may we speak often one to another through the "Signs of the Times."

Dear brethren and sisters, are there not many now standing out of the church who have a hope in Christ, who feel drawn to the people of God, and have a desire to be with them? Let me say to all such, Do not delay because your experience seems to you so small, and fearing that you cannot be received on it. Be assured the church will be rejoiced to see you come. Come to the church while you feel that first sweet love, and while you have a desire to be with the saints. Jesus your Lord and Master says, "If ye love me, keep my commandments."

I must close. I did not intend to write but a few lines when I commenced, but thoughts have come faster than I could write them.

With love to all the saints,

CATHARINE A. MILLETTE.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1870.

BROTHER BEEBE:—When you can, I desire you to write your views on Rom. x. 14.—"How then shall they call on him in whom they have not believed?" &c. In tribulation yours,

DAVID BARTLEY.

REPLY.—In the context the apostle calls attention to what is said in the Old Testament Scriptures, "Whosoever believeth on him shall not be ashamed." In this assurance no distinction is made between Jews and Gentiles. "For there is no difference between Jew and Greek; for the same Lord over all is rich unto all that call upon him." In confirmation of this, the apostle quotes from Joel ii. 32. and Acts ii. 21. These scriptures very clearly define the people who shall call upon the name of the Lord, and by what spiritual preparations of the heart and of tongue they are qualified to call upon that name. Joel in predicting the extension of the gospel to the Gentiles, in opposition to the popular traditions of the Jews, says, "But it shall come to pass afterward that I will pour out my spirit upon all flesh." That is, upon Jews and Gentiles; as Paul says there is no difference. God has a people in all the tribes and kindreds of mankind; they are alike carnal and dead in sins, and totally unqualified to call upon the name of the Lord, having no vital knowledge of him, and consequently no faith in him. But to quicken and so qualify them, God's Spirit is poured upon them; by which outpouring they are pricked in their hearts; and being made alive and quickened by the Spirit to a sense of their guilt and just condemnation, they can no longer doubt that there is a God; for now guilt-stricken and despairing they stand trembling at his awful bar; and their sins are set in order before them. This was powerfully illustrated at Pentecost, when those of all flesh on whom God poured his Spirit, said unto Peter and the rest of the apostles, "Men and brethren what shall we do?" Being now quickened by the Spirit, their ears were opened to hear, and their hearts to believe. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. That faith by which man believeth unto righteousness is the gift of God, and the fruit of the Spirit which is given in the new birth. "Without faith it is impossible to please God." And whatsoever is not of faith is sin. "How then shall they call on him in whom they have not believed?" If to approach unto God we must believe that *he is*; that he really exists, they who have no faith in God can not in the sense of the text call upon him. Our Lord Jesus Christ has said positively, "No man cometh unto the Father but by me. As Christ is the only way unto the Father, and as it is only by the Spirit that we have access unto the Father through him, no man can call upon the name of the Lord until the Spirit of grace and of supplication is given him.

This faith which is an indispensible prerequisite to prayer "Cometh by hearing, and hearing by the word of the Lord." Not merely the hearing of the natural ear, for in that sense "Have they not all heard? Yes verily, their sound went into all the earth, and their words to the ends of the world." But the gift of hearing what the Spirit saith unto the churches is peculiar to them who are born of the incorruptable seed by the word of God which liveth and abideth forever. When this gift is received, then "Let him that hath an ear, hear what the Spirit saith unto the churches.

"Moses describeth the righteousness which is of the law, that the man which doeth those things (required by the law) shall live by them. The carnal Israelites being ignorant of God's righteousness and going about to establish their own righteousness, did not submit to the righteousness of God, which is by faith and not by the works of the law. But the righteousness which is of faith speaketh on this wise: Say not in thy heart, Who shall ascend into heaven? that is to bring Christ down from above, or who shall descend into the deep? that is to bring up Christ from the dead. But what saith it? The Word is nigh thee; even in thy mouth and in thy heart, even the Word of faith which we preach." Christ is the living and immortal Word whom the apostles preached, and he dwells in the heart, and on the lips of all who possess the righteousness of faith. This heaven-born faith relies implicitly on God, and says not, who or what shall bring Christ down, or rise him up, but relies on him as the end of the law for righteousness, and therefore instead of proposing a system of means, it leads those who possess it, to call upon the name of the Lord.

None but they who have an interest in that name can call upon it righteously, or in righteousness. A wife has a right and interest in the name of her husband which no other woman has. Children have a right to the name of their father, and that name, if it be a responsible name is their indemnity for all that it is worth. So they who call upon the name of the Lord in righteousness, have faith in that name, and confidence in it, but they have no confidence in the flesh. To them that sacred and all prevailing name, is the only name under heaven given, whereby they must be saved. Now to a heaven-born and spiritually instructed child, whose ears have been circumcised, and whose hearts have been opened to attend to the things which are proclaimed in the gospel, the preaching of the cross is, not the power of man, nor under the control of man, but it is the power of God, and the wisdom of God. They believe what by the gospel is preached

unto them, and they believe because they have the witness in their own experience, that the testimony is true. The gospel ministry is for their edification and instruction in righteousness. But they who only hear the letter of the word are not profited thereby, the preaching not being mixed with faith in them that hear it. How shall they believe in him of whom they have not heard, or of whom they have no knowledge. "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." "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. The hearing of no other voice but that of the Son of God, can quicken them; but his words are spirit and they are life. Until they hear his voice they cannot believe in God. But when they have heard and have been quickned by the voice of the Son of God, they can ever afterward recognize his voice in the preaching of the gospel by his called chosen and faithful ministers.

How can they hear without a preacher? And how shall they preach except they be sent? They could not have heard the voice of Christ, had he not been anointed and sent to preach glad tidings to the poor; nor could we hear the ministers of Christ if they were not provided, raised up, called, qualified and sent forth for that purpose by the great head of the church.

Anti-Christ can heap to themselves teachers; for they have instituted colleges and other schools for that purpose; but they never preach Christ and him crucified; their preaching is generally "Who shall ascend into heaven to bring Christ down from above;" what means shall we employ to procure his co-operation; what missionary machinery shall we invent to raise him up from the deep, and furnish him with a kingdom, for like the carnel Jews, they are profoundly ignorant of God's righteousness, and have no conception of any other than creature righteousness. They never call upon the name of the Lord in the true sense of our text, for he is to them unknown; in him they have no faith —they have not believed. It is true they say Lord, Lord, but they profanely take his name invain; and to prove that they do not believe on him, they will ridicule and persecute those who trust alone in God, and have no confidence in the flesh.

END OF VOLUME THIRTY-EIGHT.

As this number of our paper is the last for the year 1870, our readers may mish to know with what success our labors have been crowned, and what are our prospects for the future; and we are happy to assure them that having obtained favor of the Lord we continue to the present, and have great reason, with unfeigned gratitude to God, to acknowledge that his goodness and mercy have followed us all our days. We have been greatly encouraged by the increased and still increasing patronage of our brethren and friends, and although our circulation has not reached the figure at which we proposed to issue the paper weekly, we do believe that with exertion on the part of all our subscribers, our subscription may yet be increased to the number of ten thousand paying subscribers, on the attainment of which we renew our promise to issue it weekly without increasing the subscription rates.

The dreadful termoil of nations, and the rapid increase of religious fanaticism and delusion which is now sweeping like a pestilence over our guilt-stricken world, admonishes us that the end of all things is at hand. The scriptures of truth have predicted that evil men and seducers shall wax worse and worse, deceiving and being deceived. That in the last days should come perilous times. That the man of sin, the son of perdition, must be revealed before the end can come. Even him, whose coming is after the working of Satan, with all signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. These scriptures are now being verified, and these portentious signs of great and appalling events are clearly visible. There are wars, and rumors of wars, and earthquakes in diverse places, as there were preceding the great and terrible day of the Lord's judgments upon Jerusalem, and as we are taught by the word of the Lord to look for to precede the downfall of Babylon, and triumph of the church of the living God. What another year may develope, none but God can know; but the apostle has said to the children of the light, "Ye are not in darkness, that that day scould come upon you as a thief." For the saints who read and understand God's holy word, know perfectly that that day will so come as a thief upon all the children of darkness, and surprise them, even when they shall be crying Peace and safety, while flattering themselves that they are secure; suddenly their judgment shall come upon them like the bolts of heaven, and they shall not escape. "For as the lightning cometh out of the east, and shineth unto the west, even so shall the coming of the Son of man be." From every indication presented to our mind, there never was a time when such a medium of correspondence among the saints has been needed more than it is now, and is likely to be in the immediate future.

We propose to make no change in our arrangements for the ensuing year. The paper will be issued twice a month, twelve large pages in each number, and on the same terms as last year.

We expect to be under the necessity of striking off from our list some non-paying subscribers, from whom we have not heard for a long time, and shall send bills to many of our delinquent subscribers, the amount of which we hope they will promptly remit, as we greatly need all that is due us to enable us to pay what we are indebted. We have sustained some heavy losses, and the amounts due us from our subscribers would relieve us from perplexing embarrassments.

Should we in pruning our subscription list strike off the names of any who wish their papers continued, they have only to inform us of their desire to have their subscription continued, and their names shall be immediately replaced on our list.

Circular Letter.

PREPARED BY ELD. F. M. MC LEROY.

The Oconee Baptist association, in session with the church at Black s Creek, Madison Co., Georgia, 1870, to the churches of which she is composed, sends christian salutation.

DEAR BRETHREN AND SISTERS:—According to our custom we present you this our circular, in which we desire to call your attention to the relationship of the saints, and the object of good works, and for a text we present you the following scripture, from 1 Cor. xv. 58: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

This text shows that there is a relationship existing between the apostles and those persons to whom it was addressed, of the most desirable charcter, even that of beloved brethren. This relationship was the more desirable from the fact that it could never be destroyed, notwithstanding, as shown in the context, that all the saints must either sleep in death or be changed, and that those who sleep shall be raised incorruptible, and shall be changed. Yet it is said of such, that whether we wake or sleep, we should live together with him who died for us and rose again, who is also declared to be the life of his church, and who himself said to his disciples, "Because I live, ye shall live also," which is based upon the relationship they bear to him, as shown in John xv., under the figure of a vine and its branches, which is a most beautiful figure, and one that all can understand when applied to the vine, and of course all will admit that there is as near a relationship between the branches, as between them and the vine, for they are all of the same. Even so it is declared that both he that sanctifieth, and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren. So then as the branches have their life and being in the vine, as shown in the figure, before they shoot forth, or are manifested, the children God all have their spiritual existence in Jesus Christ before they are manifested. The same is true of the family of Adam in a natural point of view. We all had our life and being in him, and therefore it could be consistently said, "As in Adam all die, even so in Christ shall all be made alive."—"Christ the first fruits, afterward they that are Christ's at his coming." In this we see that Adam is the figure of him that was to come. And as the relationship we bore to Adam made his sins ours, and subjected us to the penalty of the law, even so the relationship existing between Christ and the elect, or heirs of promise, makes his obedience theirs, and entitles them to inherit the kingdom prepared for them from the foundation of the world. This we understand to be the object for which he was made of a woman, made under the law, to redeem them that were under the law. His people being under the law, and children of wrath, even as others, yet by virtue of the atonement they are entitled to receive the adoption of sons, which could only be upon the principle of his being made to be sin for them, and their being made the righteousness of God in him. So in all this he represents his people with whom he is so identified, that it is declared that he is the head, and they his body. And because of this relationship, God sends forth the Spirit of his Son in their hearts, crying, Abba, Father. This produces a travail, and deliverance is the result; and thus the heirs of promise are manifested, which entitles them to the appellation of beloved brethren, not only beloved of the Lord, but beloved of each other. And for this reason the apostle exhorts them to be steadfast, unmovable, always abounding in the work of the Lord. He does not confine his exhortation to be steadfast, &c., to the church at Corinth, but addresses the Galatian brethren in language of similar import, saying, "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." And again, to the saints and faithful at Ephesus he says, "Be ye followers of God as dear children." And throughout almost all his epistles we find he keeps up similar exhortations, one of which we call your attention to especially: "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."—Titus iii. 8.

From the foregoing scriptures it may be seen that in every case good works are required of those who are recognized as the children of God, and not of the natural man at all. And it is by their fruits that they are known. But as a corrupt tree cannot bring forth good fruit, it would be unreasonable to expect good works of those who are dead in trespasses and in sins But if the tree should be made good, then the fruit will be good; "For a good tree cannot bring forth evil fruit." So then, such as

have been made good, being called with a holy calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ before the world began; who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; these all enjoy a relationship to God as dear children, and to his saints as beloved brethren. Therefore the object of good works, although to be maintained for necessary uses, is not, nor ever has been to bring sinners from sin and Satan unto God. For such being corrupt throughout, can not perform any work better than themselves, and therefore cannot please God. But such as have been born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever, being themselves lively stones, and when organized in a church capacity, built up a spiritual house to offer up spiritual sacrifices acceptable to God by Jesus Christ, can please him, and do please him well when they remain steadfast, unmovable, and abound in the work of the Lord, or "continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." The object of good works then must be to glorify God in our body and spirit, which are his, and find rest to our souls. This idea is most clearly sustained in the following scriptures: "Come unto me, all ye that labor and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls." This has its application to all who have been brought to see their helpless condition, and have realized that Christ is the Savior of of sinners, and that he is able to save them by grace without any good works on their part to commend them to him. And to come to him is to come to the church, where he dwells, and tell what the Lord has done for them, and follow him in baptism, which is said in scripture not to be the putting away the filth of the flesh, but the answer of a good conscience. And of all who discharge these duties it is said, "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." And all who do his commandments realize the blessing, and are entitled then, after they enter into the city, or church, to participate in all the ordinances of the church, with reference to one of which it is said, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." And with reference to the duties connected with another, it is said by our Lord and Master, "If ye know these things, happy are ye if ye do them." So then, dear brethren and sisters, seeing and knowing by experience that these things are true, and seeing that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, and let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. And the Lord make you to increase and abound in love one toward another, to the end he may establish your hearts unblamable in holiness before God even our Father. "Furthermore, then, we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more," "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world." And while you work out your own salvation, as God works in you both to will and to do of his good pleasure, realize daily that your labor is not in vain in the Lord, having a conscience void of offence toward God and toward men. And may the God of all grace direct us in the good and right way, enabling us to keep the unity of the Spirit in the bond of peace, is our prayer for Christ's sake. Amen.

D. W. PATMAN, Mod.
F. M. McLEROY, Clerk.

MONIES RECEIVED FOR "THE EDITORIAL."

Thos W Roscoe, Ten, 11 50, Miss McEwen, N Y. 2, Eld Joseph Good, Va, 2 35, H M Smith, Tex, 2 30, Eld J E Deathrage, Tex, 5, Wm P Linkous, Va, 8, M L Battle, Ga, 2 30, C R Ward, Mo, 2 30, Eld D Murchison, Ky, 6 90.—Total. $42 65.

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Total	$203 20

POETRY.

FAREWELL TO TIME.

Supposed to have been written by a dying christian, at the close of the year 1827.

Farewell, old time: ere thou hast reached the morn,
Thy sun shall glide his wings in Capricorn;
Life's narrow, stormy frith I shall pass o'er,
And cast my anchor on the eternal shore,
Where all is dateless, endless, infinite,
And being has no measure but delight!
Farewell, thou sun, and yon bright planets, all,
That roll in silent beauty round this ball;
I go, I go to that celestial sphere,
Where Jesus shines, through one eternal year!
Farewell, thou earth, and all that earth contains,
Thy graceful hills, green meadows, flowery plains;
I leave thy wave-worn shores without a sigh,
A Father's mansion house, a Master's joy,
Invite me hence; I unreluctant go
Where pleasure never wears a fringe of wo!
Farewell to gold and silver,—wealth, adieu;
Ye fly from others, but I fly from you.
Farewell to honor,—I'm enrolled above,
My plume, my crest, is love, redeeming love;
By his dear hand that bled, I read my name
Wrote 'mong the living in Jerusalem.
Farewell to houses, gardens, archards, lands,
I have a house above, not made with hands,
A spotless mansion, built of precious stone,
A crown of living light, a Jasper throne.
Farewell to knowledge, *first* of earthly things,
I go to drink it where the fountain springs
Clear from its source, pellucid and refined,
The dregs of muddy error left behind.
Farewell to death, I shall forever bloom
In youth's fresh loveliness beyond the tomb.
Farewell to sickness, all the aches and pains,
That crowd my vitals and consume my reins;
No hectic flush shall on my cheek disclose
The transcient blushings of a dying rose;
This aching, burning heart shall throb no more,
And these sharp stitches in my side be o'er.
Farewell to friends, I leave the social ring,
And fly to Eden on a seraph's wing;
I soon shall join the ranks of the "First born,
Whom robes of light and crowns of life adorn.
Farewell, thou dearest of my joys on earth,
The church of God, my place of second birth,
Of second life, and nameless comforts too.
More dear than gold, more sweet than vernal dew
Have been thy verdant pastures to my soul,
Where flowers appear, and dreams of pleasure roll.
I go to see the saints in beauty bright
The saints embowered in love, enshrined in light.
I go to see the Lamb upon the throne,
And that dear land, the beautific zone;
That land of sweet delight and calm repose,
Of Gilead's balm, and Sharon's fragrant rose;
There ceaseless bliss, and sun-bright knowledge reign,
No fiends to vex me, and no vice to stain,
But friendship formed by love,—O, angel powers!
Receive a weary pilgrim to your bowers!
Oh! let me listen to your golden lyres,
And burn, like you, in love's seraphic fires;
Adore the Lamb, in each soul-thrilling chant,
Your ardors feel, and still for greater pant,
The weakest, meanest, poorest sinner take
To your sweet fellowship, for Jesus' sake!
Farewell to books, and all polemic strife,
My name is written in the "Book of Life."
I blush for holy men, and haste above,
To see a *pure* society of love,
Through which the mystic dove pours holy oil,
While seven-fold heaven beams from Immanuel,s smile
Farewell to party and each various *ism*;
My soul, anointed with the sacred chrism,
Has found a clime untinged with *party gall*,
Where all are one, and *One is all in all!*
Farewell, ye demons, who my ruin plot,
And vex my soul as Sodom, righteous Lot;
Blush, fiends of hell! through my Redeemer's care
I've 'scaped your fangs, as birds the fowler's snare.
I soon shall sing on yon celestial shore,
I'm safe! I'm safe! I'm safe forevermore!
Farewell, my dearest children, fare ye well;
What pangs I feel to leave you, none can tell;
But I have drank the bitter parting cup,
And now, thank God, can freely give you up;
Love, fear, adore, and serve the Lord alone!
Soon we shall meet where farewells are not known.
Farewell, my dearest wife! I'm loth to part
With thee, the dear companion of my care
And bliss, when I had any bliss to share;
So round my heart with many a fibre bound,
To give thee up inflicts the deepest wound;
But Jesus calls me to his blest abode,
I go the first, but thou art on the road;
'Tis but a moment, love, repress thy tears,
And then we're married through the eternal years.
Well now the bitterness of death is past,
That pang of souls untwisting was the last,
The coast is clear, my mortal race is run;
Angels, bring near the chariot, all is won;
Step in, my soul—I go with all my heart,
"Now let thy servant, Lord, in peace depart."

JOSHUA MARSDEN.

Marriages.

Dec. 1, 1870, by Eld. Gilbert Beebe, at his residence on Orchard Street, Middletown, Mr. Lawrence T. Hultslander, of Crawford, and Miss Amelia Harding, daughter of the late Henry O. Harding, of Bloomingburg.

Nov. 7, at the residence of the bride's mother, near Covington, Ga., by Eld. Wm. L. Beebe, Mr. George W. Davis, of Morgan Co., to Miss Emma E. Hurst, daughter of the late Wm. Hurst.

May perce and joy their life attend;
By friends and fortune blest;
And when their earthly pleasures end,
Be theirs heaven's endless rest.

Sept. 21, by Eld. Wilson Housel, at his residence in East Brunswick, N. J., Mr. Daniel W. Smith, and Miss Jemima Peterson, daughter of George Peterson Esq., all of East Brunswick, N. J.

Sept. 28, by the same, at his residence, Mr. Ambrose Green, and Miss Charlotte Brown, both of Madison, N. J.

At the residence of the bride's father, Thursday, Nov. 24, by Eld. F. A. Chick, Mr. E. Scott Dance, of Baltimore Co., Md., and Miss Sue R. Jenkins, of Lancaster Co., Pa.

Obituary Notices.

Our darling, **Earnest Wyman Hickman**, son of D. W. and C. A. Hickman, who was born Nov. 7, 1869, and was borne away to the land of life and light, Aug. 21, 1870.

Raby, Earnest, our own darling,
Hard it was, sweet babe, to say,
"Thine own will, not our's, O Father!"
When he called thy life away.

Though his hand was raised in kindness,
When he struck the fearful blow,
Yet our stricken hearts, in blindness,
Wept, sweet one, to let thee go.

J. V. H.

Dear Brother Beebe:—We are constantly reminded of the certainty of death. But two years ago it pleased God to take from us our much loved daughter **Lara**, we thought then our favorite child; and when we had consoled ourselves with thought that it was the great wisdom of God that had done it, in order that she might have a home in heaven, it was then that we were visited again by the grim cold messenger, death, who took from us another darling child, little **Charlie**. We trust that we are able to realize the goodness of God even in these our bereavements, and the truth of the scripture which says, "Whom he loveth he chasteneth."

Yours in Christ,
SAMUEL A. DUNNAVANT.

Brooklyn. Ala., Nov. 29, 1870.

Died—At the residence of his parents, Sept. 22, 1870, in Champaign Co., Ill., little **Harry**, infant son of Rufus M. and Martha A. Johnson, aged 2 years and 11 months. Our mourning friends deeply feel the loss of the little one thus torn from them by the resistless hand of death, so early in life. As a bud just beginning to disclose a beautiful flower is nipped by the hoary autumnal frost, so has the little one whom God gave and appointed his days, been cut down in all its infant beauty and loveliness. May the parents thus tried in the furnace of affliction and sorrow, have ample assurance that God, "the eternal God is their refuge, and underneath are the everlasting arms," and thus drive away their sorrows, reconcile them to the divine will, and give them a blessed foretaste of the joys of the world to come.

On the third Sunday in this month I met a number of the friends of the deceased, when, by request, I tried to preach a funeral discourse, or declare words of comfort to the sorrowing friends, from Eph. iii. 16.

Unworthily yours, &c.,
JOHN G. SAWIN.

Loxa, Ill., Nov. 22, 1870.

Brother Beebe:—I send you for publication the obituary of my dear mother, **Mrs. Mary Pollard**, who died at her husband's residence in Aneaster, in full assurance of hope of a blessed immortality. She had but very little comfort during her pilgrimage, always doubting, and fearing that she might be deceived. She told me that only once was she satisfied that Christ was her Savior, and that lasted but a few minutes. Truly hers was a lowly path in spiritual things, but it was safe, for it was the Lord's way for her. She had much bodily affliction for many years, being troubled with dropsy of the chest, and it may well be supposed her anxiety as to how the scene would end with her was extreme. During her last illness, which was all last winter, she was very disponding, and said she was sorry her children were deceived in her. But it pleased the Lord to so reveal himself to her on Saturday that she felt assured that heaven was her portion, and on the next day her joy was so great that she broke forth in such praise as is seldom witnessed on a death bed. While those around her were weeping, she said, "Weep not for me; it is a shame to weep: praise, will you? will you? Here we go! Here we go!" Her sufferings had been and were great, but her consolation was still greater. On Monday morning she fell asleep in the arms of her beloved Lord, whose face she had so greatly feared would never be seen by her.

She emigrated from Elgland with her husband and family, in 1832, and as long as I can remember she was a firm believer in the doctrine held by the Old School Baptists, never giving heed to any of the Lo heres, or Lo theres; for she knew that the doctrine of sovereign grace alone exalts the Savior, and can meet the sinner's case. We truly feel deeply our loss. She was a faithful wife and a loving mother Our father sorely feels his sad bereavement; but we cannot wish her back in this scene of strife.

Yours in gospel bonds,
WM. POLLARD.

Dunwich, Ont., Nov. 25, 1870.

Two Days Meetings.

There will be a yearly or two days meeting, if the Lord will, held with the Second Church of Roxbury, Delaware Co., N. Y., on the first Saturday and Sunday (7th & 8th) in January, 1871.

Brethren and sisters of our faith and order, and ministers, are invited to attend, and all others who have a desire to come.

I. HEWITT.

BOOK NOTICES.

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